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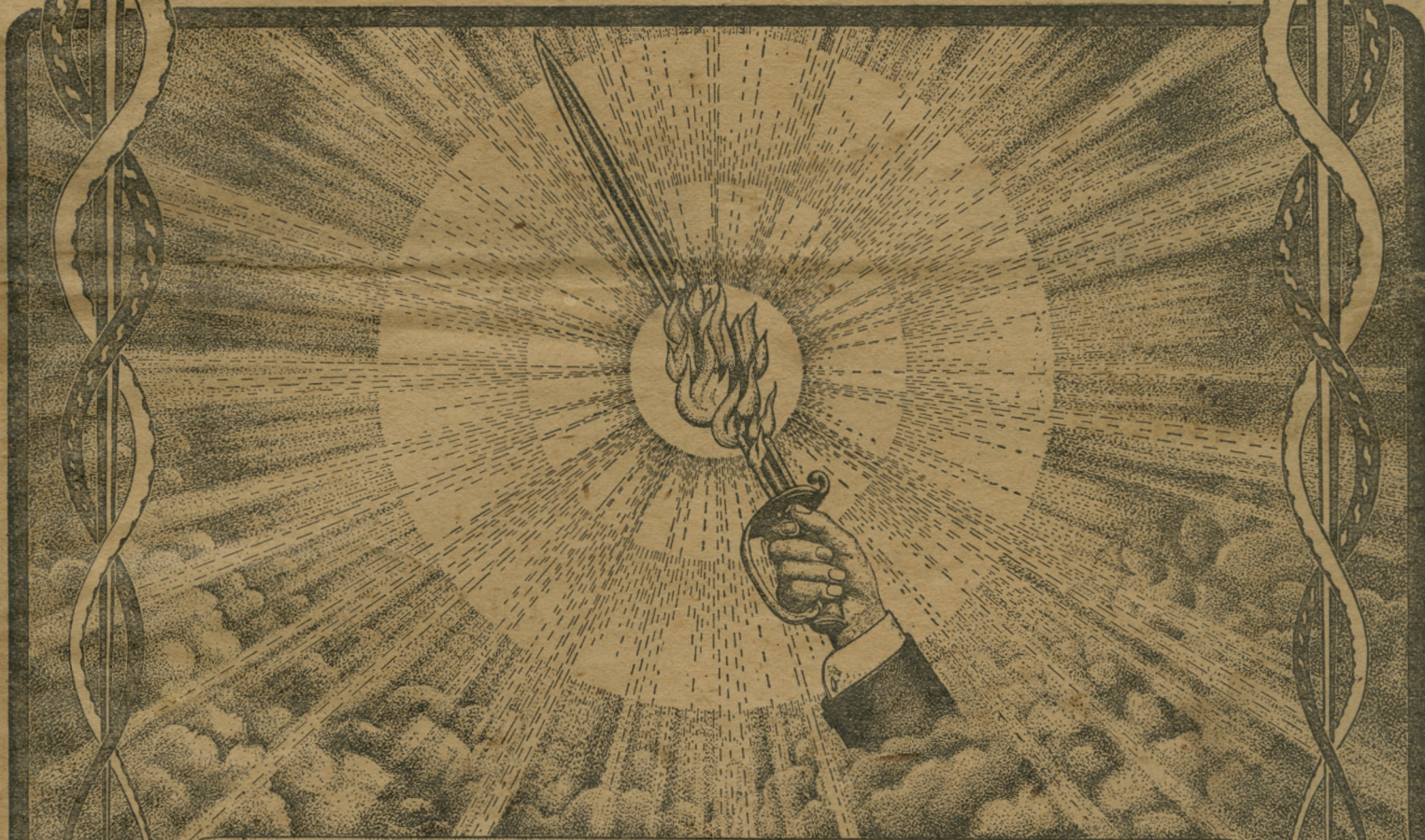
THE FLAMING SWORD

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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.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KOreshan UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY, and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism in the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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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ESTERO, FLA., SEPTEMBER 13, 1904. A. K. 64.

Whole No. 571.

The "Yellow Peril" in America.

The Danger Does Not Threaten From Oriental Sources; Power and Peril in the Yellow Metal of the Gold Standard.

KORESH.

THERE IS SO MUCH talk about the "yellow peril" that it would seem to be as much a reality as antitoxin, and possibly almost as disastrous as the injection of malific toxants into the human blood will yet prove to be. The subject of the "yellow peril" is one which seems to agitate the public mind, and, whether it be imaginary or real, should receive the attention which its public importance demands. There are comparatively few people in the world who know the significance of the term "yellow peril." Some imagine that it means a scheme to flood the country with cheap competition in the field of labor in the Western world. If we examine the question from this point of view, we must do so from a broad conception of human obligation, and from the principle of something far beyond the mere consideration of patriotism. The love of country is a subordinate love to that of the love of the world. If we are in doubt about the matter, let us judge of these respective loves from the example set us by the Savior of the world. What was His love, the love of country or the love of the human race? Judging from this standard, there is a higher love than that of country. If this be not true, then the example of the Lord is not to be considered nor followed.

One of the most absurd and puerile conceptions of the laboring men of the country, is that competition in the field of labor will work disaster to the laboring masses of the world. One of the greatest of modern curses is the belief that there can be too much employment of the people who must work for a living. The world is increasing in population, and the number of its poor is also increasing in an accelerating ratio. The world is

not multiplying its population for the purpose of starving its people to death; and if there be a class of numskulls in the world which imagines that it can prevent the increasing population from providing for itself the sustenance of life, it will some day awake to the realization of the fact that all the inhabitants of the earth have an equal right to the means of existence.

Not many years since, while on a visit to San Francisco, we were surprised to see tons of fine mellons floating upon the waters of the Bay. Upon inquiry it was ascertained that the commission merchants of San Francisco had dumped these mellons into the Bay to preserve the integrity (?) of the market. This was done regardless of the rights of the farmers who had entrusted their produce to consignment, and also regardless of the thousands of poor who were entitled to the mellons at the prices due to the depression of the market because of the superabundance of its supplies.

The people have yet to learn that a certain amount of production is necessary for the world's supply, and that the more people there are to furnish this supply, the easier it will be for those upon whom the world depends for this production. Let the world's products be the result of the industry of all the inhabitants capable of adding their energy to the production of the world's supply. Of course, it would mean a revolution in the methods now operative for the production, collection, and distribution of the world's requirements and its supply of those demands. The greatest amount of production with the least possible expenditure of energy, and the most effective and economical means of the equitable distribution of the products of the in-

The Flaming Sword

dustry of the world are essential factors of economics. Viewed from this broad standpoint, the "yellow peril" is not to be looked for from the entrance into the field of labor of either the yellow men from China, or the yellow people of Japan.

