



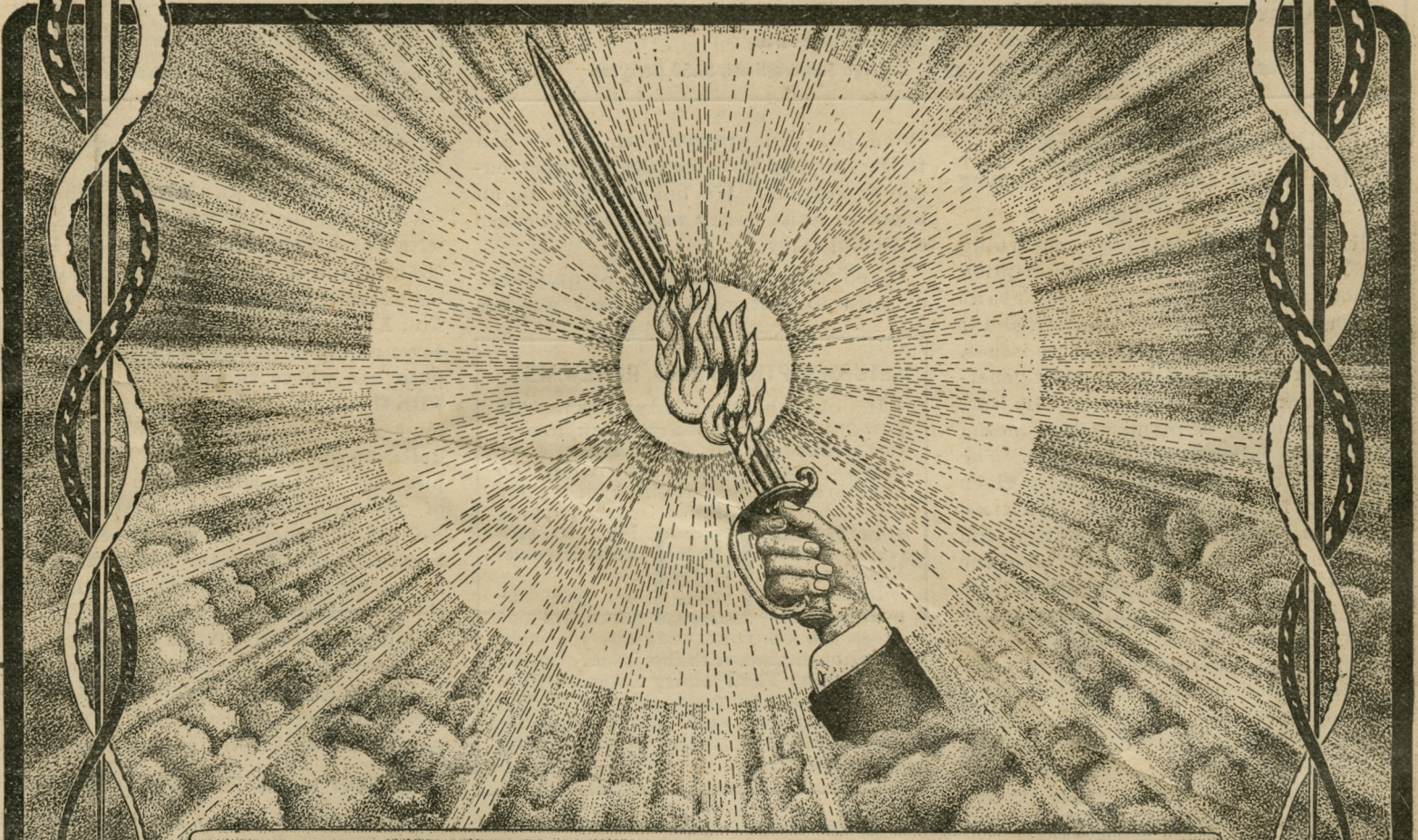
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XVIII.

ESTERO, FLA., AUGUST 23, 1904.

NUMBER II.



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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

Established by Koresh in 1889. Published under the auspices of the Koreshan Unity, Victoria Gratia, Pre-Eminent.

PROF. U. G. MORROW, Editor.

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PUBLISHER'S ANNOUNCEMENTS.

Important Matter Concerning The Flaming Sword in Florida.

THE MATTER on this page concerning the adoption of new subscription methods we have deemed important enough to repeat in this number, and it will perhaps appear in a few future issues. The object is to get all our readers generally familiar with our policy on this line, so that there may be no misunderstanding when one's subscription expires. The Postal Department at Washington has given authority for entry of THE FLAMING SWORD as second-class mail matter, and one of the requirements is that all of the names on our list shall be those of bona fide subscribers; therefore it is imperative that we maintain this standard.

In our issue of October 16, 1903, we made some important announcements regarding the adoption of a new policy with respect to subscriptions to THE FLAMING SWORD. We have removed from our list all names of those whose subscriptions have expired and who have not renewed; and we here re-announce that neither safe business principles nor the postal laws will admit of our sending THE FLAMING SWORD right along after expiration of subscriptions, without some order or request to have it continued. A legitimate subscriber is one who orders THE FLAMING SWORD sent to him and pays for it, or agrees to pay for it during the year for which the paper is ordered. The adoption of such a policy obviates all misunderstandings and saves us from loss. In past years we have lost thousands of dollars because of our generosity, which in numerous cases was unappreciated—many ungrateful persons seemingly having reached the conclusion that it was a favor to us to have them receive our publications. We want every-

thing fair and square, both for us and those who may favor us with their patronage or support. We believe it to be an honor to assist in any way the great cause of Koreshanity.

If you want THE FLAMING SWORD, send us word to that effect, whether you are

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If a blue check mark appears in this paragraph, your subscription expires in two weeks from this date. If you send renewal immediately you will miss no numbers. We confidently expect your renewal. Make Money Orders payable at Fort Myers, Fla., to the Guiding Star Pub. House, Estero, Fla.

If this number (568) appears on the printed address tab on your wrapper, your subscription expires with this issue. Unless you renew, The Flaming Sword will be discontinued to your address. If you cannot pay now, send us order for subscription, with promise to pay during the coming year.

Whole
568
Number

able to pay at once or not; we will extend credit for one year, but we do not feel that we can do more. If your subscription is expiring, send us remittance or request for renewal; in either case, the postal authorities will regard you as a legitimate subscriber.

Our New Subscription System.

We have instituted a new system of subscription records on our list, abolishing dates and substituting numbers. We have made a transposition from dates to numbers, without loss to our readers. Seven months have elapsed since the last number was issued, but that makes no difference with the subscriptions, for during that time we have not counted the subscriptions as running. All subscriptions will

be carried out from now on just as left off October 16, 1903.

The number on the address tab is the "Whole Number" of THE FLAMING SWORD with which a subscription expires. In all, 568 numbers of THE FLAMING SWORD have been issued since the time of its founding. Vol. XVIII, No. 1, was 558, though issued seven months after date of suspension. Suppose one whose subscription is expiring with this issue, No. 568, sends remittance for a year's subscription. We credit the dollar on our books, and add 52 to 568, and put "620" on the address tab. In the case of the subscriber here instanced, when No. 618 is issued, we will check, with a blue pencil, the first paragraph in the square in the center of this page, advising that the subscription expires in two weeks, and soliciting renewal. When the number in the small square agrees with the number on the address tab the subscription expires with a current issue, and no more papers will be sent until renewal is received.

Our Offer to the Poor Hereby Revoked.

THE FLAMING SWORD has been entered at the Estero post office as second-class mail matter. The postal authorities at Washington consider that our offer to the poor will lead to prohibitive results—that of obtaining names not legitimate subscribers within the meaning of the law.

We therefore announce that our offer to send THE FLAMING SWORD free to a limited number too poor to pay, is hereby revoked. No more names will be received on that basis. We would suggest that perhaps those whom THE FLAMING SWORD is likely to benefit are those who have sufficient tact, courage, and love of the truth to make personal sacrifices to the extent of at least \$1.00 annually, and thereby be enabled to subscribe for THE FLAMING SWORD on a basis acceptable to the Postal Department at Washington.

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."

Vol. xviii. No. II.

ESTERO, FLA., AUGUST 23, 1904. A. K. 64.

Whole No. 568.

The Fundamentals of Koreshan Physics.

The Correlation of Spirit and Matter; the Koreshan Conception in Contrast with Chemistry; the Meaning of the Word Energy.

KORESH.

