



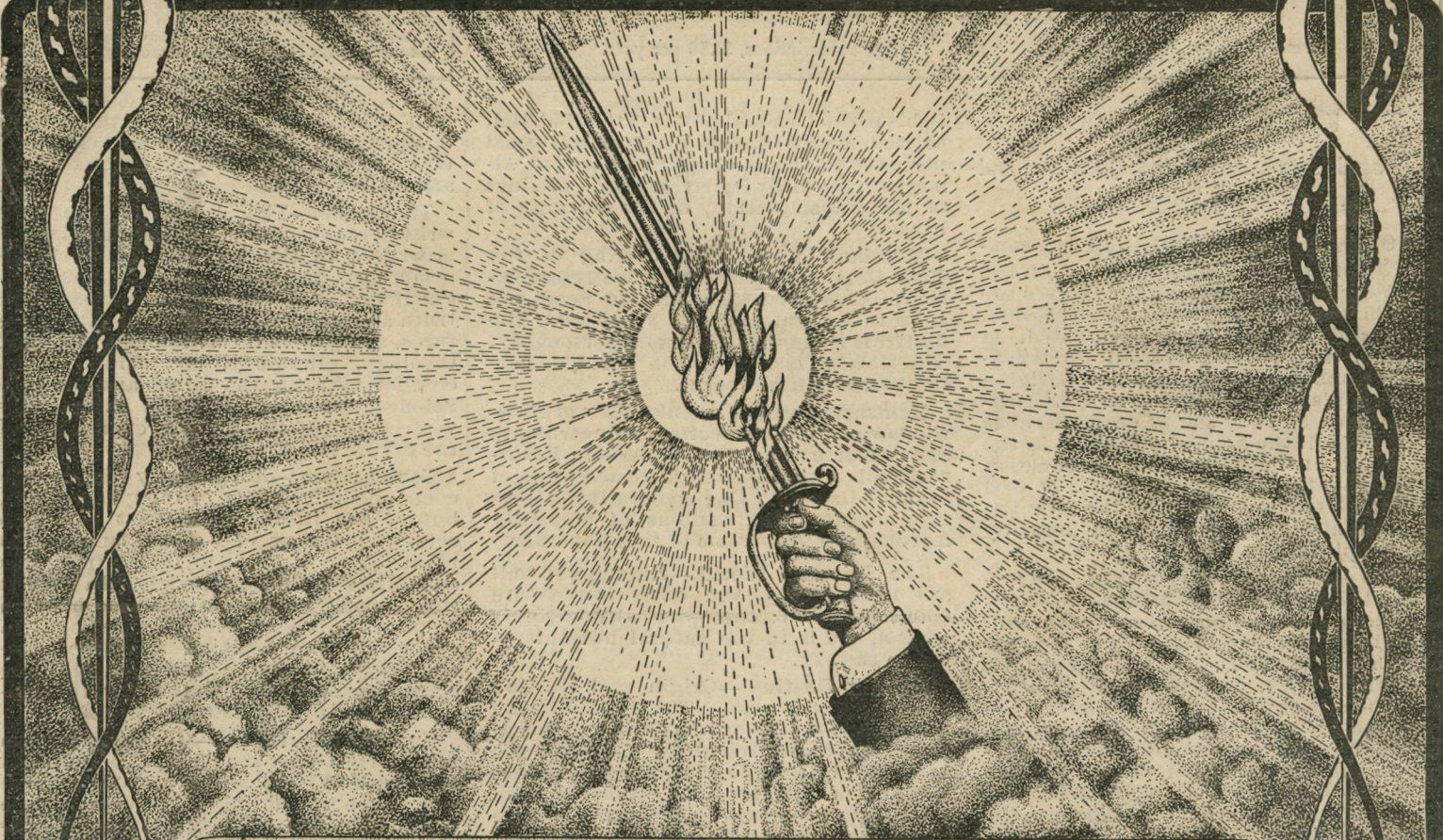
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

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CONTENTS

THE GREAT DOCTRINE OF REINCARNATION,	- - -	KORESH
STUDIES AND REVIEWS. —A Relic of the Dark Ages.—Immigration No Menace to American Civilization.—Political Influence Degenerates into "Graft,"		L. P. BORDEN
DEPARTMENT OF ASTRO-BIOLOGY. —Analysis of First and Seventh Houses of the Zodiac.—Aries the House of Philosophy,		RABON ADONOSEPERI
EDITORIAL PAGES. —The Creation of Greater Estero as the City Beautiful.—Scientific Economy in Municipal Government.—Estero as a World-Focus.—A Thousand World's Fair Cities.—Principles of Economic and Social Adjustment,		THE EDITOR
COURT OF INQUIRY. —The Building of the Tower of Babel.—Circles of Life and Time.—Lessons of World's Fair Cities.—The Weekly News-Digest,		THE EDITOR

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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BRIEF DIRECTORY

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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 Communistic. Celibacy obtains in the central nucleus, never in the world at large.

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

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 replaced 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 20, 1904. A. K. 64.

Whole No. 572.

The Great Doctrine of Reincarnation.

Resurrection or Reincarnation the Fundamental Doctrine of the Christian System; Taught in the Bible, Scientifically Explained by Koreshanity.

KORESH.

"FOR I KNOW that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—Job xix: 25-27. Can there be another construction placed upon this passage, than that it conveys the doctrine of the reincarnation of men once living in the flesh? It is not now so much a question as to whether the doctrine be true, but is the doctrine of the resurrection or reincarnation of the body set forth in the exclamation of Job, who breathed forth his aspirations while in the agony, not of despair, but of the utmost hope in the power and fulfilment of law?