Some vainly imagine that there may be a union of the nations of China and Japan, in such a military force as to threaten the Western world with naval and military destruction. Were that portion of the world denominated Christian, Christian in reality, and were they to stand together upon the basis of Christian fellowship, no power in the earth could in any sense jeopardize that mighty force. But the so called Christian world is not Christian, therefore it is impossible to safely trust to Christian unity for the stability of the world; and the same divisions found in the Christian brotherhood, are found in the brotherhoods of the Oriental religions. The Western commercial world is in no danger from the the commercial spirit of Oriental commerce in competition. There is, however, a "yellow peril," and it is closer to our doors than the influx of the yellow-skinned men of the Oriental world. Not only is it nearer to us than the imaginary perils, but its time of climax is plunging us headlong into the vortex of its destructive influence. It had its greatest impulse when the spirit of exploitation found its way to the lands of the Pacific slope, where there was given the impulse which hastened the murgence of the representative of exchange into that condition which now is regarded as actual wealth.

The great evil of the money power now resides in the fact of the establishment of the single or gold standard—the yellow metal. Gold has no intrinsic value. Like everything else in the world required for various commercial purposes, it has some value—and that depends upon the general uses to which it can be put. The monetization of gold has given to it a fictitious valuation; and because of its watered stock it is made the standard of wealth, and upon such a basis it is desired by the money-hoarders of the world. Instead of making gold a medium of exchange (the real purpose of money), it is made a source of the estimate of a man's wealth, that wealth being predicated upon the the fictitious estimate of its character through its monetization. The object of making a single standard and fixing upon gold as the basis of that standard, is that it is a comparatively scarce commodity, therefore it is easier for the multimillionaires to control a small quantity of what is regarded as the standard of wealth, than it would be to control the larger quantity.

The bankers of the world are performing all our acts of legislating, and they do not want what would accomodate the masses of the people. The money that is good for the masses is bad for the bankers of the country; therefore it follows that, insomuch as the

people are fooled as to what constitutes the best medium of exchange, and the bankers have provided for the maintenance of the single standard against the interests of the people, the great peril to the people is not in the influx to this country of the workingmen of the yellow skin; nor are we endangered through pestilence from Oriental sources, nor from military supremacy, but from the "yellow peril" which comes from the love of money, which is "the root of all evil." Our peril is from the money power, fixed in the single or gold (yellow) standard. From such a peril we might pray to be delivered were it not for the fact that prayers will not avail, for the inevitable is before us in the conflict between Gog (the money power) and Magog—the subject power. The "yellow peril" lies in the fact of the great conflict to come upon us in the struggle of the wage slave to finally extricate himself from the incubus of the "yellow peril" as found in the gold standard.

HEARST AND THE DEMOCRATIC NOMINEES.

The Character of the Editor-Anarchist's Support of Parker and Davis, of the Wall Street Democracy.

KORESH.

THE CANDIDATE of the populist party, Watson, recently received his notification at Cooper Union, New York. As he represented the principles which with few exceptions are those of Mr. Hearst, it was only natural that Hearst, in his daily publications, should influence as many as possible to attend the notification meeting of the populist candidate. For fear that he might not be understood, Hearst premised his remarks with the avowal of his support of Parker for President. Nobody would ever know that Hearst was supporting Parker, were it not for the fact that he reiterates it by stating: "Of course, I am for Parker and the democratic party!" If there were no other reason for the conviction that Judge Parker is a Wall Street man, the fact that Perry Belmont is hand in glove with him is enough to satisfy the most doubtful. If there is still any further doubt, the Vice-Presidential nominee is enough to dissipate it.

The party wire-pullers and manipulators who were so successful at the St. Louis convention are not the democratic party. The convention was a compromise with the money power, Wall Street, and the trusts—which the great leaders of the popular phase of what are denominated democratic principles habitually condemn. Hearst is the head of the great conspiracy—labor-unionism, and as such has no sympathy with those principles represented by the eighty-two-year-old Ex-Senator Davis, the multimillionaire coal baron and trust magnate. Judge Parker is the man whom Cleveland delights to honor for the Presidency above all others—and neither Hearst nor Bryan entertains any great love for Cleveland.

If the democratic masses could have sent delegates to the St. Louis convention instead of leaving the selection of delegates to the wire-pullers, there would have been no question as to the nomination of Hearst. While Hearst desires it to be understood that he is a non-bolting democrat, in his heart he is not for the choice of the wire-pullers of the democratic force; he hopes for the defeat of Parker and the rest of them. The defeat of the democratic party in the present campaign would better subserve the ends of Hearst than would its success; for should the present incongruous democracy—with a gold head, a brass face, a silver belly, paper legs, and no feet—meet with success, it would be the success of the gold democracy. Should it meet with defeat, it would strengthen Hearst's and Bryan's position, for it would bring again to the front the socialistic and majority influence of the great "democracy." Nothing would delight Hearst more than the defeat of Parker. Hearst was the desire of the labor-unionists, and had he been nominated in the St. Louis convention he would have had their undivided support. It now remains to be seen how far the labor-unionists will bolt the republican party at the coming election.

After Parker's emphatic telegram, there was quite a manifest tendency on the part of the New York papers to support him as the safest man to represent the gold standard; but his subsequent vacillation insinuated doubts, and they are gradually coming round again to allegiance to the first principles of the republican doctrines. The Wall Street people are in a dilemma; they do not want Roosevelt, but they do want the republican party; and the chief obstacle in the way of the defeat of Roosevelt is the pleasure of the republican masses. That Roosevelt has lost cast (if he ever had any) with the money brokers of the world there can be no doubt; but what he has lost in that direction he has gained a thousand-fold in the direction of what the rank and file of the party demand. The sympathies of Roosevelt are with the people; he is a man of the people, but he is under the influence of a great power in the Congress of the United States, particularly in the Senate—millionaires who never forget to legislate in favor of themselves, and who never think of legislating for the people.

Every act of the public career of the present incumbent of the White House goes to show that he is a safe man in his Presidential authority; and the successes of the republican party, and also the achievements upon which it must depend to carry it forward to the successful issue of the campaign, are successes due to the indefatigable determination and perseverance of the President. More than any other man, Roosevelt is needed just where he is as a balancing power between the people and the money power's control of the legislation of

the United States. The gold-standard democrats placed Judge Parker in nomination; supremely at the head of this force stands Ex-President Cleveland, whom every one knows to be on the side of the money power of the world.

Is it because the South is in favor of the monetary system of the gold-standard democracy, that it is solid for Parker? Or is it more particularly because it hates Roosevelt? Roosevelt has made himself obnoxious to the South in his course regarding the citizenship of the Negro; and while he would have had many friends in the South and among the Southern democrats, the Booker T. Washington episode has united the South against him. We do not believe, with the enemies of the President, that he entertained Washington for the purpose of making or retaining the black vote. He merely exhibited one of the predominating traits of his manly independence. He knew that the character of Booker Washington was above reproach; that with the social world against him he had become renowned, and was recognized as a great man. The President knew with what he had to deal; but, regardless of its political significance, he entertained the gentleman, colored co-Christian. The President could not have done otherwise and retained his self-respect as a Christian gentleman. The President respects himself, and in doing so he respects an independent American citizen. Above all things, he cannot afford to lose his self-respect. We hope for the sake of the principles of democracy that the gold-standard representatives of the Wall Street power will meet with a signal defeat at the polls this coming fall's election.

BRYAN AND THE GOLD STANDARD.

A Review of His Attitude Toward the Platform and Nominees of Gold-Standard Democracy.

KORESH.