EVERY ATOM OF MATTER is susceptible of being dissolved as a material atom, therefore no single atom of matter is ever a stable product of the activities of force. Every atom of matter is changeable to its own quality of natural or Arch-natural spirit. The atom of gold can be changed to its quality of the subtle fluid called energy, by the physicist, but which is in fact the ether of the so called scientist. The destruction of the atom of gold through its agitation (vibration) reduces it to the condition of its own ether, the ether of gold. This is not necessarily electricity, for it may be either light, heat, electricity, or magnetism. In fact, the combustion of the atom involves the creation of every one of these qualities of the substance, physical spirit. As in the case of gold, so in the case of every kind of matter. There are as many qualities of physical (natural) spirit as there are kinds of atoms of matter to be dissolved.

It will be observed that the ether resulting from the destruction of the atom, though reducible to a homogeneous substance, is the compound of the constant dissolution of every kind of matter. Dissolve the atom of copper and it becomes the copper spirit. Varieties of quality of the substance which the physicist calls energy, and therefore a mere mode of motion, are in reality the very essence of matter in the most subtle solution. It is substance in the fluid state, having all the qualities of the kind of matter from which it was dematerialized.

The ordinary combustion of matter produces the visible flame; its essences are light and heat. One of these is appreciable to the touch of the eye, the other is

susceptible to the touch of the integument. There can be no combustion with visible flame that does not involve both light and heat. They have both been called mere modes of motion by the physicist; in reality, they are the two distinct qualities of the substance of matter resulting from the destruction of the atom. These are not the only qualities of combustion; the combustion which produces light and heat, at the same time produces electricity and magnetism. Electricity is merely a finer, more spiritually attenuated quality of light. It has all the properties of light, but is of a superior or more refined character. Magnetism has all the properties of heat, but of a more subtly refined quality than the ordinary heat. Gravity is not a distinctive energy, or ether, or spirit, but a property which belongs to all forms of the atom and to all qualities of spirit. The coordinate of gravity is levity; this property also belongs to all kinds of matter and to all qualities of physical spirit.

The inorganic matter as defined by the physicist constitutes a part of the alchemico-organic whole, the integralism which comprises the structural universe; it is distinct from the element of organo-vital existence. The so called organic elements treated of in organic chemistry differ distinctively from the corresponding elements found in inorganic chemistry. Organic elements possess qualities not to be found in the so called inorganic simples and compounds. At what point and how shall we draw the line of distinction between the forces of organic life and the forces of the less vital domain of Nature? George F. Barker, Professor of physics in the University of Pennsylvania, under the head-

ing, "Conservation of Matter," says: "Whatever the changes which take place in matter, its mass remains constant. So far as science can determine, not a single particle of matter has ever been brought into existence by any human agency; and no operation performed by man has ever diminished by a single atom the quantity of matter in the universe. This great fact, that matter is absolutely uncreatable and indestructible by any agency within our control, is known as the law of the conservation of matter."

In contradistinction to the emphatic statements of Professor Barker, we here assert that the above statements are predicated upon the basis of the primary assumption of chemistry, that the atom is eternal. We absolutely deny the statements of Professor Barker. There is no so called chemical operation instituted by man in the laboratory of the chemist, that does not both destroy and create the atom. In the metamorphic changes taking place in the domain of physics, through the operations of Nature, there is a constant reduction of the molecules of matter to the conditions of the coincident spirit. But whenever there is destruction of an atom, there is an emplacement through a new creation and deposit of the atom, and thus the equipoise of matter and spirit is maintained. It is the perpetual balance between the universal quantity of matter and its coördinate balance of spirit. It is this spirit which the physicist calls energy.

While there is maintained a balance through the laws of conservation, as propounded in Universology, it does not follow that matter is absolutely constant in quantity; for the fact is, there is operative an oscillation between the maximum and minimum quantities of matter, with the corresponding operation in the sphere of its coördinate spirit. When the state of matter is maximum, its coördinate spirit is minimum—and vice versa.

That which is called energy in the science of today, defined as a mere mode of motion, and which Professor Barker defines as a condition of matter, is not a mere mode of motion, nor is it confined within the limits of material condition. Energy is the *work* of either matter or spirit. It will be noticed that there is a radical difference between the Koreshan definition of the conservation of matter and the idea maintained at the present time by the materialistic physicist. Under Professor Barker's title, "Definition of Energy," he says: "Energy is apparently inseparable from matter. No form of energy is known to us that is not in some way connected with matter, and there is no point in the universe, so far as we can ascertain, where matter would cease to possess energy. Energy may be provisionally defined, therefore, as a condition of matter in virtue of which any definite portion of it may be made to effect changes in other definite portions."

If Professor Barker is confining, in the above quotation, his conception of energy to the mere *work* of matter, his definition cannot be true for the very cogent reason that spirit is as capable of work as matter. Energy means nothing but work. It is the activity of either matter or spirit. "The present century," continues the eminent Professor, "has witnessed the complete establishment of the proposition that the total energy of the universe is constant. Into whatsoever forms this energy may be converted, its total amount remains absolutely unchanged. Precisely as no matter has ever been created or destroyed, so no energy has ever come into existence or has disappeared. This fundamental and far-reaching principle is known as the law of the conservation of energy."

Koreshanity declares that energy is not spirit, per se, but that it is the work of the force contained in both matter and spirit; and the work of the two is the result of their contact and influence one upon the other. Matter and spirit are the two coördinate and coöperative conditions of the one and eternal substance. The maintenance of the spirit of the universe, in its equipoise with matter, is the conservation of spirit; and the mutual coöperation of spirit and matter in their never-ceasing rounds of activity, is the conservation of work or energy of the universe. As the universe is eternal by the very fact of its existence, the relation of its spirit and matter being eternal, so the coöperative activity of their unity is coincidental with their relative functions. Matter, spirit, and their concomitant work are the conservative relations of the whole. The miracle resides in the fact that the world must make so much ado over such simple principles of being.



THE NEGRO PROBLEM IN AMERICA.

The Great Factor of the Divine Purpose in the Black Race; the Negro's Enslavement and Final Greatness.

KORESH.

THE NEGRO QUESTION in America is one of the greatest unsolved problems of the age. A principal factor, and one with which those most interested in the question have not reckoned, is the Eternal. It has come to that point in the consideration of human affairs, wherein the consultation of the purposes of the Almighty regarding the affairs of men is of little importance, and attempts at the direction of the great problems of the world are made in opposition to the purpose of the Eternal, and without any specific consultation as to his wishes. The law of human and divine relationship has never changed, and the possibilities of direct communication are now as much in the province of fact as in any age of the world. We are living in a degenerate age, and at a time when all of the scholastic mentality of the age is in opposition to any recognition of that close relationship of Deity with which the an-

cient records abound. The forces which operated to bring the millions of Ethiopian blood within the confines of modern Christian civilization, and thence to thrust upon them the rights of American citizenship, lie within the depths of mental obscurity and are beyond the ken of the external and ordinary perception. In the purposes of the Almighty they were the "merchandise of Ethiopia;" "in chains" they came over, and in fulfilment of prophetic declaration were they projected into the arena of political contest. They came and have taken upon themselves the mark of the cross, the mark of transmutation, which is the mark of amalgamation, and therefore of progress.

With what feelings of disgust shall the man filled with the impulses of integrity observe that commercial spirit which would prompt the slave-owner to inculcate the Christian idea into the religious and moral status of his slaves for the purpose of increasing the value of his property, and later when, by force of circumstance, he is made a citizen of this great country he would deny the Negro the benefits of education! We believe with Booker T. Washington, that the basis of his education and the foundations upon which he should be taught to build his hopes of prosperity, should be largely in the field of agricultural and mechanical industry.

There are conflicting opinions regarding the race question; and while the conflict rages, the question of its settlement is being exploited upon the basis of the elements of force which have been introduced through those processes which lie at the very foundations of sensual propagation. A bad Negro is a pernicious element in the field of ethnic progress; but a bad white man is no worse than a bad white man. Education either for the black or white will furnish the knave the better opportunity to exhibit the diabolism with which a cunning disguise distinguishes the progress of every phase of civilization, and associates itself with every variety of human activity.

In any attempt to discuss the merits or demerits of education as a civilizing factor in the progress of the black race, it should not be forgotten that a false education is liable to culminate in equally false phases of development. Business education upon the basis of the competitive commercial system has made the conditions which are now disturbing the equilibrium of many cities, and fostering the intolerable situation in the mining regions of the state of Colorado. Education has made the "trust" which, according to thousands of the respectable citizens of America, is one of the most damnable conspiracies, only equaled by that other conspiracy called labor-unionism.