The doctrine of the resurrection is a fundamental one in the Christian church of today, notwithstanding the fact that the misinterpretations of the theologians have made it of but little importance to one seeking for immortality. If there be no resurrection of the dead, then our hope is vain, and our preaching is also vain. The doctrine of reincarnation constitutes the basis of all Christian hope; but the doctors of divinity have doped it to death—so thoroughly drugged it that not a semblance of the original remains to guide the world in its search for immortality. The doctrine of the resurrection embodies the only expectation of the genuine Christian for the attainment of immortality, and beyond that, of eternal life. The assurance of the Christian that he has hope in the law of reincarnation (resurrection), resides in the fact of the Lord's resurrected presence in the beginning of the age, wherein he

demonstrated the principle and law in the consummation of his personality as the resurrection and the life. We would give more for the testimony of the Lord Jesus, in one single sentence, than for all the negations and affirmations of the whole combination of the "christian science" and "new thought" people on the face of the earth, against his authority.

The emergence of the Lord from the material tomb of Joseph of Arimathea did not constitute his reincarnation; before his death upon the cross he declared himself to be the resurrection and the life. It is a truth worthy of reiteration, that the Lord was the involution (from the human race) of another order of life than that already inhabiting the earth. The life of the Lord—testified to by his followers and corroborated by the testimony of the facts of Nature, in the laws and processes of development—constitutes the most direct evidence of the doctrine of evolution that has ever been submitted by the thinkers of the age. If from the testimony at our command, furnished from our observations of Nature, we could venture the conclusion that the various kingdoms succeeded one another in the course of ascending grades of development or evolution; and if in our observations we could conclude that the processes were not complete in the present stage of development, then we would be forced to conclude that the same law of progress would mark the evolution of a higher order than had marked the progress of the existing orders.

One of the greatest mysteries attending the investigation of the question of evolution has been and is the great gap between the existing orders; and the search

for the "missing link" between the animal kingdom and man has never been found—to the satisfaction of the advocates of the doctrine. The secret of the "missing link" may be found in the testimony of the fact of the Lord's personal presence with men. He came dignified with the title of Heir Apparent to the throne of God. He demonstrated to the world—by arising from the grave without passing through the ordinary processes of dissolution—that he belonged to another order of beings, and he was declared a High Priest forever after the order of Melchizedek; this testimony indicating that there exists an order of beings of which the Lord is the chief, and the seed of perpetuation. After He arose from the tomb he dissolved without corruption in the presence of his Disciples, and disappeared from their sight, passing into the spiritual heavens through his absorption into his church. From that disappearance we are promised the fruition of the fruit of the Tree of Life, which is nothing else but the evolution of the Sons of God, the order of Melchizedek, to appear in the earth as a genus or race of people, as far above the ordinary mortal as the mortal man is above the animal kingdom. Between this new order and the common humanity there will be as great a disparity as there is between the human and the animal as they exist today. The link between the two kingdoms, recognized as the dissolved personality of the Lord, may supply to the thinking mind the possible modus of the distinct creation of the various orders of progressive development.

The Lord was a distinct creation, having his ascending origin in the lowermost things of being, progressing through the various stages of development until he reached that condition in the human race which entitled him to the relation of the Son of God. The fact that the Lord was a creation, and at the same time eternally with the Father, is a paradox that has puzzled the theologians from time immemorial; but it is easily reconciled when the simple law of mental transmutation is understood. The Lord was the reincarnation of the mental characters of the ages before him; he was Abraham, he was David. It was said of David: "I will make of him my first-born, higher than the kings of the earth." When the Lord came he was declared the first-born, the first begotten of the dead.

The Lord was a new creation. God made man in his own image and likeness, and breathed into him the breath of life; that is, he breathed into him his own life, his own being, therefore when the Lord was sufficiently complete in his creation, his development, God came into him with his own spiritual life, dwelling in him as the tabernacle of God. When this conjunctive unity had taken place, the Created had become the Creator; then he could say: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." It was upon this point that the

Eastern and Western churches had their original division; the one taking the one statement of truth, and the other taking the other statement of truth, neither being able to reconcile the apparent paradox. Both statements are true, but they cannot be understood without a knowledge of some principles which an atheistic science precludes the possibility of comprehending.

The doctrine of reincarnation, while the same as the doctrine of the resurrection, precludes the possibility of a resurrection from the physical graveyard, as taught by some of the rank materialists calling themselves Adventists. Bodies that go into the grave pass through alchemical dissolution, resolving to the constituent conditions of their previous alchemical combinations. When it is shown that the elements of the physical constitution are separated, dissolved, and dissipated, and will no more aggregate at the graveyard in their purely physical aspect, it is answered that all things are possible with God. All things are possible with God, but he employs good common sense in the performance of his purposes. The resurrection will take place from the grave, that graveyard being the people in whom the spirit of the dead has gone when the spirit leaves the body. The spirit that inhabited the humanity that has disappeared, re-occupies the humanity that remains; hence the resurrection is the reincarnation of the past into the existing present. The life of the Lord planted in the race nineteen hundred years ago, will spring up in due season with the acquired conditions of the succeeding Christian age, and his reincarnation will be another creation until he attains to the essential dignity of the Son of God. This will be accomplished through the process of overcoming, when it will be said of him: "He that overcometh shall inherit all things; and I will be his God, and he shall be my Son."

In studying the character of the Son of man as he shall appear at the end of the Christian dispensation, we will be compelled to go back to the history of Joseph, and to the record of the promises made to him at that period when his father Israel blessed his sons with that which should befall them at the last day. Of Joseph he said: "Joseph is a fruitful son; even a fruitful son by the fountain, whose daughters mount upon the wall; the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the Shepherd, the Stone of Israel). Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on

the head of Joseph, and on the crown of the head of him that was separate from his brethren."