AN IRISHMAN was once shipwrecked and thrown ashore on an unknown island; on his recovery from the shock of being nearly drowned, and finding himself surrounded with sympathizing people, he asked if there was a government on the island. On being told there was, he inquired if it was a good government; when answered in the affirmative he said, "Well, I'm agin it." Not so with Bryan; he is not "agin it," for he says he is supporting the gold-standard democracy. This is the way he is rendering his support: He has avowed an advance on the principles of democracy, going half way over to socialism, and advocating principles for the "democratic party" which are in direct opposition to the advocates of the gold-standard wing of Bryan's democratic constituency.

The power now in control of the democratic party is the one that ran the forlorn hope of the bolters in the last campaign, but whose staying qualities and experience in wire pulling made them the dominating

force at the late democratic convention. Mr. Bryan would have retained the semblance of manliness had he bolted the convention at St. Louis and openly disavowed any connection with the principles which he for so long a time utterly condemned. If he is in favor of any steps half way between socialism and what he has denominated Jeffersonian democracy, he would have the appearance of more manliness by openly and publicly disavowing any affiliation with the rump of democracy, which bolted the party nomination when Bryan was the nominee.

We cannot admire Bryan's attitude. He has no sympathy with the democracy which he is now supporting; he hopes, however, by staying with the democratic party, nominally, that when the party begins to assume some normal shape, engrafting principles which are new so far as the democracy is concerned, he may still be the recognized leader of his party. He does not seem to us quite honest. He may be true, in a certain degree, to what he regards principles; but in his back-handed and side-wiping support of the democratic rump, he shows that he is not entirely free from the trickery of the shrewd politician. We once felt an admiration for Bryan.

New Century Studies and Reviews

Lucie Page Borden

THE INTEGRALITY OF THE CELLULAR UNIVERSE.

Convincing and Inspiring Proofs of the Unity, Perpetuity, and Eternity of the Physical Cosmos.

THE MOST CONVINCING proof of the trustworthiness of the Koreshan System resides in the fact that the universe, regarded in the light of a unique cell, presents an appearance of integrality. One of the most beautiful, and at the same time the most inspiring, proofs that the earth is indeed a hollow globe, comes into the mind after a consideration of the fact that as thus taught the cell is self-perpetuating and eternal—a perfect symbol of Deity. The equilibrium of forces in the cell is constantly maintained through the interchange of energies between the center and its environment. There is no dissipation of energy without a corresponding re-supply which is always flowing in from its legitimate source.

Another point to be noted in favor of the Koreshan concept as opposed to the illimitable universe, is found in the amount of incontrovertible evidence furnished by an investigation into the laws of motion. The more thoroughly one examines these the more he is led to see how impossible it would be for the advocates of infinite space to justify their conclusions. The integrality of the cell is not maintained by any extraneous aid, nor is it necessary to suppose anything outside its own inherent laws and forces. The transposition of substance,

of matter to spirit and of spirit to matter, is sufficient to account for all phenomena from radio-activity in the atom to those mental coruscations of which this is a fitting emblem.

In view of the many conflicting notions in regard to the new system, it is best to be explicit and define all terms. The word integrality is derived from integer, which means untouched, that is whole, sound, perfect or unimpaired. This exactly describes the cellular universe. It is an integer because waste and supply in it are equal; hence the vital persistence of the structure never becomes impaired, without a recreative impulse to restore it to a normal state. How different this view is from the Copernican hypothesis of illimitability! Here there is nothing to offset the radiation of energy. It cannot be supposed that those energies which flow down from the center are transposed at the circumference, because in an infinite universe there is no circumference. Such a creation is in no sense an integer, because that which has no end is not perfect.

There is an immense amount of indifference on the subject of the shape of the earth. It seems impossible to bring persons to realize the important bearing which this question has upon many vital issues. It is much more necessary to determine the earth's contour than to make observations upon the distant stars and planets, because, unless this be properly determined as a basis of operations, none of the sequential computations and measurements of the angle of parallax will be correct.

An accurate decision in this matter is a *quæ non* in mathematical astronomy. The matter of eclipses, of course, has no dependence upon this question. Their occurrence being calculated by tables, may be as accurately predicted under one system of cosmogony as another; but when it comes to calculating distances in the heavens, nothing can be known without an absolute certainty of the character of the surface upon which we live, since this must furnish the base of all correct reasoning.

It is far more necessary to provide means to settle the question of the earth's contour than it is to endow observations for the purpose of drawing more conclusions founded upon a mere hypothesis. The Koreshan Unity has conducted one experiment, which is conclusive evidence to many persons that the earth's habitable surface is concave. It would be better to repeat this experiment than to give millions to endow schools to teach uncertainties.

The New Universal Theology.

FOUNDED UPON the Rock Christ Jesus, the new universal theology makes an appeal to all among the many millions of persons who confess an interest in the tenets of Christianity. The list of believers would be small indeed, could the names of those who reside in the midst of Christian communities where everything has been done to familiarize them with the name of the Lord from earliest childhood, be erased. The most beautiful testimony which these believers could pay to the merits of the Master they profess to follow, would be to rescind some of their articles of faith. The necessity for settling upon certain points of agreement has led to the formulation of creeds. Among these stands

the Nicene creed, which introduces the doctrine of the Trinity. This doctrine is not in accordance with Christ's own teachings, yet it has become an article of belief in all the churches considered orthodox.

The new universal theology accepts the Manhood and the Womanhood of Deity. In place of the absurd notion of three distinct persons in the Godhood, it will never cease to wage war upon this monstrous perversion of the teachings of the Lord, who, if he said "I and my Father are one," never tried to introduce the fallacy of three divine beings. The universal theology respects itself too much not to deny all credence to such a conception. In place of this theological misconception, it is frank and fearless in reiterating the statement that the Lord Jesus in his humanity was in himself the fulness of the Godhood. He possessed a triunity of attributes, being Father, Mother, and Son.

The new universal theology does not deny the fact that there is a hell. Indeed, it affirms that there are many hells, both spiritual and natural. The state of mortality is the state of being in hell. To be in the body here or in the spiritual world (for all spirits have a body) is to be in hell, because the body has not been transformed to the pure flesh of Christ. The visible and tangible Creator, who is the Lord, is proclaimed by the universal theology in place of the infinite and unsearchable anomaly called God by a multitude of believers. God the Lord is the continent of all wisdom, but his wisdom is limited by its completeness.

The new universal theology rejoices in the thought of universal salvation. No more corners on heaven by the select few! No more heightening of the bliss of the redeemed by the sight of their enemies in torment! As all men travel the same road, so all men reach at last the same goal. Some reach it sooner than others, but every man will culminate in his order.



The Bible View of Jehovah.

KORESH.

THE HEBREW AND CHRISTIAN Testaments convey to us a very different conception of Divinity from the modern Christian idea derived from a pagan "science." Notice the Hebrew idea: "And Jehovah said, because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which has come unto me: and if not I will know." The Biblical view is that Jehovah is the Man. Reason predicated not on assumption but on demonstration, leads to the same conclusion.



Man is subject to two general states as pertaining to the vital and non-vital resources of universal activity. One of these states is immortality and the other is mortality. One is life, the other is death; and in his present career man is in the one or the other of these antagonistic relations.

Department of Astro-Biology

Rabon Adonoseperi

THE FUNDAMENTAL PRINCIPLES OF SYMBOLISM.