The race question is not one of sentiment but one of fact. The ten or twelve millions of the colored race in America are here, and they have been brought to stay. If they are made a bone of political contention,

not only is it a bad problem for the Negro, but a worse one for the white race which, through mercenary motives, saddles upon him the conditions arising from the misdirected commercial spirit of the age. The fact that the race question is a problem, is indicative of the depravity of the human soul and the destitution of that redeeming grace which is the boast of a Christian civilization, but which has no present manifest lodgment in the "Christian" heart.

The transposition from slavery to the condition of citizenship for the Negro was a revolution. Had the question of the sudden liberation of the slave from bondage to freedom been discussed, it would have been most strenuously maintained that it was an impossible accomplishment; for it never would have been conceived that the millions of dollars necessary to carry on the civil war, the millions of property destroyed, and the blood of the country distilled upon the field of conflict, with the thousands of desolated homes, could be regarded an essential sacrifice for the acquisition of liberty. Whatsoever the purpose of the Almighty, the guilt of the piracy and of bondage by the oppressor, there had to be the sacrifice of money, and above all the shedding of blood for the remission of the sins of the white people who wrought the degradation in which the North with the South was equally guilty and responsible.

We repeat; the transformation from slavery to freedom was a revolution; and the final settlement of this great question will be no less a revolution than the one which gave the slave his freedom and his equality before the law. When we speak of the equality of the Negro before the law, we mean the statutes as formulated, not as the law is enforced; for whether it be an honor or a disgrace, the Constitutional amendments in the South are as if they had never been enacted. For good and sufficient reasons, the Congress and the Supreme Court of the United States do not care to tackle the question of the Negro's political status in the South; and thus the law is becoming null and void, and the condition of the Negro is gradual drifting back, if not to the same kind of slavery, to another and possibly a worse kind than the one from which he obtained his spurious freedom.

Before the settlement of this great question, there will come into the soul of the white race that spirit of revolution which transforms the soul and makes it one with God—a restoration the achievement of which is but the evolution of the fruit of the Tree of Life. Do we imagine that the idea is a popular one? Not by any means. Do we think it a resourceful one from the standpoint of financial success? Not by any means. Were we to put forth our energies for speculative purposes, we would pursue an altogether different course. Never in any age of the world has truth had its tri-

umph but through martyrdom; and we struggle in our efforts in the consciousness of this fact as the concomitant of our purpose. The Negro will attain to his greatness through struggles and discipline, much of which will have its reflection in still deeper discipline for the "superior" race of people.

New Century Studies and Reviews

Lucie Page Borden

"WHAT DIFFERENCE DOES IT MAKE?"

A Question Which Is Often Asked In Regard to the Earth's Contour; Importance of Genuine Knowledge.

THOSE PERSONS who are not interested in religion or have been accustomed to regard religion as apart from science, often require much instruction in order that they may comprehend why the contour of the earth's surface figures so conspicuously in Koreshanity. What difference does it make, after all, whether the earth be round or flat or square, convex or concave, so long as we can get along without a knowledge of its contour? We shall live just as many years on the outside as the inside and be just as happy, they think. The reason why it is so important to learn definitely whether the earth is concave or convex is so obvious to some minds that this question never troubles them. But the majority in these days regard the whole matter as a side issue of interest only to astronomers.

The whole question of the earth's contour has not received the attention it deserved, mainly because it was supposed to be outside the province of the ordinary man. It is full of interest to the savant, but of no use to the common people according to the generally accepted notion. There will be a good deal more interest in the subject during the next decade because, through the instruction of Koreshan teachers, the mass of the people will come to see what an important bearing it has upon life in general.

The Copernican hypothesis does not provide for the continuation of the species—indeed it would seem that at some time, more or less remote, collective humanity would be swept into the abyss of nothingness—swallowed up in dire catastrophe. The Copernican hypothesis plants a belief in annihilation as the future destiny of the race. The most ardent disciple of this theory cannot point to any security in the existing frame of the universe. Not so with the hollow globe. Here the universe is an eternal thing; and knowing the stability of his earthly abiding place, man may conclude that the race will never become extinct. At the same time that the perpetuity of the universal environ is assured, he may argue that individual immortality becomes more probable. The same law through which the universe renews itself by interchange of substance between center and environment, would prohibit the belief now so common that man can dispense with the central

Manhood and become his own redeemer from corruption. The earth would decay and crumble into dust did it not possess the power of appropriation and of transmuting what comes down to it from the sun. The sun is the universal husbandman. It gathers up the radiations from the crust and sends them back transformed into the necessary substances of renewal. Not one of the essential qualities of radiation is lost; therefore in the world of humanity, the individual essence cannot be destroyed or something would perish out of the race. All its qualities are maintained by metamorphosis of substance which passes from the collective to the central Manhood.

The whole question of the future destiny of man is then wrapped up in that of the earth's contour. The Cellular Cosmogony is the only explanation of the universe which presents physical proofs of immortality for man. Those who never trouble themselves to inquire about the nature of the Creator, and who are perfectly willing to concur in a theology which tells them He is the unknowable, may interest themselves more in a theory which gives no definite proof of the contour of the earth's surface. An "infinite universe" can never be understood, and it presupposes a creator as incomprehensible. It balks man in his search for knowledge; it leaves his origin and destiny a mystery; it stultifies his intelligence. Koreshan Science trains the mind in new habits of thought. It shows the indissoluble unity of man and God. It is obliged to contend with the ignorance which has prolonged itself by circumscribing the bounds of knowledge. By and by there will be no need to demonstrate to the mass of the people the great fact that there is an intimate relationship between cause and effect. St. Paul knew this when he penned these words in his Epistle to the Romans: "The invisible things of him from the creation of the world are clearly seen, being understood by the things which are made."

The physical creation is the key to the mind of God. By a comprehension of the universe all matters pertaining to religion, government, and social ethics may be settled. The Koreshan Unity is the inceptive point of an organization which is one day to produce the model of righteous government, and it finds its pattern in the organic unity shown in the solar universe. Society will function as an organism when the new cosmogony is practically applied. Meantime, the education of the masses must be carried forward by an earnest effort on the part of those who want to see God's kingdom come in majesty.

"Delight thyself also in the Lord, and he shall give thee the desires of thine heart." The desire of the natural heart, which is the heart of stone, is not toward the Lord. The desire of the transformed heart, which is the heart of flesh, is to be absorbed into the consciousness of the interior sphere.

The end of the world does not mean the destruction of the physical earth, but the close of a cycle.

THE GREAT BOND OF UNITY.

“I DO NOT THINK that religion has anything to do with science” These were the words of a devout member of a Christian sect, one who believes that man is never destined to learn the mysteries of the universe. They are significant in that they express the feelings of a large body of believers; and yet, these persons never stop to inquire what is the logical outcome of their own statements. The first error lies in the misuse of the term science. It is loosely employed to cover the whole number of theories now promulgated in the name of modern research, although these theories have never been confirmed and therefore have no claim to the title. Science means literally knowledge, things found out. When the ordinary person speaks of “science” he refers to everything, conjectural or otherwise, which is connected with the investigation of Nature, especially to the theory of evolution. The term religion in its popular sense relates to God, the soul, and man’s relation to the Creator. Here is man living in a physical universe of which he is curious to learn the structure, origin, and primary laws. He professes to believe that this universe is under the guidance and jurisdiction of a greater mind; yet he is not logical enough to see that to separate science and religion is tantamount to a refusal on his part to allow to the Creator any power over the material creation. If religion covers all that relates to God, and science (loosely employed) all that regards the earth, why, in the name of Christianity, should a Christian believer declare that one has nothing to do with the other?

The answer to a disinterested student of modern thought obviously lies in the fact that the members of the different sects are not aware how deeply their beliefs are colored by the atheistical dicta of materialistic writers. Nor do Christians realize how largely the feuds and dissensions, wars and persecutions carried on in the name of religion have been the means of alienating some of the most brilliant minds from Christianity and plunging them into a sea of speculation.

It were better that each party in this controversy should make great allowances for the other, and inquire whether there be not some means of adjustment, some common interpretation of the universe which may vindicate Christianity and justify its belief in a Creator, while giving to the world a reasonable and coherent system of cosmogony. It is surely a more beautiful conception of the earth, to see in every part of its wonderful frame an expression of celestial truth; to believe that the mind of God has here indited a revelation of his own character in terms unmistakable to the clear-seeing eye of wisdom.

The character of the Creator cannot be determined if the earth be considered in the light (or the twilight) of the Copernican hypothesis. The most beautiful thought in the mind of the divine Man finds expression in a universe which shows a central sun with an envolving circle of planets reflected from their prototypes in the shell of the earth. Here is a perfect type of Deity

as the life-giving center of all that breathes. Without the beneficent rays of the sun nothing could live or grow.