Israel knew what he was declaring when he made this prediction and pronounced this blessing upon his beloved son JOSEPH. It was in the purpose of the Almighty to reincarnate Joseph at the end of his particular cycle, and his father was inspired to know the character of that purpose. To have any true conception of this purpose and of the processes of carrying it out to its fruition, it will be necessary to follow the history of the posterity of Joseph through its ethnic wanderings down the ages. The history of the tribes of Joseph must be understood, the separation of the house of Israel, or Ephraim, from the house of Judah must be comprehended in its deepest aspect, also the subsequent ethnic infiltration of the house of Ephraim with the nations into which they were absorbed through their marital amalgamation. The consequent loss of the identity of Israel as a people, with the people which subsequently developed through this absorption and loss of national identity, must be understood before the study of Joseph's reincarnation is fully comprehended. When it is known that the absorption of the house of Ephraim, according to prediction, was by the Assyrian power; that Ephraim was absorbed into the three nationalities—Media, Persia, and Assyria, and that the Germanic race came from this people, the mind has a working basis for the study of the reincarnation of Joseph as the Son of God. The Koreshan literature is somewhat replete with this history and the processes of the ethnic and mutative science of the changes which will cause the resurrection of the Messianic character which is to mark the initiation of the coming, the Aquarian, age.

The Overshadowing Power of God.

KORESH.

THE DEMONSTRATION of the cellular theory is the settlement of the question of the personality of Deity, the possibility of one mind attaining to a central relation to all things, thence of coming into touch with all things, and thus, through the process of overcoming, inheriting the universe and sitting upon its throne. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." To become the Son of God is to enter into conjunction, and thence into unity, with the Father; and to attain this attribute is to merge into the power of paternity, by which is meant to transmit the spermal essence of divine procreation for processes of regeneration. This power is called the overshadowing of God, and always succeeds the personal manifestation of the Son of man in whatsoever age of the world he matures. The process of overcoming implies so much self-restraint as to control every tendency to corruption, and the things to be overcome are incorporated in the law of God, committed to man through the Mosaic administration.

New Century Studies and Reviews

Lucie Page Borden

A RELIC OF THE DARK AGES.

Review of the Salic Law Which Now Excludes Females From the Russian Throne.

THE HEIR to the throne of all the Russias must be a male. The Czar cannot invest either one of his four daughters with the regal dignity, because the enforcement of the old Salic law forbids that a woman shall inherit the throne. It would be a great advantage to the world if this ancient custom which originated in days gone by could be discontinued. The Czar would render an important service to the nations by setting them the example of a monarch wise enough to let his own judgment rule in the succession, without regard to the nations of long-extinct barbaric tribes. Why should an old custom be permitted to retain its authority after the world has witnessed, in the glorious reign of Queen Victoria, a refutation of the false belief in the inferiority of women? Truly, tradition makes fools of rulers as well of children. The oldest daughter of the Czar would not be ineligible to the sovereignty were it not for the superstitious reverence that accords to the male being an inordinate thirst for glory, which must be gratified at the expense of all his women relatives. No woman would be foolish enough to provoke an unnecessary war with another nation, when the questions at stake could just as well be settled by an international board of arbitration. The peace congress would not have been a farce had it been put into the hands of women to decide whether war should be declared upon Japan.

The Salic law is a remnant of a lower grade of civilization; and yet the rejoicings at St. Petersburg are a demonstration that it is just as much in force now, as it was in the days when the Salian Franks made a decree that the lands apportioned among their vassals after a victory should not be permitted to come into a woman's hands. There was probably an idea in those stormy times that property would be wrested from any one who could not defend it by brute force. So the law in its very origin gives an increase of possessions to the one who is physically stronger, not considering that what man could do by his strength only, woman might achieve by superior wit and contrivance. Battles are won by the tongue as well as by the sword. Sometimes a glance from a pair of soft eyes is enough to gain the day.

It is futile to deny that many a woman has made herself ridiculous, but is that a prerogative of her sex alone? Has not the world seen as many colossal mistakes made by one sex as by the other? Because the Salian Franks, whose barbarity is historic, were in the habit of excluding women from the right of holding property, is that any reason why the United States

should exclude them from her legislative halls? The succession in France was denied to Jeanne, daughter of Louis le Hutin, in the year 1316, simply because learned jurists, all male, decided that the throne was a domain. The Salic law forbade women to hold property, therefore the crown of France passed to another male descendant of the reigning house, and Jeanne was disinherited. This is the first example of the enforcement of the Salic law in the right of succession.

The New Hampshire legislation in the year of our Lord 1903, came to the decision that no woman should be called competent to take part in the voting contests by which state and municipal officers are elected. The New Hampshire legislation is composed of male citizens. Having a monopoly on the franchise which renders them eligible for election to the civic offices, they made an effort to exclude women from the rights of citizenship. The Salian Franks on the banks of the little river from which they took their name could not have done more. The men of the present generation, like the men of France in 1316, are content to abide by the decisions of the Salian Franks. It is due to these barbaric ancestors of the French nation, that previous to 1848 no married woman could hold property in her own name in the state of New York. In Indiana a wife's wages belonged to her husband till 1879.

How much longer is modern civilization going to raise altars to the barbarian chiefs whose view of woman has cost her so many years of legal vasselage? If it was worth while to add the Fourteenth Amendment, then it is expedient to enact laws for the rehabilitation of women into the rights and privileges which she held in the divine order centuries before the Salians flourished.