The Three Simplest Outlines, Combinations of Which Give Birth to Many Complex Forms.

BEFORE DELVING too deeply into the interpretation of the symbology of the constellations and planets, it would be well first to consider the three foundation principles upon which all symbology rests, the A B C, in fact, of its language—the three simplest outlines, combinations of which give birth to so many complex forms. In Nature we have three principles constantly in evidence before us—that of impregnation, gestation, and reproduction, personified in the human kingdom by the father, mother, and son; in the vegetable world, by the seed, plant, and its fruit; anatomically, as the nerve, the blood, and the flesh; philosophically, as spirit, soul, and body; grammatically, as masculine, feminine, and neuter; numerically, as the unit, the pair, and the trine; and geometrically, as the circle, the arc, and the straight line.

All Nature, in fact, is a living example of this three-fold principle; she is composed of a series of triangles which are constantly crossing and recrossing each other, generating, gestating, giving birth, and dying. Man himself is an exemplification of this principle; he is a single organism involving function which performs work. Lying back of these three classes of activity lies one hidden and original force—the power of Deity. The primal source of all life and reproductive energy is in the perfect divine Manhood manifest in the Head of this dispensation, the potent point and focus which involved all, the beginning and the end.

When in Astro-biology we wish to express in writing and differentiate between the three principles, we do so by the employment of three geometrical symbols—the circle, the arc, and the cross. Now, we are dealing with the science of life, and desire to understand it in all its phases and expressions. There must be, therefore, a clearly defined reason why these three marks should be expressive of the three primary principles.

The twelve constellations in the heavens form a complete circle or belt. These represent twelve qualities of spirit that are poured into the earth, and which therefore constitute the masculine, impregnative, positive principle that seeks to reproduce itself and become clothed with matter. The arc is formed by the seven planes in the shell of the earth which receive the impregnative forces from the Zodiacal circle, and in which we have the female, yielding, receptive, and negative, yet formative principle and medium of reproduction.

The cross, the third partner in the trinity, is the substance produced, which possesses the spiritual and intellectual force of the father combined with the formative characteristics of the mother, and uniting within

itself as the produced son, both the male and female characteristics of the parents as manifest macrocosmically in the face of the earth. We have here the three dimensions in space—length, breadth, and thickness, expressed simultaneously as the solid or cube, for the cross is the third power of an original number which forms its root. The cube is the root of the cross, the arc the second power and incubator. We have in these three principles the true foundation for the science of numbers; for if man can clearly comprehend the characteristics of the twelve spiritual qualities that go to make up the circle, as well as their numerous divisions and sub-divisions and their relationship to the seven-fold arc, he will possess the key to a knowledge of the relation of the circle to the square, and thence to the science of generation, which necessarily involves a knowledge of life in all its manifold phases of expression.

The word cube is derived from the Latin *cubare*, to lie down or rest, and constitutes a symbol of fixity, solidity, and immobility, yet is expressive of life in its final and most productive phase, the involution and evolution of life, and therefore positive and non-receptive to death. With the triangle is always to be associated the idea of perfection, completeness, and harmony; with the cross, that of energy, activity, work, and production. As the latter is the third power, the nature of the activity and the quality of the work accomplished must be determined by the first two factors. Thus the circle may represent the food that is carried down into the alimentary canal; the arc, the digestive apparatus and the blood; and the cross, the body as a whole, as well as the nerves and activities of the mind, which are themselves being constantly crossed by the thoughts of others. Both body and mind which here constitute a cross, are modified by the quality of food which each receives, and which is interchangeable.

The cross symbolizes the commercial principle. If we take two upright pillars and call one the positive center and the other the negative circumference, and then lay them crosswise, we show that an exchange has taken place, a transaction has been carried out, and an object attained. The cross is here a cubical altar on which the two substances, symbolized by the two uprights, have been sacrificed in order to objectively create it. The cross of two substances naturally causes the death of both as such, and the creation of a new one; and the latter may, as a primal substance, be crossed by another, and yet another be produced—for the cross indicates life at that point where the two lines intersect each other, and may therefore itself become a creator.

The cube or the cubical cross symbolizes perfection, rest, and the end attained, objective life and androgynous man, because it is the effect of a divine and therefore just and equitable commerce. The third power of a number is life, if the first and creative power is living substance. All commerce is not divine, and all creation is not living substance, in the sense that it excludes entirely the principle of death. The third power, represented today by segregated man, involves the

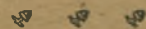
death principle, and it is for this reason that in the Zodiac we find that the reproduction of Taurus the bull (number 2) is Scorpio, or number 8 its cube—symbolizing either the eagle or the scorpion or judgment, and either the life or death sentence. If the cube be imperfect there is death in the body; the activities are wasted and time claims his own; and in Cancer, the cutter-off—the grave, underworld and number 4, the second power of 2—we find the disintegrating factor.

We referred to that part of the cross where the two lines intersect each other as being its point and central life and impregnative center. We may symbolize this point by a *dot*. Geometrically speaking, a point has neither length, breadth, nor thickness, but only position. There is therefore nothing visible or objective symbolized by the dot, for we understand thereby the central inner life force, the *bios*, the hidden Logos, the fount of life whence all comes and to which all returns. The dot, grammatically speaking, is the period which, in rhetoric, signifies a complete sentence; and therefore, biologically considered, the life sentence. The word period is derived from the Greek *peri*, round, and *hodos*, a way, the way round, the circle or cycle, a period of time.

The dot involves the potentiality of time and space; the circle, its manifestation, the objective seed; the arc, the seven stages of its evolution, culminating in the cross, the perfect fruit involving at the point of intersection of the seed of life. The word dot means a marriage portion, while the cross signifies marriage. The living face of Deity is the dot which She brings as her marriage portion; it is her fortune, and the only one she has to present to the Bridegroom. The dot, then, represents that central force which expresses itself as an objective circle in the Zodiac, and which we call the physical sun, having its counterpart in humanity as the objective son and circumferential man, who may be symbolized thus, \odot .

We have here symbolized not only the paternal, impregnative power, but the inner source from which it is derived; an objective manifestation of the inner Logos, but not the final one in the very fulness of its power, for the act of reproduction must be carried out through the medium of the arc; the spiritual food must be poured into the alimentary canal constituted by humanity, to become finally and fully manifest as the cubical cross, androgynous man, at rest, yet fruitful, ceaselessly radiating energy from a storehouse whose supply is inexhaustible. This final state we may symbolize thus, \oplus .

Here the work of circle and arc has reached its completion; the nucleal cross has attained the fulness of its powers; the arc as a medium has performed its duty and has disappeared, for the grain which it symbolized has been conquered, and Gæa, the Queen of the earth, is shedding the light of her countenance to its four corners through the medium of her circle of divine Sonship.



All men born from the segregated structure, or from the pair subsequent to their removal from paradise, are born in sin and shapen in iniquity; consequently they are mortal, dead.

General Contributions

THOUGHTS CONCERNING STAR DISCOVERERS.

Stars to be Seen in the Physical Sky, and Stars Observed in the Heavens of the Human World.

BERTHALDINE, MATRONA.