But is this primary Sun self-existent and independent? Then were he an incomprehensible anomaly in a universe whose very name shows the closest unity of relations. Nothing can explain so well the nature of Deity, nothing can so enshrine him as an object of love in the hearts of men, as an understanding of the law of mutual dependence between sun and earth, by which one is seen to supply and recreate the other. Here is a thought in which science and religion may find a harmonizing bond to settle all their differences, so that coming centuries may hail their unity. A scientific religion is the hope of the future, the key to universal brotherhood.

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 Department of Astro-Biology ~~~~~  
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THE FAILURE OF MODERN ASTROLOGY.

The Deceptive Elements of Metaphysical Astrology or Theosophy; the Key to Laws of Life Lost to Astrologers.

ASTROLOGERS may be divided into three general classes, viz.: First, those who know next to nothing about the art they profess, and who for gain advertise themselves as delineators of character and foretellers of the future; second, those who have attained a fair knowledge of the subject in so far as it goes, and who are capable of giving fair delineations of character, but who know nothing of symbolism, and therefore fail to perceive that it unfolds fundamental truths; third, those who have obtained some knowledge of the metaphysical side of the subject, and who pose as religious teachers. The first class is practically harmless and merely succeeds in emptying the pockets of the credulous; the second panders to the curiosity and self-love of the *quid nunc*, without seriously affecting the trend of their lives, their ideals, or their *is*. *Is* of thought; but the third class constitutes a genuine menace, for it offers one of the most subtle and seductive forms of deceit that satan can offer.

If a man would become a genuine teacher he must at least possess a definite scientific basis as a starting point, and a standard to which he may direct attention of his pupils as an objective. The metaphysical astrologer possesses neither, and knowing nothing of the true macrocosmic form and function and their relation to the microcosm, or of biologic life as opposed to zoölogic life, has so blended the Eastern philosophies, astrological art, and modern theories of cosmogony as to render lost and disintegrated the mind that once makes the fatal plunge into the alluring but destructive waters of pseudo-mysticism, which has been miscalled “wisdom religion.” We do not deny, but on the contrary, affirm that there is a very deep and hidden meaning involved



in astrological symbology, and one which through gradual processes of unfoldment, will lead the aspirant to the very apex of wisdom; but we do deny that these underlying principles can be comprehended and demonstrated on any other than a strictly scientific and exoteric basis; and we moreover contend that the metaphysical hotch-potch above referred to, not only obscures such glimmerings of truth as lie concealed in Eastern philosophy, but that by attempting to harmonize astrology with a false cosmogony it holds up to ridicule the few truths possessed by that dry and soulless system.

It is such false teachers as these who, exceeding even the wild theories of the modern astronomer, attempt to account for the supposed astral influence by dogmatically asserting that the planets are inhabited, and that the aggregation of minds on each "heavenly body" supplies the force that influences mankind "on this planet." When compared to the astrologer, the astronomer is moderation and modesty personified; he at least can lay claim to some logical reasoning power, and in his refusing to accept the theory of "astral influence," he shows himself superior in common sense of proportion.

The astrologer has been forced to admit that the key to a knowledge of his art has been lost, and he professes to be willing to make any sacrifice in order to obtain it, and to "put away the old idea" and embrace the new; yet in spite of the fact that in the symbol of the sun he possesses this key which, like a reproachful optic, stares him in the face and speaks in its own eloquent although obscure language, it is a fact that so far as we are aware, no single member of the fraternity has up to the present time been converted to the Cellular System of reasoning. Under the circumstance, it is not remarkable that the attempts of astrologers to interpret the symbology have so far proved unsatisfactory, if not futile. Astrology at its best may be regarded as a tentative art. It is empirical, and depends entirely on experiment for any new discovery it may make and for its proof of inherited doctrines.

In comparing science and art, John Stuart Mill said: "Science takes cognizance of a phenomenon and endeavors to discover its law; art proposes to itself an end, and looks out for means to effect it." Astrology, knowing nothing of the hidden *bios*, but observing *zoe* and its animal phenomena, knows nothing of cause or of the law of transmutation, and is therefore incapable of understanding the most mysterious of Zodiacal signs, Libra, the Balances, the face of the clock that must be seen to be comprehended, and that must be comprehended to be seen, the final goal and standard of excellence.

The astrologer as a character reader and teacher has proved a failure, because he possesses no standard other than that of sensual humanity, and therefore possesses no definite principle to instill into the mind of his pupils. The word Libra means pound; and the English pound sterling is the commercial standard of the world today, and the life and mainspring of human

activity as well as its goal. The astrologer has accepted this standard as fixed and immutable, for he is ignorant of the science of transmutation, and his art therefore lies in the conversion of his wares into this coin of the realm or its equivalent, which is the end he holds in view.

A comparison between the science of Astro-biology and the art of astrology exhibits the fact that the former, while admitting the truth of such doctrines as have been handed down to the present age by Ptolemy, looks to the biologic center of all being as its source of information, in whose doctrines it finds the long lost key of knowledge, and through the employment of which it has gained access to the restoration of the relation of the lights of the physical heavens to mankind. Astro-biology also possesses scientific knowledge of macrocosmic form and function, and therefore of geometry and the interpretation of symbolism, and of the law of correspondence; while the standard it seeks to follow is the scientifically comprehended but still unseen face of the Queen of Heaven, whose gift is immortal life, obtained through divine marriage.

Astrology, on the other hand, has failed to obtain even a partial glimpse behind the veil, for it looks to research into the dust of the past, which constitutes its prime source of information. Its standard is mortal ideals which are unstable and not the product of scientific reasoning, while its knowledge of life is limited to its perception of Zodiacal phenomena. It has, moreover, been led by a false scientific theory to regard the planets and stars as the cause and not the effect, of terrestrial activities; and therefore, through its ignorance of the works that lie behind the face of the clock, it has been compelled to regard the hands or pointers as the mainspring as well as the winder.

Its ignorance of time leads it into errors at every step; and even its petty predictions of trivial events so often go amiss that no reliance can be placed on them. Astrologers, who form a very disunited body, are a people who have set themselves to solve a difficult problem, and whose efforts have failed to discover the key which in reality is ready at their hand and which they have overlooked, owing to their self-centered egotism and desire for material gold, which has cast a veil over their mental optic. Within their ranks, however, there may be many who are sufficiently progressed in time to be able to comprehend its science; and it is for such specially, as well as for the reader generally, that these pages are devoted, trusting that they may be the means of bringing some small message of truth to those who are willing to receive it and to make the necessary sacrifice to obtain and retain it.



Reason Must Rest on Demonstration.

KORESH.

THE reasoning faculties in man are as absolute as his faculties of observation; but to insure the certainty of truth the premise upon which he predicates his mental processes must possess the certainty of demonstration.



## General Contributions

### THE POWER OF PROGRESSIVE ARISTOCRACY.

The Existence of a Nobility a Necessity; the Vital Centers of Society; the Aristocracy of the Divine Order.

BERTHALDINE, MATRONA.

EACH GENERATION of each so called civilized nation is represented by a class of leaders personifying, whatever may be their titles, the controlling powers of a body involving numerous functions of various degrees of importance to the body whose vital integrity as an organization they maintain. This representative leadership will be found, as a result of scientific investigation, to comprise a governing center of power and all the subordinate functional centers, corresponding to like officials in the microcosmic human body and its macrocosm—the physical universe. It will be found also that the real governing center of power is an arch-royal imperialist in the maintenance of the life and health of the body without whom, in some guise, the subordinates can do nothing. It is rational courtesy, therefore, to recognize his importance with treatment proportionate in quality and quantity, if he is expected to serve members proportionably to their various needs. The imperial center and functional sub-centers, treated as nobility, will ennoble the whole body according to the quality and force of aspiration which it as a whole has derived from its begetting and nurture.

It is written in the Book named sacred by Christendom, that in social orders of progressive evolution there come "first the blade, then the ear, and finally the full corn in the ear;" and that there are "diversities of gifts" and degrees of glory. Primitive Christians were taught by Apostolic instruction to "honor the king," and as servants to serve well their masters. The reverent scientist of the great Book—the universe, learns from its true cosmogony the interdependence of center and circumference, and the relations of its functional contents, the kingdoms of mineral, vegetable, animal, and human life; and he learns also that inresistent there are forces lawfully operative to preserve equity, which find their most illustrative exposition of the character of their divine order in the pattern furnished the eye of man by the stellar heavens. There we see displayed "the greater light to rule the day," the "lesser light to rule the night," "and the stars also," one star differing from another star in glory.