There is a report current that a fraud has been perpetrated in order to gratify the prejudice of the Russian people—a prejudice which is a direct survival of the Salic law. It is said that a peasant woman's son has been substituted for the imperial offspring, because the child of the Czarina was only a girl. Poor little unnecessary atom in a world where there are too many members of the sex which might be called superfluous were it not for the disagreeable fact that men cannot dispense with mothers! Society in India was frank enough to sanction the throwing of girl infants into the Ganges to gratify a popular prejudice. The same desire for a male heir to sit upon the throne has led the Czar to disavow his daughter—if reports be true.

The progress of the world will be hastened on by the recognition of woman as a co-worker with man, not an equal in strength but an equal in intelligence,—one whose divine right to citizenship with all its privileges can no longer be denied.

"I LOVE them that love me, and they that seek me early shall find me." What is it to seek Christ early? It is to become obedient to His teachings while he may be found, while he is visibly manifest, before he has lost his personality and gone down into the grave.

Immigration No Menace to American Civilization.

RESTRICTED IMMIGRATION has been very strongly advocated by the alarmists. They do not want America to be a receptacle for the offshoots of European countries, and they foretell dire catastrophe through the extermination of American stocks. What are the facts in the case, and do the assertions of these alarmists find support from facts? Most assuredly no. The results of statistics published from the most carefully compiled lists do not go to show that immigrants, even from the most dreaded quarters, are responsible for increase of crime in their adopted country. The illiterate form an ambition to educate their children—an ambition they would not have conceived in the old world—and our free schools are crowded with little ones anxious to learn. As these children grow up they want to speak English, and are proud to be called Americans. They do not wish to be known as foreigners, and they will rise, many of them to positions of eminence. An infiltration of foreign blood will render the American race more hardy, for without such an infiltration any race will degenerate.

The great object of the immigrants who flock to Castle Garden in such numbers as to alarm the timid, is to better their condition. They represent a restless element, the ferment of the older nations. They do not want to live as they have lived. They want to find more freedom than they have ever enjoyed. The majority of them are refugees from some form of oppression. These people do not love the governments under which they have suffered, and with few exceptions they are not in favor of planting European tyranny upon American soil. They do not wish to destroy the refuge they have sought. America has become a beacon light among the nations. Her name stands for better things than may be found elsewhere, so the men of every country resort to her. She will receive as much as she gives, and in proportion to her patience with these immigrants will she find them of service.

The future destiny of America is to become the central point of the divine kingdom. This kingdom will not come without a struggle, but the principles of right and justice are to triumph. By means of her influence among the nations, America has become the point of ingathering for representatives of every race. This ingathering is typical of a greater; the transformation of these immigrants into American citizens symbolizes the transformation of the natural offspring of humanity into the Arch-natural. The American blood mixes with that of the foreign population. God condescends to join his own life with that of sinful humanity.

The majority of the foreigners coming into this country seek a permanent home. They want their children to grow up here, and they are willing to become naturalized themselves. The Chinese form a notable exception to this rule. They do not come to stay. They come to take advantage of our institutions which enable them to lay up money faster than they can in China; then, having amassed as much as they desire

they hasten back to their old home. They do not, save in rare instances, adopt our manners, our dress, our opinions. So if China complains that her people are barred out where others find a welcome, she may find an excuse for American laws in the habits of her emigrants.

The country is receiving a large influx of Russian Jews. This is because of the discrimination exercised against them in Russia. There is something peculiarly appropriate in the reception of these foreigners who are persecuted for their religion. The Pilgrims professed to seek refuge in America from persecutions of the same nature. Here in America the Jew intermarries with the Christian; not just at first, perhaps, but in the course of time. Religious persecution has the effect of breaking down race prejudices which have existed for centuries.

Great numbers of foreigners have become naturalized in this country and have shown their willingness to maintain its laws. They are not unworthy of the benefits conferred upon them by a residence among the progressive people of the new world. Let the country see to it that they are not disappointed in the hope of finding improved social conditions. Great numbers of immigrants will be coming to this shore for years to come. Let the country see to it that the weak are protected, the forsaken helped, the stranger made to feel that he is not an alien.

Political Influence Degenerates Into "Graft."

WHAT IS "GRAFT"? The lexicon defines a graft as a new scion or shoot inserted into the branch, of which it becomes an integral part. This is not the only use of the term. For several years past, the word has been used in a new and apparently unjustifiable sense. The grafter has come to mean, not a man who makes arboriculture his business, but a common thief—in other words, a politician who belongs to the great army of swindlers. Any man who receives a bonus for illegal services, or who deliberately sells his name and influence to the highest bidder, may be called a grafter. His most engaging characteristic is the zeal which he displays in chasing the almighty dollar.

It should be a source of surprise to the ordinary reader if he be able to follow with intelligence the discussions arising from the predominance of corruption in all its phases. Sometimes the terms employed are much more of a puzzle to him than Mr. Johnson's definition of a net was to the society in which he lived. According to the first great lexicographer, a net was "anything reticulated or decussated at equal distances, with interstices between the intersections." One can imagine Beau Brummel wrinkling his brows over this pretty specimen of Johnsonese.

The "grafter," then, is a person who preys upon society, and the bigger his business, the more charitably the world looks upon his pretensions. This term is nothing more nor less than an example of the manner in which the English language is being corrupted to correspond with the corruption so well known and

winked at under the name of political influence in all parts of the country. It has been said that the "grafter" does not belong to his party, but that it belongs to him.

The word "boodle" originated as thieves' slang. When thieving became popular in New York municipal affairs, the cash paid as hush money or bribes to public officials for their interest or favor began to be called "boodle." The "grafter" is more deliberate in his operations. He sets out to win a big commission for himself by the insertion of a deftly worded clause in a franchise giving millions of money which might be put into the public treasury, right into the power of a corporation. The boodler takes what is offered him, but the grafter tries to get the earth. Both are as nimble as mosquitoes and as easy to catch as fleas.