FORTY-THREE WOMEN are reported as being employed in the Harvard University Observatory, in Cambridge, Massachusetts. They are there serving to acquaint humanity with the science of the sun, moon, and stars. Harvard College was the pioneer in celestial photography, and its astro-photographic library is presided over by Mrs. Williamina Paton Fleming, who is the only woman that ever received an official appointment from the university corporation, in the two-hundred and fifty years of Harvard's history. She is said to be the most distinguished woman astronomer living today. Many of the scholarly women at Harvard associated with Mrs. Fleming, have world-wide reputations, some of them being distinguished as "eminent star discoverers." These eminent women are eminent, unfortunately, in a world dominated by "science falsely so called;" their eminence is in a house "built upon the sand," for Harvard College embodies the "wisdom of this world," destined to be turned back and made foolishness unto them by an anthropotic Star, which they have failed to discover and photograph.

Some fifteen hundred miles from fair Harvard is a small, legally chartered, pioneer University, which is laying its foundation and building its observatory of the signs in the heavens, on a rock, the firm foundation of a genuine science of the cosmogony of the universe. Among its officers and students are more than forty-three women, all eminent as star discoverers and celestial photographers, who are destined, as such, to possess world-wide reputation. They are making a "library of the sky," the antithet of Harvard's boast; for it is to possess the "living epistles," the image and likeness of every fixed and variable star in the eternal heavens. The physical sky reveals the reflex of the anthropotic heavens, and displays the focalizations of the physical forces derived from the elements composing the material pediment of the anthropotic stars. The women of the new University are the most discriminating students of stellar bodies in the world. They take spectra at close range and with microscopic lenses. So closely affiliated are all the sciences in the new Universology, the students sometimes vivisection a stellar body and with microscopic eye discover microbes and discern the true inwardness of things by new and thoroughly scientific processes. "Sun spots" have been discovered by them, and lunacy detected in spheres where it was least suspected.

The greatest "study of mankind is man." The stars in the blue firmament will never be known apart from that knowledge of man which is the knowledge of God. The world's ignorance of the fundamental principles of a system genuinely scientific in its presentation of truth, is a demonstrable thing. The Copernican system of astronomy has a foundation of guesses or hypotheses, and no other, and its adherents have never reached a scientific conclusion about anything relating to the sun, moon, or stars. The truth about them, as well as about the firmament above and beneath them, is to proceed from a University that starts out with the recognition of women as the glory of the man to

whom is promised the "bright and morning Star," as the overcomer of all fallacy and evil. When this University gives to the new heavens and the new earth, of which it is the alma mater, the archives of two-hundred and fifty years, they will furnish records of the fact that when fair Harvard in her dotage recorded the official appointment of one woman astronomer in her halls of learning, the smallest University in the world had learned from the science of the stars that woman is the helmet of man's salvation, as surely as he is the breastplate of her righteousness; and so honored her among men that she was placed at the helm of the new ship of state, and made master of forces and science and art to reveal the glory of man.

The coming University will harness the stars and make them servants of the Earth-Mother; and the sun and the moon shall bow down to her, for she is the increase of Joseph, the son of promise, to whom all her kingdoms were to be given when he should have united with himself all his brethren in fulfilment of the Lord's prayer that they all might become one, even as he and the Father were one. Joseph, as the Water-Carrier of the Aquarian Age, carries the solvent of all scientific problems, and yields the spectra of all stars in the constellations of the Zodiac, likewise of the sun and the moon, which were placed in the firmament above the waters to be "for signs and for seasons and for days and for years, and to give light to them that are upon the earth."

The Water-Carrier needs empty vessels for his filling, not such as are filled to the brim from the muddy streams of fallacy and evil. Hence his elect are without honor among the wise of this world. They are of no reputation, and so have nothing to lose and all to gain, of truth and good. The wisdom of the Ancient of Days and the fount of God's eternal youth, is in the genuine science of the sun, moon, and stars, as derived from the only spectrum analysis ever scientifically made of their matrix by their own source of origin and destiny. Woman's crowning mission in this world is the Apostolic communication to it of the science of the law and the gospel of regeneration to divine Motherhood, by which many Sons of God may be brought to glory. Jehovah is said to have poured out his soul unto death to accomplish this. When that lost psyche is restored to resurrection life by the quickening spirit of the Father, "She shall be called the Lord our Righteousness." As a virgin church she is to be made white by the blood of the Lamb, the doctrines of the purification of the Temple, by the washing of water or genuine scientifics, without which nothing in heaven or earth can be clean.

Human beings are anthropotic stars generating forces which find expression in every domain of their environment. In the atmosphere we breathe we see them en route to the solar center of their physical being and the lunar circumference of their environment. Every man has his star in his visible atmosphere called, as seen above him, the blue sky. This sky, in conjunction with the sea of hydrogen above it, makes of it a "molten mirror," in which men may see themselves as physical stars of various magnitudes.

When men die, the burial place of their physical forces which levitate from earth to sun, is the stars. We see from within out, and from without in; so if we once had the Christ of God formed within us as our hope of glory, we must look *without* till we find him of whom Moses and the Prophets did write, for his is our astral body in its solar sphere; and to him all our forces must ascend and in him polarize, if we would be raised in power and great glory, for he is the Guiding Star of our destiny.



In The Editorial Perspective.

THE EDITOR.



THE GUIDING STAR CITY has begun its existence as a corporate municipality, containing about one hundred and ten square miles, embracing fertile lands and the beautiful waters of one of the most picturesque bays on the west coast of Florida, which is noted for the sublimity of its tropical scenery. The town of Estero is incorporated on a scale never before attempted in a new municipality, so far as we know, in the history of the world; and from this fact alone, if from no other, it is bound to attract attention. But there are many other features and characteristics of the new municipality which will turn the eyes of the world in the direction of the County of Lee and the State of Florida. The incorporation, even on such a large scale, is but a shadow and a suggestion of the magnitude of our work conceived and projected in connection with the development of the Florida west coast. All this may seem visionary in the minds of many people; but it is noteworthy that clear vision is essential to success. It is no dream, however, that the Koreshan Unity, as a corporate body representing the religious and secular interests, actually owns within the limits of the corporate town of Estero, about 7,500 acres, or about eleven square miles of land. It is no dream that Estero exists, comprised of all that usually go to make up a town—inhabitants, substantial buildings, business enterprises, labor-saving machinery, and a number of industries in active operation. Nor is it a dream, but a fact, that back of the movement are the forces of determination, high ideals, purity of motives, the impulses of high aspiration, and withal, the science of genuine reform, the application of which will determine the political and economic character of the new municipality. All of the great cities of the world today, began with smaller things than are now involved in the municipality of Estero. Thousands of people might have thought that the building of a city on the seven hills of Rome was an impossibility; but Rome became mistress of the world. When Rome was built there were no railroads, no steamship lines, no labor-saving machinery. Today we have more splendid opportunities, greater facilities, and more numerous resources for the building of a great city in the western part of Lee County, Florida, than were enjoyed in the founding of London, Paris, New York, and Chicago; and the lessons of history may enable us to found the new City on such a basis as to meet all the demands of rapid increase of population without the immense wastes manifest in the development of modern towns and cities. We may be enabled to include all the factors of scientific order, and to exclude forever, all the elements of municipal corruption, social vices, and the industrial and commercial conflict usually present among large aggregations of people. A city supported on the basis of municipal ownership of public utilities and important industries without the necessity of taxation—the people owning everything in common, mutual enjoyment and use—is destined to spread its influence throughout the world. Universities, colleges, libraries, art galleries, theatres, and all places of amusement, all parks and public conveniences of a properly conducted city,