In the stellar heavens we find variety of bewildering beauty in order absolute, made comprehensible by the science of all law. True happiness is a state in which a man appreciates at their true value, all the benefits to be derived from his present situation, and lives in the anticipation of possessing, in due season, all privileges and immunities now withheld. When we all believe through the instruction of the science of law and order that it is necessary for us to be exactly where we

are, and in possession of exactly what we have at the time being, and for the common weal which is our own, we may become virtuous enough to rejoice in the available blessings of our present condition, and cordially respond to the demands of the law by which they may be multiplied and transformed from glory unto glory.

There is in every organized body of society a true hereditary nobility, not commonly recognized by the body as such. It is made up of the truly virtuous, those disposed to conform cordially to requirements of the law of right so far as understood by them. Such possess the essence of the highest manhood. This class does not constitute the ruling majority in any age save one denominated the Golden Age, in which the kingdom of Jehovah is manifest in earth. In this kingdom the *nexus* of day and night, neither the light of the sun nor of the moon is regnant, but the Lord God in every man possessing the image and likeness of his Maker. This hereditary nobility of the true to the truth, this divine aristocracy, travels in earth *incognito* during the dark ages, when the spirit of democracy rules and projects its kings of competism and priests of harlotry. It is not much heard from till "evil men and seducers wax worse and worse, deceiving and being deceived," and "flesh and heart fail because of the things coming in earth." Then celestial wisdom takes the form of natural science, its redeemer, and begins in the protection of obscurity to lay the foundations of a Royal House, and to establish a relief fund for the heirs of its salvation. From this Royal House goes forth the order of heaven's first law: "Thou shalt love the Lord thy God with all thy might, mind, and strength."

For the truly virtuous this divine assembly call will have omnipotent attraction. As each man coming "in his own order" takes up the cry, "We have found him of whom Moses and the prophets did write;" the call will resound to the ends of the earth, and "all the ends of the earth shall fear him," the king imperial. With him is the divine right of kings. The original divine King can do no wrong, for in the order of law as the Savior of men, "he doeth what seemeth him good." His path is that of the justified, and therefore of the just, which is as a shining light, shining more and more unto the perfect day, in which he is *Deus*, the Sun in full splendor. From great Babylon the doomed must the gathering of the people be. From the scenes of competism and strife, of wars and rumors of wars, must they separate themselves and be guided to a place apart by the Sign of the Son of man in heaven, the illumined Prophet of the stars, the virtuous who love the law and the prophets. These are they whom the day of the Lord does not overtake as a "thief in the night," because of the "sure word of prophecy" by which the truth is communicated from God Almighty to those who love to serve it.

We have an aristocracy, an hereditary nobility, in America, which has given to it, as a nation, all the genuine impulses of progress it has ever known or ever will know. The nation as a republic was born of suffering for truth's sake, to produce a king by the divine right of preëminent scientific virtue. The nation has served its purpose as a republic, but the king it produces will project an aristocracy with power to evolve as a kingdom of righteousness, an American Eagle universal in the sway of its scientific power, a Grand Man all-comprehensive in the glory of divine Motherhood and an all-embracing love.





## In The Editorial Perspective.

THE EDITOR.



THE NIAGARA FALLS constitutes one of the greatest natural wonders of the world. It has called forth the admiration of the savage as well as the civilized; the thousands and the millions have witnessed the scenes of magnificence. Artists have spread Niagara's sublime features upon the canvas, and poets have preserved in rhythmic word and clause, memories of the cataract's forms of grandeur. The scenes are always sublime. In them are sources of enchantment, of inspiration, and of awe. The impressive sublimity of the grand display presented to the eye, and the thunder of the water's tumult vibrating the ear, exist still in the memory of peoples from all nations of the world. Dickens, in his "American Notes," referring to the Falls as ever present in his memory, said: "Still do those waters roll and leap, and roar and tumble, all day long; still are the rainbows spanning them a hundred feet below; still, when the sun is on them do they shine and glow like melting gold; still, when the day is gloomy do they fall like snow, or seem to crumble like the front of a great chalk cliff, or roll down the rock like dense white smoke. But always does the mighty stream appear to die as it goes down, and always from its unfathomable grave arises that tremendous ghost of spray and mist which is never laid; which has haunted this place with the same dread solemnity since darkness brooded on the deep, and that first flood before the deluge—Light—came rushing on creation at the Word of God." It may not seem presumptuous on our part to say that we, too, have witnessed those scenes of grandeur which have inspired many a brush and pen. The strong impressions of the views of the living, moving reality of unparalleled magnificence, conjoin with the elements of truth, and the scenes are resolved into the language of symbolism portraying thrilling acts in the drama of life and the tragedy of death. Immediately upon our visit to Niagara we penned a description of the Falls, from which we select the following expressions: "The American Fall I viewed at a broadside from the opposite shore. It is far more graceful than the Horseshoe Fall, but the latter rivets the attention longer; it is positively savage and terribly angry in the acute angle, where an immense amount of force is generated. The spurting of the mist is a marvelous phenomenon. As the waters plunge over the Fall, the mist shoots up and out 50 to 170 feet; and coming together as the floods of water do in the angle, they are as lines of soldiers marching to point of contest, where a struggle ensues, and whence the smoke arises and thickens to hide the tragedy of death. \* \* At the eastern extremity of Goat Island I walked out on the flat limestones to the water's edge. Here is the "Parting of the Waters," where gravity combs the streams like the parting of the hair. \* \* I viewed the Falls and associate wonders from more than the superficial point of view. I endeavored to breathe the poetic and prophetic spirit, and to learn the lessons of Nature. She is lavish here in her awful art. She paints with the rays of the sun; she brushes her canvas with the moving mist and gravic force; and she carves the rocks with the water's curves and

ascades, cutting gorges of grandeur between the hills. No pen nor picture can do justice to Nature's work between the Lakes, where the incessant flow and fall of water symbolize eternity. The scenes baffle my skill to describe; but I bring away the memory of the surging, seething chasm, with its milk-white foam and shining sheens. The visions of enchantment begin with the first glimpses of the dancing ripples before the waters reach the running Rapids; then I hear the swishing swiftness of the streaming torrents on their way to the boiling whirlpools; then the mighty roar and incessant thunder of the tumultuous waters; and finally, I see the beetling brows of the foaming Falls at the head of the gorgeous gorge of the wondrous Niagara; and I know they are things of reality, and things of memory. The impressions are lasting. I shall always look with satisfaction and admiration upon memory's pictures of the massive veils of fluffy white; of curtains of waving, watery velvet flecked with spurting, splashing, spreading spray and dashing dew; of foaming drapery streaked with green and fringed with mist, reflecting all the colors of the rainbow."

No one can contemplate actual vision of the magnificent and majestic Niagara without being stirred with the deeper thoughts. The mind is awed, enraptured, and inspired; the heart is thrilled and enthused, and the moral nature deeply touched with the sublimity and grandeur of the tapers-tied tide and foaming Falls, the columns of which appear in stateliness and majesty. The scenes are imposing; the war of waters is terrible; and the thundering sound of the tumult overwhelming. We hear anew the rushing Rapids, the mere prelude to the confusion of the cataract. Entering the Rapids the waters are tossed from rock to rock, forming countless crests of foam and miniature cascades, and teeming tongues which speak words of fear and madness as they rush from ledge to ledge down the incline toward the crest of the Falls. From the rhythmic babbling and laughing of the waters in the poetry of rippling motion, like one enjoying a careless freedom, the excitement of the stream increases until, with a wild cry from a million foaming mouths, the waters leap to the uttermost depths of the gorge. From thence arise veils of mist; from thence proceed the voice of many waters, the murmur of a million watery throats, the moaning of elements in distress, the violent storm of screams and howls, and the thunders of the falling, surging, seething waters—whence rise the spreading spray and clouds of the giant cascade. We see again the actors in the awful tragedy on a real stage of the most thrilling drama, with its crush and stampede, the roar and smoke of battle, and appeals of the dying for succor that can never be given. There is awful poetry in the majestic storm which rages in the depths, where the huge caldron boils as with the heat of a million fires. In turning from the tumult and turmoil, we see below the cataract the foaming figures moving upon the flowing carpet woven from its watery wool and gravic strands, as it stretches down the channel of death, the gorge or race of waters, where the



floods are choked in the neck of the Ontario. It cannot be said that so great and magnificent aggregation of sublimity and grandeur possesses no meaning. As we view anew the Niagara, the "Thunder of Waters," we behold its significance as related to the world of man. To us the majesty of the truth it portrays far exceeds that of the Falls; it extends to deeper depths and higher heights, involving even the secret of the great mystery of life and death. Even to the casual observer, the feeling is present that related to Nature is the Author of all things sublime, though he may at times be veiled by the mists rising from surging elements of human declension, the fall of Man!