Is it not shameful that the corruption in political life should react upon the language, so that newly coined expressions indicative of greed should be on all men's tongues! Thescion becomes a part of the branch into which it is grafted, and the love of money won by foul means has become engrafted upon the tree of commercial activity so as to become its essential life.

What can be done to insure honesty in all classes and a renewal of honor among public officials? A great deal may be done by calling attention to the vices of the times, and by enlisting the best citizens in an effort to suppress the dishonorable traffic known as "grafting." This evil is the fruit of competitive life and can only be kept from maturing by destroying the whole tree, root and branch.

By the substitution of another principle of activity in the state, the government may be kept clean, and no man may be found so low, so degraded, as to fill his own pockets from the public treasury. To be firm, government must be seated not only upon the consent of the governed, but upon the avowed purpose of the majority to help the state to the uttermost by maintaining righteous ideals of conduct. Men should be willing not only to fight for their country, but to live for her in the exercise of integrity.

The Eradication of Paganism.

KORESH.

THE WORLD'S system is pagan and antichristian; it was condemned by the Lord Jesus, and when judgment sits and righteousness is instituted, every vestige of it will be eradicated from the transactions of men with men. The radical difficulty attending human efforts at reform, is in the attempts to patch up and to perpetuate the old system. There must come a revolution. This need not to be violent, but it must be complete and thorough. The theoretical and practical must march hand in hand. A theory that cannot be made practical is useless. If a theory is good, it can be applied when the laws of its application are discovered.

Department of Astro-Biology

Rabon Adonoseperi

♈ ARIES AND LIBRA. ♎

The Significance of the First and Seventh Divisions of the Zodiac in Man and Cosmos.

SCIENCE is classified knowledge. Knowledge itself comes as the result of experience, through which we may acquire a number of facts that are of little value as a basis for reasoning unless we understand their inter-relationships. In the human anatomy it is easy to acquire a knowledge of the external form of the body; but in order to understand its numerous functions it is necessary to know the adjustment of the component parts and their functional relationship to each other. Classification is a methodical arrangement of parts, method being a rule for accomplishing an end; and in the twelve constellations that compose the Zodiacal circle* we possess a primary classification of the twelve principal divisions of the human body, which in itself supplies us with a key to the method that should be employed in order to acquire a complete and final knowledge of the functions of the great macrocosmic body and the numerous microcosmic parts of which it is composed.

The Zodiacal constellations represent the infolded form of the fœtus, lying with head to feet, the unborn babe or unexpressed circle which is about to be projected into the arc of the outer world of experience, where it will contact friends, enemies, wealth, poverty, pleasure, and pain—and in fact, all the concomitants which go to make up mortal existence, and whose office it is to mould and give definite shape to the body, educate the mind, and in fact, to build up its being. There are thus two Zodiacal circles to be considered—the interior, marked by the constellations, and the exterior, by the signs—or, as they are generally known, the mundane houses or mansions; the former indicating the positive functions that are to be expressed, the latter the more negative and envioning circumstances in which they are to operate; and the cross between these two shows the work done, the means of its accomplishment, and the conditions of the mechanism.

In our endeavor to explain some of the attributes of the twelve Zodiacal divisions, we shall consider them in both their internal and external aspects. In order to analyze each division and explain its potentiality in the fullest degree, it would be necessary to consider its relation to all other divisions. This would cause con-

*Note—We regret that we have not at present a cut or diagram for reproduction of the horoscope or chart of the heavens, showing the relation of the Zodiac to the four points of the compass and the horizon. This, however, the student can readily supply for himself, if he will draw two circles, and in the intervening space insert the names or symbols of the Zodiacal signs. Let him first bisect this circle by a straight line drawn through the center, the upper end of which he will mark "south" and also "zenith;" the lower, "north" and "nadir." He will also draw another straight line at right angles to the first, and also passing through the center, the left end of which he will mark "eastern horizon," and the right, "western horizon."

fusion and many complexities; so we shall for the present content ourselves with a more simple mode of procedure, and regard each division in relation to its opposite. It must be borne in mind, however, that opposites in the Zodiac are coördinates, and that they have affinity for each other; that they are natural partners, and should unite and coöperate harmoniously. Nevertheless, each division has its inversion as well as its version, and may act simply and in direct opposition to its partner, and thus cause disruption and chaotic conditions.

Aries is the first and Libra the seventh division in the Zodiac. The former, as the symbol suggests, marks the mere beginning and reaching out for experience, knowledge, and facts; the latter involving rule, method, and that of classification of acquired facts that we denominate science; and these twain, when united at their axial center, involve the law of the pair, the primary and most fundamental relationship that the universe possesses. In adopting this method of analyzing the Zodiacal divisions by pairs, we have deviated from the course pursued by the modern astrologer, who, in attempting to give the definition of a sign without at the same time considering its relation to the coördinate, has succeeded in so blurring its true significance as to render it well-nigh impossible for the student to have any clear conception of its primary and radical potency.

In order to arrive at the pure and unadulterated meaning of a single division, it is necessary to clearly distinguish between what a man loves and desires and what he actually possesses—his ideal, and what he wishes to become, from the real and what he actually is. This distinction shows the value of a sign when vidually considered, and estimates its true worth, which can only be arrived at by the exercise of the faculty of comparison. An exact knowledge of two viduals that form a pair will enable the student to determine the nature of the offspring of their harmonious union, and also the effect of their perversion due to disconcerted action.

Aries the House of Philosophy.