should be free; and where scientific economy is applied, all these things may be available and usable by the public without the usual burdens imposed; and the enjoyment of the same may be intensified by the fact that the spirit of competition, with its chaos and merciless control of all avenues of activity, will be supplanted by a new influence—that of the love of the neighbor and the love of service for the sake of mutual happiness, development, and progress. We would see instituted, as early as practicable, all the factors of genuine benevolence, inspired by the spirit of the Founder of Christianity. We believe that in agreement with the spirit and letter of the Constitution of the United States, a number of people may be enabled to establish institutions of the highest benevolence and righteous magnanimity manifest to all classes with whom they come in contact, at all stages of the development of the unique city. We believe that such an undertaking is a noble work, one that has engaged our time, talents, and thoughtful consideration for many years. Our policy is expansion of lawful interests on terms of genuine peace. We are not working for mere show, but for great results, desiring that the character and force of our efforts may add to the progress of the people of the West and of the world.

In the work of the incorporation of Estero as a town containing about one hundred and ten square miles, we were opposed by a number of voters and property owners in the vicinity of Estero. We were opposed because our object and general attitude toward our neighbors were seriously misunderstood. Now that the incorporation is a reality, it may be interesting to the people of Lee County, and to our people and friends in various parts of the country, to outline our attitude toward the opposition to the incorporation, and to state what our policy will be toward them. Let us at once declare our belief that the non-Koreshan settlers in the vicinity of Estero were sincere and honest in their efforts to oppose the incorporation and to protect their interests; that they are law-abiding according to their conception of the term, and industrious; that from moral points of view, they may respect the Koreshan people; and that they believe in doing all they can toward the support of the laws of the State and Nation. But we as firmly believe that they have been misled into the conception that the incorporation of Estero, with the Koreshans in the majority, meant wholesale invasion of their rights. Thus our unselfish aim to have all the people share alike with us the benefits of the incorporation, was misconstrued into a high-handed attempt to tyrannize over a portion of the citizens of Florida. We have no charges that we desire to perpetuate against the opposition; our attitude is, so far as we are concerned, friendly and conciliatory; and notwithstanding that a boycott was instituted, and several attempts made to thwart the incorporation movement, we are willing to treat them in the future as though nothing had been done against us to mar the commercial peace and moral quietude of this vicinity. We harbor no ill-will, nor offer any resentment

against the united action of these people to seek exclusion from the incorporation, attributing their opposition movement to distrust in the Koreshans, prejudice against their religion, and fear that the Koreshans would attempt to infringe upon their religious and other liberties if they were included in the incorporation. But such statement of our attitude—which we desire to demonstrate in many ways in the future, though their trade be averted into other channels than our own—does not prevent us from reviewing what we consider to be the fundamental mistakes made on the part of the opposition.

The object of the call of twenty-five citizens of Estero to the convention was misunderstood; and perhaps the most fundamental mistake made by the opposition was in disregarding the requirements of the statutes of the State of Florida, to attend the convention and to express their sentiments for or against the incorporation through action at the convention and at the polls. This was an error, not of intent, but of judgment. This step was followed by retaining the services of an attorney who advised several courses to be pursued—petition to the Koreshan Unity to have certain properties omitted from the incorporation; appeal to the Governor of Florida; petition to the legislature of the State to take some action to prevent or annul the incorporation; and finally, a determination to sustain no relations whatever, commercial or otherwise, to the Koreshans. The petition to the Koreshan Unity was unsigned, and consequently no action was taken in the premises; the opposition had declared their intention to disregard the call to the convention as required by the statutes, and there was therefore no necessity for the Koreshan citizens to confer with them regarding the matter. All of the endeavors to make the opposition effective proved fruitless; and under undue excitement in agitation of the subject, reference was made to the mistaken impression that the attempt of the Koreshans to incorporate Estero was but an attempt to inaugurate the Koreshan government in opposition to the Government of the United States. We beg to submit that the municipality of Estero is not to be a "Koreshan government," if by that they mean a kind of government opposed to the Government of the United States of America. The incorporation of Estero is in accordance with the laws of the State; the form of the municipality is democratic; and its officers were all duly elected by ballot on the basis of majority vote, and all of them were sworn to support the Constitution of the United States and the laws of the State and nation. In this connection it is noteworthy that amid all the agitation, and gross misconceptions of the Koreshan purpose, not one charge of immorality was brought against the Koreshan Unity.

The majority of the Koreshans at Estero are Americans, educated in the economics of the nation. In taking the necessary steps to incorporate Estero as a town, we understood the statutes of the State relative to incorporations. It was never our intention to force anybody into subjection to municipal control. There was no law limiting the territory of a corporate town—the conditions being simply, that the territory should not infringe upon other

incorporations; neither does the law forbid incorporation of some who may not desire it; but the law does provide that those who do not desire to sustain municipal relations with the majority, may apply to the courts for decision after hearing both sides of the case. It should have been apparent to the attorney who gave the opposition their advice upon application, that inasmuch as the law provides that a requisite number of citizens may take steps to incorporate a town—and that when such steps are taken, the question must be decided at the polls—the only way to legally and consistently prevent an incorporation, without other serious and manifest reasons, is by majority vote of the opposition. If the opposition be in the minority, the natural recourse provided is in application for withdrawal. In view of these facts, it appears to us that the excitement aroused in the vicinity of Estero was wholly uncalled for—the result of misunderstanding of the requirements of the law, and utter misconstruction of the purposes of the Koreshans in inaugurating the incorporation movement.

If the incorporation of Estero be considered distinctively and wholly a Koreshan movement, it is only because the non-Koreshan residents of this vicinity have made it so through their refusal to participate in any way in the movement. It was not our desire to exclude others; the call to the convention was an open notice to convene for consideration of the subject of the incorporation, and to take action for or against it. There was never any endeavor on the part of the opposition to be informed as to the policies of the proposed municipality. Opposition was aroused the moment the citizens saw the notices posted; a committee of opposition was immediately formed; no inquiry was made regarding the Koreshan view of the subject. All was conjecture, and the winds of agitation fanned a spark of prejudice into a mental conflagration. We contend, in view of the legal requirements complied with by the Koreshans, and with their aims to help form a basis for the industrial and commercial progress of this part of the State, that the opposition and the methods employed to thwart the Koreshans in the maintenance of their rights according to law, were as absurd as they were futile.

At the beginning of the incorporation movement, we were happy in the thought that all the citizens of this vicinity should share in the benefits possible to be realized through the legal creation of a municipality. Our motives are questioned, and even today, our emphatic statements that the residents of the town are not to be subject to taxation are not believed. It is conceived that the Koreshan Unity is a money-making scheme from start to finish, it being even conceived that the municipality was inaugurated for the purpose of bonding the territory to obtain money to run the Koreshan Unity; and it is suggested that the Koreshans will force their religion upon the people of the vicinity of Estero. This is all idle speculation. No properties in the town of Estero are ever to be bonded or mortgaged for any purpose; and all the rights and liberties of the people of the town—religious, moral and legal, industrial and commercial—are to be protected without regard to creed, color, or social status.