Dickens voiced a truth when he said that the "mighty stream appears *to die* as it comes down." There is death in the mighty down-rush of elements. It is no mere accident that the word cataract is applicable to an obscuration of the eye, as well as to the water-fall. We observe anew the wonders of ancient wisdom and knowledge; for the origin of the word cataract is not in the fall of the floods, but in the fall or the "break-down" of the eye, its fall from sight to blindness, from light to darkness. The cataract of Niagara corresponds to the cataract of the Eye of humanity, the fall of Lucifer the Son of the Morning, the descent of the Messiah, the decline of the church, and the degeneration of humanity in the direction of the gravic force of sensual attraction. In the Falls we see symbolized the fall of Man from the plane of divine activity to the depths of death. Like the Niagara stretching between the placid Lakes, the fall of man lies between the ages of human equipoise. The fall of the Gods is into the race of death, the gorge of destruction; and following the cataract is the whirlpool of universal revolution. The Majesty of the Heavens runs the narrow gauntlet of the restricted channel, where confusion and friction are greatest. The fall of the divine Man is the source of human declension and degeneration, ultimating in the wastes of life. The Prodigal wasted his substance; and the world at large is afflicted with a *catarrh* or cataract of vital substance, leading into the vortex of death. The human Niagara must be turned aside, and the flow of the human cataract stopped by retention of the waters at their source, in the realm of mental control. The fall of Man is a reality; millions feel the effects of the curse; they are in the course of the rapids, in the chaos of the surging depths, in the Babel of voices, in the tumult of the seething masses,—actors in death's drama.

In the spirit of Niagara, the rising of the Maid of the Mist, we see in symbol the forces of human ascent. The Falls are susceptible of generating millions of horsepower; already scores of thousands are generated and transmitted by wire to surrounding cities and towns. What power of human energy has been generated in the fall of the Head and body of the Christian church. What a mighty force has been operative in the history of church and state for the past nineteen hundred years! In that fall we see the source of the power and the links of the chain of events of the age, the impulses of the marching world. The great turbines of the mills of the Gods have been turned for generations by the power of human gravity, as the

stream of life courses through restricted channels. With all this power stored, there is a possibility of human levitation from the plane of man's present estate. The conserved power may lift man up the incline. The great bridges which span the chasm of the Niagara; the Overlook Tower, giving altitude to visual survey of the awful magnificence; the spiral stairways and incline cars, and the giant turbines generating the power of a million wheels, seem to indicate the power of man to span the chasm of death and to rise triumphant in the mastery of the gravic force of the cataract of human declension and degeneration.

At the foot of the American Fall lies the fated "Rock of Ages," hurled from the heights of the precipice, a shattered stone, a helpless mass. So has fallen and so has lain many a suicide at Niagara Falls. It is the place of reckless daring and of death. Goat Island was a burying-ground of the Indians. To some minds the effect of the water's down-rush is an impulse to throw one's self into the arms of death in the cataract to be dashed to pieces on the rocks beneath. In this connection we may note a strange fact observed at the very brink of the fall of Man during the Christian dispensation: Jesus and Judas were opposite poles of the one solar sphere. Jesus voluntarily gave up his life in sacrifice for the life of the world; he destroyed himself, because he voluntarily subjected himself to the powers of death. He plunged headlong into the race, and the church as a body followed the course of the Head, the Seed of the field. Judas, after the betrayal, purchased a field, and *falling headlong*, disemboweled himself; he gave up his life voluntarily as a suicide, and descended in the moral scale over the brink of the precipice. It was fitting that the two poles should experience forms of death that were antithetically coördinate.

The fall of Man is analogous to the fall of seed into death through processes of reproduction. In the Messianic fall, Jesus took upon himself the corrupt conditions of the mortal race, and became the origin of fallacy and evil, as well as the Creator of the universe. The words fault, fall, and fallacy are related.

In the Three Sister Islands, we see Faith, Hope, and Charity in the rapids of the declension of the age; in the whirlpool, the vortex of the impending revolution; and in the placid Ontario, we see the great age of equilibrium or rest, the day of peace after the tumult of voices, the "Thunder of Waters."

Autumn is the Fall of the year, the time of the dying and falling of the leaves, typical of the autumn of the Zodiacal cycle.

Lucifer, though fallen, will reappear in the resurrection as the Sun of the Morning.

In the fall of Man is reflected the beautiful bow of divine promise.

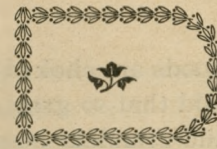
The maelstrom of fallacy terminates the age.





## The Open Court of Inquiry.

THE EDITOR.



### The Secret of the Divine Seals.

"Are the 144,000 identical with those who are sealed—12,000 from each tribe of Israel? Are the literal tribes of Israel meant? When did the sealing take place, and of what does it consist?"

Three important things are necessary in the study or consideration of any subject: The meaning of the key-words, the principles in operation, and the related facts. With these, the mind has but to place them in the logical retort of the mind; and after a little thoughtful distillation the conclusion becomes apparent, clear as crystal in the receptacle placed to catch the product of the mental alchemy.

The word seal has two general meanings in English and related languages: one being to enclose or shut in, and the other an impression made with a signet, letter, or engraving. The Latin for seal is *sigillum*, meaning a little figure or image. Seal means also that which confirms or ratifies, or makes secure. In the ancient languages these two general meanings are very apparent and very strikingly related; and when the subject is subjected to analytical and etymological research, it is seen that the divine seal involves all the possible meanings of the word seal, because the many uses of the word seal are derived from the function of the great Seal of the divine Constitution.

The primitive Hebrew root for seal is *chatham*, to seal up, to finish, to make complete or perfect; a derived Hebrew word is *chotham*, seal or signet. The Greek for seal is *spragis*, a sealing, or the engraved stone of the seal-ring; but this in turn is from *phrasso*, which means to shut up, to secure by enclosing, to press closely, to crowd, to condense. The primitive meaning of seal is that of involution. Every seed is a seal in the several senses in which seal is used; it is the enclosed or involved thing, the image with which the forms of the plant and seeds of the harvest seeds are stamped with the signet of authority of the life of its kind. We seal letters or messages. Every Messenger of the Almighty is a seal, a divine planet, whose aggregate functions ultimate in the constructive lunar cell, the divine Motherhood.

Jesus the Christ was "he whom the Father sealed." He was the sixth seal of the series of seven; he was the sixth instrument of impression, the sixth image, mark, sign, or manifestation of God, the ratifier of the new covenant, the Savior of men. He was the macrocosm, the "little figure or image," the sealing and the sealer of the universe; the signet of divine authority; the envelope enclosing the divine message. He was the complete or finished product of the divine creation. When he baptized his Disciples he made an everlasting impression upon the pliable tablets of the mind and heart. He sealed the 144,000 just as a seed seals and makes secure the harvest product—through the begetting or first impression. The process of developing the impression is through *death*. The Seed had to die. The impression of all seals is by means of the *die*. The divine seal destroyed himself in making his impression upon the world, just as the seed is destroyed in the processes of reproduction. The death of the divine Seal or Seed was the *die*, the imperial signet-stone.

The final sealing of the 144,000 is their involution or shutting-in at the close of this dispensation. They are sealed and concealed in the seventh seal or sign, the Messenger of the Covenant. They are the literal or true Israel in the spiritual state. They are the ascending spirits of those who were baptized nineteen hundred years ago. They make up the New Jerusalem, the name of which is the new name of the Almighty in his personal manifestation. They are now in the spiritual world, outwardly manifest in the scientific doctrines of divine truth which constitute the literal bones or framework of the new body, the divine Temple. Related to them, as aspirants to crowns of life, are those receptive to the truth at the close of this age. When baptized with these crowns, or with the spiritual essence which will materialize them in the new order, they are prepared to enter the divine fire, whence they are projected as the materialized harvest product, the 144,000 seals or images of the original Seal.

The new birth is the unsealing, the unrolling of the scroll or book of life. The sealings are all masculine, the involution of energies gathered from the hells; the unsealings are performed through the functions of the seven manifestations of the divine Motherhood, in as many periods of the coming ages of light. The personal and mortal aspirants to Sonship at the close of this age are not of the unmixed blood of the twelve tribes, because ten of the tribes were lost through racial amalgamation, and the other two tribes, while maintaining the facial seal of the original Hebrew to a given extent, lost their estate as true Jews. The true Hebrew is one who is spiritually related to Abram, the high father, and to Abraham, the father of the multitude.