We find Hiram Butler, in his "Solar Biology," informing his readers that the Aries man is a natural reasoner, leading the student to believe that reason is a special attribute of this sign, when, as a matter of fact, it marks only a search for fact, the reasoning power being derived from comparison or the reflex from Libra. And again, the same author declares that harmony is the dominant feature of Aries, while in reality it indicates discord and a *desire* for harmony—the attainment being supplied by experience and contact with others, indicated by Libra, which signifies those of an opposite nature a man meets with, rivals and enmities out of which will be evolved friendships and harmonious relationships. The word Aries, or as it is sometimes written, Ares, signifies a pointer or pointers; the root of the word being the Latin *ar*, meaning to or towards. This division, therefore, is the principal sign or pointer in the Zodiac; Libra being the objective or goal pointed at. It is the office of the balances to weigh up and clas-

sify the bare facts carried over from Aries, which points to wisdom as being the true goal of man and the object for which life has been instituted. Aries vidually considered is mere unrestrained license; freedom comes through methodical procedure, as indicated by Libra.

This pair forms the Adam and Eve of the Zodiacal circle, morning and evening, the light arc of day from the rising to the setting of the sun, and the dark arc when the solar orb hides its face during the night hours; hence, Aries indicates a waking-up and activity, while Libra marks the time of work accomplished and rest. These are the knotty points of the two bows whose union constitutes the covenant between God and man. Libra is not easy to understand, for the reason that she partakes, to a large extent, of the nature of the preceding and following divisions—Virgo and Scorpio, which really compose the two ends of the scale, while Libra herself constitutes the fulcrum, a mere point or position on which they swing.

It is the province of Aries to cut. In his crude form, his is mere pig-iron which, through the buffetings of experience, becomes fine steel, and Libra is his keen edge. The edge of a knife is well-nigh a minus quantity which diminishes in exact ratio to its degree or sharpness; yet, who will deny its efficacy and importance in relation to the knife? As the equinoctial colure, it is the province of this pair to designate clear lines of demarkation, to cut off truth from fallacy, and life from death, and thus enable man, as an instrument of Deity, to cut his way through the sea of false human ambitions and thus preserve truth from the ocean of fallacy which threatens to engulf it. These two divisions mark the seasons of spring and autumn, the time of seed-sowing and of harvest; and in Aries as the beginning and first sign, we perceive the single seed involving all the great possibilities of the succeeding signs, which seeks not only to reproduce itself, but to manifest its latent powers in the highest degree as the full grown tree.

Libra the House of Science.

In Libra we find the reproduced and multiplied seed, and the conversion of mere germinal desire into accomplished fact. Anatomically considered, Aries is the head, and Libra the reins and kidneys; the former involving not only the cerebrum and intellectual principle, but the mouth or channel through which are received those substances that are necessary for the building up of the tissues of the body; while Libra, through the medium of the urine and sweat, carries away the waste tissue, and also converts the material food into spiritual substance, and thus supplies Aries with the mental nourishment necessary for the perpetuation of its existence. Aries, as the brain, denotes merely crude intellectual power, undisciplined mentality, the infant that seeks to obtain its balance; and when acting vidually, leads to mental extremes and violence, bringing out all the head-strong tendencies of inexperienced youth. Libra checks undue haste, and turns energy that would otherwise be wasted, back on itself, and converts it to useful purpose.

Aries is the mind of the experimentalist and pioneer,

full of action, impulse, and force; existence that is deprived of all the poetry of life and the advantages of refinement. Libra is soft and yielding, a mere dependent and follower, who restrains the fiery Aries through words of prudence and discretion; thus, while the former indulges in mere generalities and indefinite speculations, the latter classifies, analyzes, and specializes, and presents knowledge acquired in a form that can be comprehended and that affects the æsthetic senses. We may regard Aries alone as nakedness, and Libra as clothing. The latter is connected etymologically with the Latin *liber*, which means book, as well as freedom, and indicates not only the weighing-up of the facts gained by Aries, but their presentation to the public, clothed in the form of books which constitute the means of reproduction and multiplication of knowledge. Thus Libra is specially connected with books, libraries, and literary work generally—more especially popular writings that appeal to the minds of a large section of the public.

The foregoing demonstrates to some extent how necessary coördinates are to the perpetuation of each other's existence, and how essential unity of action is if satisfactory results are to be obtained. Thus, Aries alone becomes mere nudity, discordant noise, violence, recklessness, and anger, lacking polish and all semblance of good manners and mental training, while Libra becomes inertia, mere outside show and love of finery, a falling into a groove and stagnation, grand ideals, yet lacking the push and go necessary to bring about their realization.

It should always be borne in mind, when considering these two divisions, that Libra is the scale or rung of the ladder up which Aries must climb, and that it involves graduated classes in the great school of experience, where all thoughts and actions are weighed and placed to the debit or credit account in the cerebral ledger, which records impartially and without bias, and from which there is no appeal—so that all vidual and disconcerted actions in some way, soon or late, find their level in connection with the coördinate.

The mundane aspect of these two divisions involves, for the most part, the voluntary life principle. In nativities, Aries marks the beginning of lifetime, its inception and inauguration. It is known as the ascendant, and forms a primary and general classification, indicating the external appearance and genus to which the native belongs. Libra constitutes the perpetuation of life, the factors that draw on its resources, and the objects and experiences which threaten its extinction. Hence, it results that the seventh house often indicates enemies, rivals, and open opponents; for being in opposition to the life house, the very self, it shows these persons whom the native will contact, and with whom he will sustain commercial relations, and from which either enmities or friendships will spring; therefore, the public in general, without distinctions, comes under the influence of this house. Partnerships in all domains of life are shown by Libra, such as the marriage partner, business associates, etc.; and as a man may unite himself with all manner of people, and for a variety of purposes; and as these unions may be lasting or temporary, for good or for evil, this house requires a great deal of consideration, and may be generally regarded as showing a man's objective, and the cause either of his ultimate undoing, or of the achievement of his desires and the fulfilment of his hopes.