The Open Court of Inquiry.

THE EDITOR.

THE LARGEST TOWN IN THE WORLD.

Estero Expands Under Legal Incorporation to a Municipality.

ESTERO, FLORIDA, as a regularly and legally incorporated town, is a surprising reality. It enjoys the distinction of being the largest town ever incorporated in the history of the world, containing as it does, vastly more territory than any other municipality of its class. The announcement of these facts will doubtless surprise and delight our friends scattered throughout the world. Locally, the first notices posted in Lee County, giving notice of the first steps in the direction of the incorporation, created great surprise—and withal, needless excitement and alarm. It has been said that the people of these parts were stirred as they were never stirred before.

Notwithstanding all of the excitement and the numerous endeavors to prevent the actual incorporation, Estero became a municipality September 1, 1904. This marks one of the greatest epochs yet reached in the history of the development of this part of Lee County; for we have now a town duly incorporated according to the laws of the State of Florida, with legal power vested in its officers to enact and execute municipal laws in agreement with the spirit and letter of the Constitution of the United States of America, and the laws of the State of Florida.

Results of the Convention at Estero.

The statutes of the State of Florida provide that twenty-five registered voters in any vicinity not already incorporated, may take steps to incorporate a town, and in compliance with all the requirements, upon vote of the majority in the territory desired to be incorporated, the municipality may become a reality. In the territory of nearly four townships, including Estero Bay and Islands and portions of the mainland, the Koreshans are in the majority; and in order to incorporate their own properties in this part of Lee County, and to provide territory for rapid and orderly growth and develop-

ment of Estero, the municipal boundary embraces about *one hundred and ten square miles*. The area of Estero may be appreciated when we say that the District of Columbia contains only about sixty square miles, a little more than one-half the area of Estero.

Those who have access to township maps of Florida may lay out the boundary of the newly incorporated town, by following the description published in *THE FLAMING SWORD* during the past six weeks. The approximate shape of the municipal territory may be seen by laying out lines on a definite scale to represent miles, as follows: Beginning at a point representing the northeast corner of the town, run west twelve miles; thence south four miles; thence a little south of southeast, ten miles; thence east one mile; thence north two miles; thence east five miles; thence north five miles to the starting point.

Of all this territory, about eighty-two square miles are on land, and about twenty-eight square miles are on water; and all of the territory is incorporated *except* about 700 acres belonging to property owners opposed to the incorporation. The territory of the opposition is thus 700 acres, a small amount compared with the 70,000 acres embraced in the limits of the town. The municipal boundary includes all the waters and Islands of Estero Bay, and nearly all the lands belonging to the Koreshans in this part of the county, aggregating about 7,500 acres, or about eleven square miles. The most of the other lands in the limits of the town belong to land companies, from whom we expect to purchase thousands of acres in the future.

The government of the town of Estero is regularly incorporated according to the laws of the State of Florida. The notice published for several weeks in *THE FLAMING SWORD*, and also duly posted as required by law, was a call to a convention of registered voters residing in the territory named. Such action was taken at the convention as to make the holding of an election possible as required by the statutes; and at the election the incorporation

carried unanimously, there being none of the dissenters present; after which twelve officers were unanimously elected, as follows: Mayor, CHARLES ADDISON GRAVES; Clerk, HENRY D. SILVERFRIEND; Marshal, CHARLES H. HUNT; Aldermen: JOHN S. SARGENT, W. ROSS WALLACE, THOMAS P. GAY, JAMES H. BUBBETT, MOSES G. WEAVER, GEORGE W. HUNT, ROLLIN W. GRAY, ELUM C. MILES, and SAMUEL ARMOUR—the aldermen to serve one and two years according to determination by lot. W. ROSS WALLACE was chosen President of the Board of Aldermen.

Factors of Success and Omens of Peace.

At the convention and election marked order prevailed. Every voter present was a Koreshan; not one non-Koreshan voter in the territory of Estero was present. There was no opposition of any kind manifest at the convention, and all elections were unanimous. We discuss the character of the opposition to the Koreshan movement in the direction of the incorporation before the time of the convention, in the Editorial Department of this issue, from both legal and moral points of view. In the successful work of the incorporation of Estero, much credit is due to Mr. Frank C. Alderman, Attorney and Counselor-at-Law, of Ft. Myers, Florida, whose excellent legal talent, foresight, and promptness permitted him to leave nothing undone that was necessary to the facility and correctness of the proceedings of the day.

In this connection we desire to express our appreciation of the very courteous manner in which the Editor of the Ft. Myers *Press* has treated our numerous articles on Estero during the past several months; and especially for the space granted us for treatment of the question of the incorporation and the opposition. The series of articles concerning the development of the Koreshan work at Estero still continues in the *Press*. We are informed by the Editor of the *Press* that quite a number of readers of *THE FLAMING SWORD* have subscribed for his paper, and doubtless many more will desire to

know from its columns concerning the many advantages and resources of Lee County. In recent issues of the *Press*, the news and discussion concerning the incorporation of Estero have filled considerable space; and from evidences which have come to us, we are led to believe that the people of Lee County, as well as other parts of the State and nation, have been intensely interested in the surprising developments at Estero.

A description of the corporate seal of Estero may be interesting to many of our readers. The outer circle contains the words, "TOWN of ESTERO, LEE COUNTY, FLORIDA." The emblem of the seal is comprised of a picture of the sun rising in the center, from the sea horizon constituting the horizontal diameter of the circle. In the foreground is a swan swimming in the water, symbolizing immortality, by reason of its being the highest type of waterfowl, and therefore representing transition from one sphere of activity or life to another. From the center are radiating the rays of the morning. A laurel wreath surrounds the picture, and at the top appears a large six-pointed star; and circling between the star and the sun are the words, "THE GUIDING STAR CITY."

**The Surprising Expansion of the
Koresshan Unity.**

The advantages of the incorporation of Estero to the Koresshans and other people of this vicinity are obvious. In the founding and maintenance of the municipality we generate and cultivate a public spirit. As a movement, as a town, as a center of the Koresshan Cult, we become more widely known. We extend inducements for industrial activity and commercial relations with the world, and open up avenues for the inflow of material wealth. It gives the Koresshan movement a necessary aspect and assurance of permanence, of stability, and insures confidence of those who accept the Koresshan System and desire to become directly related to it in its practical success in the maintenance of its people and the promulgation of its science, and in the up-building of its City.

During the past several months the material interests of the Koresshans have grown immensely. We are making extensive preparations for immedi-

ate development and progress in all lines. We have the foundations for numerous important industries, with the resources and products of which the local demand will have very little to do. Expansion is the policy of the Koresshan movement. Since our removal from the North, extensive purchases of properties and lands have been made—about 4,000 acres lying along Estero Bay and River; the San Carlos Hotel, on Pine Island, with additional property between the Hotel and San Carlos Bay, including wharfs and all rights to local waters.