### Use and Abuse of Auto-Suggestion.

"How can one protect himself from the overwhelming dark forces of subjectivity while asleep? Is the giving of auto-suggestion of the proper sort *sinful*? What is the difference between this and the making of good resolutions. I understand that good resolutions and not vows are in order in entering the Koreshan Unity. Is it *sinful* to wind the psychological alarm-clock with the key of auto-suggestion, to prevent oversleep?"

Spirits or thoughts of evil often take advantage of sleep to capture some sub-center of the mind, and thereby acquire control of some love or desire to which one may awake to find himself more or less subject. These spirits are burglars of the mind, or enemies in the guise of friends, which upon entering our mental mansion resolve to make our secret chambers their permanent abiding place. Suppose one owns large estates, and under cover of night, or during our absence, or through deception when at home, strangers should claim the right to relate themselves uninvited to his affairs. Would the rational landlord permit such irregular and illegal occupation of his houses when discovered? He would immediately seek to evict the intruders.

Through desire the mind may generate sufficient force to prevail upon the ruling powers of the mind to rid the mental estate of the "overwhelming dark forces of subjectivity." One may



become sufficiently alert and active mentally, to look over the field rationally and determine upon a course of procedure. Conclude first that you will not be intruded upon by unwelcome spirits; and then retire under the influence of some happy thought of truth, or earnest desire, and a joyous light heart, full of the spirit of philosophic forbearance and endurance—and with a not overloaded stomach. If the mind is thoroughly insulated by voluntary force when awake, the funnels of downflow from the spiritual world are closed. The insulation must be rational under the seal of powerful desire to obey the exact truths of life. Do not seek to cultivate any visionary or dream function, nor spiritualistic mediumship in any form; and in time the esoteric influences will seek more congenial places of abode and weaker places of attack. Through voluntary mental activity steel the mind against every force that would invade the sacred portals and private precincts of one's own being.

Mental resolution is virtually what is generally considered to be auto-suggestion. A resolution is a resolving of the mind—that is, a solving or loosening again of the mental elements, preparatory to reforming and determining a conclusion or course of action. A resolution is a promise to one's self; a vow is a promise to a spiritual sphere to which one belongs; and in the making of a vow spiritual powers are invoked to aid. A vow is a resolution made strong through spiritual influxes. Auto-suggestions, resolutions, and vows are three stages of mental determination. Auto-suggestion may lead to a fixed resolution or a vow.

But let us observe that there are two general kinds of auto suggestions, resolutions, and vows: The first kind is that in which reason and righteous desire are exercised in the control of the will. Judgment formed upon such a basis is wise, and the longer such exercise of the mind is persisted in, the more highly developed the character becomes, because each step in such a course is a step in self-mastery. The mind takes cognizance of the necessity of action along given lines, and begins a campaign of reason to effect a desired end. One becomes watchful of one's self, alert against attack whether

asleep or awake; corrective of one's self when a false step is discovered; and stimulative of one's self where weak points are known to exist. One may merely mentally say, "I will do this," or "I will not do that;" or the thoughts may resolve themselves into words; or, in extreme cases, in weak dispositions, the words may be emphasized with loudness, and with clinched teeth and fists, and manifestations of anger at one's false situation as a result of some mistake or folly. However, the mature resolve of a calm mind, in the fixity of rational purpose, is often sufficient to achieve the mightiest deeds.

The second kind of auto-suggestion is auto-suggestion so called; in it the mind is revolved into a chaotic state, and made receptive to all kinds of esoteric forces which lead, astray, and which serve as mere *prompters* of action, deceivers withal; and their suggestions are not of the true self. The difference between the two kinds of "auto-suggestion" may be apparent to many upon study of these lines.

Progress in the path of self-mastery will not only enable one to wind the psychological clock with the rational keys of the mind, thus appointing mental entities to arouse one at a time desired; but also to guard the avenues of the secret chambers of the mind. The ego is the emperor on the throne; and he is powerful to the extent that he can control the individual entities of his rational and spiritual body-guard and protect him and his court from the intrusion of the enemy.

**The Abstemious Japanese.**

Along with his magnificent want of wants, so to speak, the Japanese combines a capacity to get huge pleasure out of what we should regard as trifles, and after labors and sacrifices that we should think intolerable. This extraordinary patience and whole-hearted enjoyment under all the niggardliness of his lot, marks the Japanese as unique among the peoples of the world.

He lives on next to nothing, and thrives on it. He always has a smile. He works whenever he can get any work to do. He only gives himself a holiday when he is out of work, and his holidays are inexpensive. He just walks a hundred miles to see some famous garden in its glory; he carries his luggage in a box, wrapped in oiled paper, and gets a bed at an inn for a halfpenny. His food is almost as cheap. The Japanese are naturally abstemious in the matter of eating. Rice is the staple diet, with dried fish as almost the only meat, and with plenty of vegetables and fruit, when they can be obtained.

In the war between Russia and Japan the problem of furnishing a food supply

will be for both countries one of the hardest to solve, and will limit the number of men that can be put into the field. In this, great advantage will lie with the little islanders, because of the amount of work they are able to do on a small amount of food. Accustomed to such light diet from infancy, the Japanese builds great endurance upon it. On the road to Peking the Japanese soldiers outmarched the Americans, and at the end of the day required only a handful of rice and a kettle of boiling water to prepare a diet which met every requirement.—*Youth's Companion.*

**THE WEEKLY NEWS-DIGEST.**

Embracing Important Events of the World, and National and Local News.

**Important Foreign News.**

Rumors current during the past week lead many to believe that the Japanese have taken Port Arthur; undoubtedly a powerful attack has been in progress. The Port is invested by the Japanese army, and the forts in easy reach of the Japanese fleet. The city has been besieged for several weeks. It is reported that Gen. Stoessel has committed suicide; 10,000 Russians sick in the fortress, and negotiations with the Japanese admiral were in progress for the removal of the sick to Russian hospital ship. Gen. Kouropatkin is closely pressed and in desperate straits in Manchuria. Great fear is expressed in St. Petersburg as to the fate of his army; it is felt that if he is attacked by the Jap-

(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.



## 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:

*The Cellular Cosmogony, or the Earth a Concave Sphere.* By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 25 cts. per copy.

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

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

#### The Tract Series:

2 cts. each.—*The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory,* by KORESH. *Ein kurzer Inbegriff der Koreshanischen Universologie (German).*—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.

#### The Leaflet Series:

5 cts. per 100.—*What is Koreshanity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geolinear Fore-shortening.*

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.

anese forces, he will meet with certain disaster. It is thought that Kouropatkin will have to enter Chinese territory to escape the Japanese, where he is under treaty obligations to disarm. Kouropatkin has 100,000 men, while the Japanese forces in Manchuria ready to attack the Russian General, aggregate 300,000.

Authorities at Washington make pressing demands upon the Sultan of Turkey for satisfaction, and squadron ordered to Turkish waters. Unless demands are met, the squadron has authority to bombard Turkish cities.

Upon arrival of British expedition in Lhassa, Thibet, the Dahlai Lama fled to the fastnesses of the mountains. The object of the expedition is treaty with the Lama—looking, of course, to British hold upon Thibet.

Boxer uprising is reported in Indo-China; French reinforcements are being hurried to Tonquin to resist the movement.

The Czar is warned by revolutionary party that all obstacles to freedom of Russia will be removed.

The tomb for Leo XIII is completed, costing \$30,000.

#### Happenings in America.

The meatstrike undergoes little change, in itself. Allied unions strike out of sympathy. Both sides show determination, though the strikers suffer heavily, some being in dire want. The Chicago Federation of Labor endorses the strike of butchers. Packing houses running at about two-third's usual capacity. 25,000 idle strikers parade the streets of Chicago.

Rev. Kirby, of Atlanta, Ga., holds that solution of the Negro problem lies in separation of the whites and blacks, and formation of a state for Negroes exclusively.

Walter Wellman, the noted newspaper correspondent, begins independent and individual investigation of the Colorado labor war.

A woman suicides at Niagara Falls by jumping from the railroad steel bridge into the whirlpool rapids.

The Chicago tailors and trimmers are out on a strike. "Open shop" is the issue.

Woman aged 143, dies at Meadville, Pa.

#### Some Florida Items.

Considerable local excitement exists over the steps taken to incorporate Estero as a city twelve miles square. The local opposition is confined to a few voters and property owners, who are endeavoring to make their protest effective. As the city is at present laid out, it contains about 110 square miles, embracing Estero Bay and adjacent islands, besides large portions of three townships on main land.

A new mail schedule now enables the people of Estero to receive mail one day earlier than formerly. It is now possible to receive here, news from Tampa the same day it is printed.