In The Editorial Perspective.

THE EDITOR.



GREATER ESTERO lies within the sphere of possibility, destined to stand unique among the cities of the world. Neither the conception nor the projection of the City of the Morning belongs to the old order of the world. We are in the time of the beginning of new things, in the period of transition. The time is ripe for the beginning of the great aggregation, the great gathering of the people, to constitute the focus of world-endeavor and progress. The new order must have a place of beginning. There must be a starting-point, both personal and geographical; there must be a movement and an organization, with headquarters the location of which shall be prominent upon the charts of human advancement and maps of the world. There has never been a distinctive civilization that did not reflect its character in the architecture of its cities. The geometry of life, with its numerous possible forms and qualities, is the origin of all the external materializations of structures of use and beauty. In the great civilizations of the past, magnificent cities developed around central conceptions. Not philosophy nor science, as the world understands the terms, but religion in the world's great areas of enlightenment, constitutes the great organic force emanating from the Sun which brings the days of humanity's progress. What would Chaldea have been without Babylon, Egypt without Memphis, Greece without Athens, or Judea without Jerusalem? Seats of religion, seats of learning, centers of art, industry, and commerce, involving potencies which spread to remote portions of the earth,—such were all great cities of past civilizations. The forces of progress have yet to produce the greatest city that man has ever conceived. The advancement of the world is rapid, and the forces of its progress are accelerating. Every successful world's fair brings into manifestation new forms from the world of conception and imagination; and the world's fair cities are but suggestions of what lies in the field of possible achievement in city building. It is inspiring to note the many evidences of advancement and improvements in lines of industry; it is wonderful to contemplate how much has been done and attained during the past quarter of a century. We do not believe that the elements of competition have contributed to these great successes. The competitive system is but an impediment, a bar to improvement, and an obstruction to civilization. The world has reached its present stage of development, not because of competition, but in spite of it. How much greater the American cities might be today if the spirit of brotherhood could have been substituted for the spirit of competition in the founding of the American nation! The attention of the world is drawn toward the excessive wastes incident to modern methods of municipal construction and government. John Brisben Walker, in his World's Fair number of the *Cosmopolitan*, observes that the World's Fair foreshadows the wonderful cities which men and women will build "when they come to understand organization fully," when the world "shall substitute united exertion for contention in one great anthem of harmonious effort." A further observation is note-

worthy: "With each world's exposition there are more and more minds impressed with the truth that if by combining ideas, so wonderful a creation may be brought into existence, why should not a little widening of thought result in the building of great cities upon similar lines of harmony in architecture, in color, and useful purpose?" It is not too much to say in behalf of the Koreshan conception of the world's greatest city of the future, that years ago, before the expositions at Philadelphia, Chicago, Buffalo, and St. Louis impressed the American mind and the mind of the world, the Guiding Star City, with its elements and influences of the new Morning, its havens of peace, magnificent palaces of education and recreation, giant temples, beautiful plazas, boulevards, and crystal sea, was planned in the mind of its Founder. With its conception began a new order of thought on all lines, and the laws of polarization, united effort, and harmonious organization were discovered; and in the application of the same to life and activity, a new City, the glory of the West and the light of universal civilization, is to spring into existence upon the site now embraced in the corporate limits of the Town of Estero.

One of the great factors of success in the building up of Estero will be in the application of the laws of conservation of energy. Modern civilization has reached its climax in London, Paris, New York, Chicago, and other large cities of the world, where the elements of chaos still exist. These cities have developed without orderly methods of procedure, and the wastes of energy in all lines of activity in a great municipality are enormous. Since the founding of Chicago, enough time and energy and means have been wasted through lack of foresight, through mismanagement, and through competition in its industry and commerce, to build and maintain a dozen Chicagos! With no greater expenditure of human energy, a much larger and more beautiful and more useful city than Chicago may be built and dedicated to the uses and enjoyment of millions of people. In modern cities the true principles of organization are not applied; the elements of purity are unknown; vice and crime are ever present, and corruption is manifest in all municipal affairs. The great city of the future must stand in striking contrast with the cities and towns of the present. The streets of the cities of the old order are lined with so called business houses, hundreds and thousands of places of every kind of trade imaginable, without particular order as to class. The greatest departure from the competitive methods in some cities are the department stores, but they are established primarily to serve the proprietors, and not the public. The spirit of money-making, the spirit of success for one's self, though the merchant next door is utterly ruined, is the spirit which controls in modern business in modern cities. Cities are constructed to encourage and harbor the sharks of industry and commerce. The Koreshan conception of the city of righteousness is quite different. In the first place, the primary object of a municipal

government should be that of *public service*, not merely to regulate certain lines of activity, but to conduct enterprises for the benefit of all its people. A municipal government should maintain order in every department of activity in its jurisdiction. There should be centers or stores for all kinds of supplies, and numerous avenues of distribution reaching every inhabitant. It would be a saving if, instead of searching through blocks of business houses for goods, articles could be delivered as promptly and cheaply as the Government delivers mail. Who would want to hunt up his mail here and there in the city? Once let municipal ownership of utilities and control of important industries obtain, thus saving wealth from falling into the hands of millionaires, and the people would laugh at the present methods of waste.