We are not dependent upon the sparse population of this part of Lee County, nor upon the towns and villages of this section of the State; and we do not desire to create the impression that we will in any way endeavor to injure the industry of any of our neighbors, but to promote the welfare of this portion of the County and State. The resources of our printing and publishing interests will come from all parts of the nation; we will build boats for the use of peoples on all shores of the Gulf of Mexico and the Caribbean sea; we will construct engines and machinery for use wherever portable power is desired; our soil will produce substantial support for the thousands of our people; we will attract to Estero the most progressive and cultured people in America and the world; and the Koresshan University will become universally known. All this should prove a boon, not a detriment, to the people in the vicinity of Estero.

The unbounded wealth of Florida, the location of Estero on the great tropical peninsula in close proximity to the great water-ways of the world, together with the powerful impulse of the Koresshan System given to a people zealous in the promulgation and exemplification of its principles, insure the greatest future for Estero, which now begins as a municipality on no mean nor small scale. The time is at hand when able-bodied and whole-hearted Koresshans in various parts of the country must come to their Headquarters for the up-building of their City, in fulfillment of their hopes.

Let the hundreds and the thousands become receptive to the forces of Koresshan attraction, in willingness to endure the temporary privations of

pioneer work, that soon the name of Estero and the System it represents may become famed for manifest Koresshan ideals and practical achievements. We are at the beginning of our final triumphs. We need hundreds of strong-bodied and strong-minded men and women to help promote the material interests of the Koresshan Unity.

The Character of the New Municipality.

The new municipality, with its government and business-like conduct of affairs, will constitute a school of social and political economy to our people, both old and young. It is useless to look for genuine and lasting reform in the corrupt elements of present large towns and cities. The true method is to found a city in which the elements of righteousness will prevail from the beginning. We begin at once the practical application of the principles of *municipal ownership of public utilities and industries*, from the proceeds of which the expenses of the municipality will be paid without resorting to taxation of the resident population. No officer of the town of Estero is to receive any salary, hence no inducement is offered for corruption in the municipal government.

All forms of vice common to large towns and cities are forever excluded, through prompt preventive measures taken by the first and newly elected officers. No saloon, gambling den, house of ill-fame, distillery, nor brewery will ever be permitted to operate in Estero; but on the contrary, everything that promotes health and wealth of mind and body, both vidual and corporate, will be encouraged.

It has been said that the Koresshans are dreamers; it must be admitted that they have achieved some practical things. We have high ideals, which are necessary to great achievements. Many peoples struggle and expend a great amount of means and force to accomplish something—and fail, because they have no definite ideals, no conceptions of orderly success, no science of achievement. The Koresshan Unity has succeeded against all odds from the initial stages of its founding. The Communistic Homes of Koresshanity have existed continuously for the past sixteen years; the Society Arch-Triumphant is still an active body of mem-

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; Proc. Imitation; 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 Koreshantheologie (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; Geoliner Koreshanity*.

The total listed price of the above works, with 500 assorted leaflets, is \$1.07. 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.

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bers; the Koreshan University is incorporated under the laws of the State of Illinois; the Koreshan Unity, representing the secular interests of the movement, is duly incorporated, with large capitalization, under the laws of the State of New Jersey, involving large personal properties and real estate; and now the town of Estero, the largest municipality that ever sprang into existence in a day, is a fact, with elements that will ultimately crown our endeavors with far-famed success.

THE WEEKLY NEWS-DIGEST.

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

Important Foreign News.

The principal points of activity in the war in the East, during the past week, are Port Arthur and Liao-yang. A while there was less activity in Manchuria than usual, owing to concentration of attention at Port Arthur; but later it is reported that a furious four-days' battle has been raging at Liao-yang, with the odds against the Russians. The Japanese are succeeding every day, much to the delight of the world at large, and much to the discomfort of the Russian people. Fierce assaults have been made by the Japanese on Port Arthur; how long the Russians may hold out is a question of deep interest. The Japanese government declares it will take Port Arthur soon, even at the expense of 50,000 men. The great Russian warship Sevastopol struck Russian mine at mouth of Port Arthur harbor, and perhaps utterly ruined. It is said that the Japs are within one mile of the city, having taken most of the forts surrounding.

Strike of sailors and dock laborers at Marseilles necessitates withdrawal of steamships of sixteen companies from running on the Mediterranean, and the government of France has ordered gunboats to carry the Mediterranean mail.

The Czar of Russia issues manifesto granting gifts to landless Finns, reducing sentences, abolition of corporal punishment for certain crimes among rural classes, and other boons.

The baby heir to the Russian throne was baptized at the church of the Peterhoff Palace, and christened Alexis Nicholaevitch.

Destructive fire in Manilla, Philippine Islands, leaves 5,000 homeless; the Government furnished shelter and food to the needy.

The deposed Sultan of Turkey, who has been kept in prison for 35 years by his brother, the present sultan, is dead.

International socialists' congress at Amsterdam is marked by dissensions among the delegates.

THE FLAMING SWORD'S CLUBBING OFFER

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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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:

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BUFFALO, N. Y.—Mr. Junius B. VanDuzee, 19 W. Mohawk St.
CHICAGO, ILL.—Rev. E. M. Castle, 6029 Ellis Ave., 3rd Flat.
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Happenings in America.

Mayor Harrison appointed aldermanic committee to confer with the packers and strikers looking to settlement of the packing house strike. President Donnelly, of the butchers' union, labored to end the strike, but all negotiations were broken off by the packers, who held that "unconditional surrender" constituted the only terms on which they would agree to take back strikers. It is said the strikers are weakening, and upon referendum vote, may declare the strike off. Their cause is said to be lost, owing to lack of funds to hold out.

Secretary Taft delivers a remarkable address in favor of the Administration, at Montpelier, Vt. The speech is perhaps destined to become an important document in the republican national campaign.

The republican campaign committee are circulating populist Watson's speech of acceptance, which was aimed as a severe blow to the badly mixed democracy of the present campaign.

Immense preparations are being made for five days' sham battle at Manassas, Va. Battle of Bull Run is to be reproduced, and problems in the theory of warfare to be worked out.

On the plea of lack of water, the great works at Joliet, Ill., shut down until after the election. The whole town of 30,000 people in idleness.

Walter Wellman, famous newspaper correspondent, declares that the managers of the democratic national campaign have scant hopes of success.

In a riot of wharf laborers and strikers at Havana, Cuba, one was killed, and three wounded.

Pneumatic postal tubes are introduced at Chicago.

Yellow fever reported at Galveston, Texas.

Some Florida Items.

The election at Estero September first was both quiet and orderly. The proceedings of the incorporation convention were in regular order, the territory of the town agreed upon, the seal accepted, the name "ESTERO" given to the new town, the incorporation carried unanimously, the officers of the town elected and properly sworn; and finally, the American flag and the Koreshan colors were flung to the breeze from the top of the Publishing House building.

The newspapers are eager to obtain and publish news concerning the incorporation of Estero—the new municipal wonder.

Large shipments of cattle to Cuba are being made, and the business is on the boom on the west coast.

The Koreshans are constructing a new bridge across Estero river, under contract let by Lee county.

The Ft. Myers high school opens Monday, September 5.

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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.

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VOLUME XVIII.

ESTERO, FLA., SEPTEMBER 13, 1904

NUMBER 14.



THE CELLULAR COSMOGONY

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THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we INhabit the Earth. KORESHIAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

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