The South Florida Fair Association, in order to make the Tampa Fair a success in every way, will raise \$10,000 to be distributed as prizes for exhibits of all kinds of Florida products.

## Game of Familiar Quotations

—ARRANGED BY—  
LUCIE PAGE BORDEN,  
FORMERLY TEACHER AT WELLESLEY COLLEGE.

Literary and Amusing. Very Popular for Afternoon Parties when Played Progressively.

#### What the Game is For.

"Next to the original of a good sentence is the first quoter of it."—Emerson.

The Game of Familiar Quotations is designed to familiarize the general public with the origin of our commonest expressions. Many of the phrases oftenest used were first framed by some poet. The game consists of 56 cards, and more than that number of authors is represented, as some of the cards carry two names. There are 5 quotations on each card, making in all, 280 quotations—a valuable collection of epigrams, aphorisms, and familiar sayings.

#### How the Game is Played.

Each player in turn reads a quotation from any card which he holds, and the company guess the author. The successful guesser takes the card, which counts one to his score. By using several packs any number of friends may be agreeably entertained. Partners hold their gains in common, adding to the sum as they progress from table to table.

A Game to be similarly played, setting forth the principles of the Cellular Cosmogony, is now in preparation; it will prove to be very interesting and instructive to all interested in Koreshanity.

The Game of Familiar Quotations,  
per pack, in neat case, 50 Cents, Postpaid.

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

50 YEARS' EXPERIENCE

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Drugs Poison and Kill. A Diet suited to Your System, Cures, Strengthens, and Rejuvenates. Fifteen Pamphlets on The Dietetic Way to Health, Strength, and Beauty (telling what foods to take and how to take them, and why) sent for a dollar bill or 48. Marvelous results among all classes and ages. Address, Miss SOPHIE LEPPLE, Editor "DIET VERSUS DRUGS," 26 Clovelly Mansions, Gray's Inn Road, London, W. C., England.



...NAMES AND ADDRESSES...

Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

- BALTIMORE, MD.—Mr. Henry N. Rahn, No. 534 E North Avenue.
- BUFFALO, N. Y.—Mr. Junius B. VanDuzee, 19 W. Mohawk St.
- CHICAGO, ILL.—REV. E. M. Castle, 6029 Ellis Ave., 3rd Flat.
- OTTUMWA, IA.—Mr. Madison Warder.
- FLORENCE, NEB.—Prof. O. F. L'Amoreaux.
- FRUITLAND, IA.—Rev. J. B. Parmalee.
- KINGSTON, TEX.—Mr. N. C. Murray.
- LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.
- MAD RIVER, O.—Mr. C. D. Shellabarger.
- NEW ORLEANS, LA.—Mrs. J. H. Massie, 6306 Hurst Street.
- NEW YORK, N. Y.—Mr. P. W. Campbell, 387 Greenwich St.
- SAN BERNARDINO, CAL.—Mr. John M. Lane.
- SAN FRANCISCO, CAL.—Mrs. N. C. Critcher, 1309 Hayes Street.
- SHIPPENSBURG, PA.—Mr. Frank H. Smith.

**The Wall Street Journal**  
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**The ALTRUIST**

Is a monthly paper, partly in phonetic spelling, and devoted to equal rights, united labor, common property, and Community Homes. It is issued by the Altruist Community, of St. Louis, whose members hold all their property in common, live and work together in a permanent home for their mutual enjoyment, assistance, and support, and both men and women have equal rights and decide on all its business affairs by their majority vote. It offers a home and employment for life to all acceptable persons who may wish to join it. 10 cents a year; sample copy free. Address A. LONGLEY, Editor, 2711 Franklin Ave., St. Louis, Mo.

Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

The Arena.—The promises made concerning the great improvement of the Arena are all fulfilled. The readers are not at all disappointed. The August number is excellent, and will be eagerly sought for everywhere. Over 100 pages of contributed and editorial matter. We were especially interested in "The Dragon in America," "Why we Favor Japan," and "the Progress of the Negro;" also Markham's "The Poetry of Poe." "In the Mirror of the Present" are seen reflected current thought and events. 25 cents per copy. Albert Brandt, Publisher, 5 Park Square, Boston, Mass.

The Gregg Writer.—Shorthand students will find much in the current number of extraordinary interest, especially such articles as "Shorthand and Brains," and "Across the Alps Lies Italy." This last should be thoroughly studied. The shorthand is beautifully written, and the journal well printed. Monthly; only 50 cents a year. Gregg Publishing Co., Chicago, Ill.

NOTICE.

Notice is hereby given, in pursuance of the Statutes of the State of Florida, requiring all persons who are registered voters, residing within the following limits, to wit: Beginning at the Northeast corner of Township forty-six (46) South of Range twenty-five (25) East, in the County of Lee, and State of Florida, and run from thence West to the Northwest corner of Township forty-six (46) South of Range twenty-four (24) East, then run South to the Southwest corner of Section nineteen (19) of Township forty-six (46) South of Range twenty-four (24) East, from thence run in a direct line to the Southeast corner of Section thirty six (36) of Township forty-seven (47) South of Range twenty-four (24) East, then run East to the Southeast corner of Section thirty-one (31) of Township forty-seven (47) South of Range twenty-five (25) East, then run North to the Southeast corner of Section nineteen (19) of Township forty-seven (47) South of Range twenty-five (25) East, then run East to the Southeast corner of Section twenty-four (24) of Township forty-seven (47) South of Range twenty-five (25) East, then run North to the Northeast corner of Township forty-six (46) South of Range twenty-five (25) East, the point of beginning, and lying and being in the County of Lee, and State of Florida; to meet at the store on the premises of the Koreshan Unity, in the Town of Estero, County of Lee, and State of Florida, on the first (1st) day of September, A. D. 1904, at ten (10) o'clock in the forenoon, for the purpose of selecting officers and organizing a municipal government for the Town of Estero, Lee County, Florida.

Estero, Florida, July 25, 1904.

- Cyrus R. Teed,
- Geo. W. Hunt,
- Thos. P. Gay,
- R. W. Gray,
- Lou. H. Staton,
- Chas. A. Graves,
- Chas. H. Hunt,
- Leroy L'Amoreaux,
- Wm. Acuff,
- Samuel Armour,
- Walter Bartsch,
- John S. Sargent,
- Moses Weaver,
- John A. Grier,
- David Strain,
- Geo. W. Clifton,
- Frank Clarke,
- Jacob Horn,
- Andrew Howard,
- J. H. Bubbett,
- Neal Harris,
- James Newcomb,
- John Watson,
- T. M. Yaley,

E. C. Miles.

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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

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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 calendar 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, 9 1/2 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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| Captains of Industry.....         | 3.00   |
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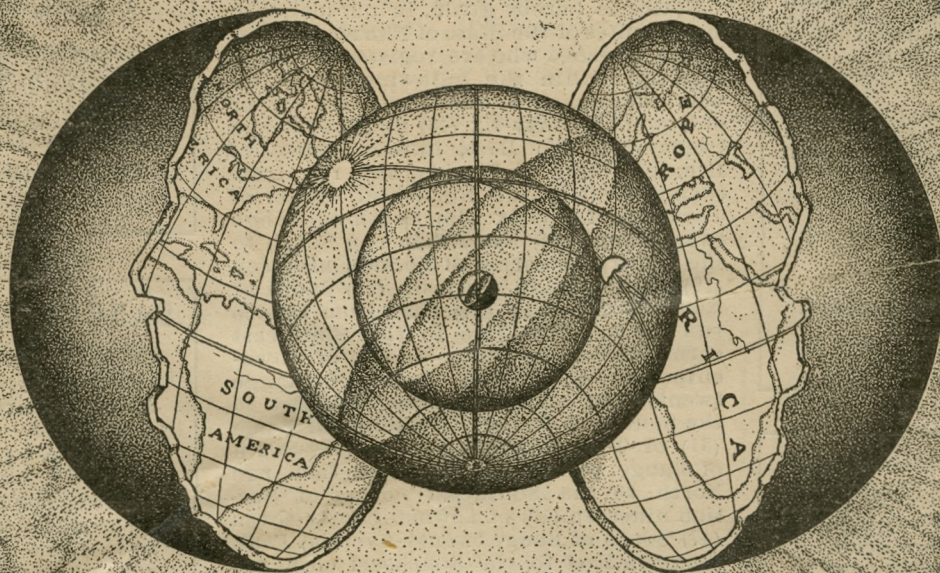
# THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XVIII.

ESTERO, FLA., AUGUST 23, 1904.

NUMBER II.



## THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),  
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ALCHEMY

ETHNOLOGY

HISTORY