A cosmopolitan city does not depend upon mere local resources and advantages. The selection of western Lee County, Florida, as the site of Greater Estero was not made because it was apparent that there was great wealth in Florida's soil and adjacent waters, but because location on the Florida peninsula would place the city along the lines of the great commercial highways of the hemisphere. The support of the city is not to be from *local* sources; the world itself is to contribute to its greatness, for here is the center of activity, the *vitellus* of the cosmogonic egg, the vital beginning of the new order. In the founding of the city is the inauguration of the great system of world-philanthropy, with its institutions for serving the masses of mankind with every factor of true advancement in the new civilization. The plans for such great work are not the result of a moment's inspiration, nor are the principles upon which it is projected untried nor unproved. The fundamental principles of scientific economy have been applied for the past sixteen years in the nucleus of a communistic order; and at once, in the practical application of true economy in the management of Estero's municipal affairs, not only will the practicability of municipal ownership be demonstrated, but also that it is possible to govern a city for the use of the public. It has been a source of wonder with some persons since the first steps were taken to incorporate Estero, where the Koreshans are going to obtain the large amount of funds for the building of a city. Let us note that in time, hundreds of thousands of people will become so imbued with the spirit of genuine progress, in cognizance of the world-wide benefits of the new philanthropy, and will contribute immeasurable quantities of wealth and energy for the building and maintenance of the city; but ultimately the economics of the city will exclude the dollar, and all business will be transacted without the relics of mammon. Taxation will be obviated, and all modern burdens abolished. The city will co-operate with the thousands who perform public uses, and all its people will enjoy all the city's public services absolutely free.

Like a thousand world's fair cities, Estero will manifest one great panorama of architectural beauty, one great system of orderly activity, where every obstruction to the free motion of every human orb in its circle of progress will be removed. Here is to exist the climax, the crowning glory, of civilization's greatest cosmopolitan center and capi-

tol. We may stand upon the site of ancient Babylon—in the present wilderness of Assyria—and wonder at the existence of one of the world's greatest cities of the past. We may stand upon the site of the Greater Estero-to-be, and think, not of the past with its ruins and its dead, but of the near future when, through the influence of scientific truth in its application to life and human relations, there springs into the world a new element of human progress, which shall loudly call to all the world for the millions of progressive minds and hearts to leave the turmoil of the great time of trouble, and make their homes in the Guiding Star City. The great city will not come out of the present conditions through magic. Every change in our physical environment at Estero must be wrought through human agency in tireless endeavor to build up for the benefit of the masses a great center of scientific enlightenment and vital power. We need at this juncture in the building of the city, thousands of stalwart men and prudent women, intellectual, and self-sacrificing withal. This work is not honored by those who may enter it; rather, the work is of so great importance, and truth so majestic and exalted in its station, and magnanimous in its purpose, that all who take upon themselves the obligations and responsibilities which Koreshan relations entail, are themselves highly honored. There is no reason why the thousands of friends of Koreshanity should remain long in the harrowing strife of competition. All that one is capable of enjoying in the line of the comforts of life may be enjoyed here after a few years of pioneering; and in addition, one obtains all the powerful impulses of religious unity, social fellowship, and industrial and commercial harmony which constitute the bonds of the new brotherhood.

The reason that Estero is destined to succeed is because in its construction and government the principles of scientific economy will be applied. The city will invest its capital and its income in labor-saving machinery and everything that tends to promote public interests. The management of the city will do for its inhabitants what the head of a household does for his family. Everything is to work like clock-work, and every effort and motion will be made under the impulses of scientific economy. Care, worry, and useless waste of mental and physical energy in domestic and economic affairs will be things of the past. All economic adjustments will be made in accordance with the strictest principles, thus obviating leaks in the public treasury, and the enormous wastes of inharmony. All departments of activity will be classified, and all classes of people arranged according to their mental and moral aspirations and attainments. One great source of the world's difficulties is the enforced association of incompatibles in every sphere of life. Useless friction generates the energies of discontent, which culminates in the storms and upheavals in humanity. No machine however simple, can run successfully without proper adjustment; but where each part is adapted to specific use and economically related to other parts, the most intricate mechanism may be made to perform wonders.

The rewards of ultimate success come through persistence in correct effort.

The Open Court of Inquiry.

THE EDITOR.

The Building of the Tower of Babel.

"At the tower of Babel the Lord said, 'Let us go down and confound their language.' Who are meant by 'us.' How was the language confounded?"

"Since when has it happened that the earth has ceased to be 'without form and void.'"

The scientific interpretation of the Bible involves application of the principles of truth in comprehension of the laws of life and the meaning of words. In consideration of the building of the tower of Babel, we must recognize the fact that the functions of the Almighty are not performed arbitrarily, but in accordance with law; and we must recognize the further fact that reference is made to the human earth, to a tower in humanity, and to a vital and spiritual language.

At some time in the past the whole earth was of one language and one speech. A great tower was determined upon, so that its top should reach to heaven. For some purpose, during the time of the building of the tower, the Almighty came down and confounded the one language of the people, and scattered them abroad over the face of the earth; therefore, the tower was called the tower of Babel.

In its primary meaning Babel is the gate of God, from *Bab*, gate, and *El*, God, or the Mighty One. Babel is associated with the Hebrew word *babal*, to confound, for the simple reason, as we will show, that the source of Babylon is the gate of God. The people were of one language and one speech. The divine Word came down through the Jewish race; they were of the one Word in their aim and endeavor to make themselves a *name*—that is, to involve in a personality, so that instead of being scattered abroad, they might enter the name as the entities of a plant enter the seed. Now, a "gate" is a personality; and in this case it is the Messiah, the gate or door-way between the Jewish and Christian dispensations. The Tower of Babel was primarily the Messianic personality—the Messiah, tower, and gate in one, just as in ancient cities the gates were entrances through towers of the walls. He was the Shepherd, sheepfold, and gate at the

same time. Thus actually the tower was the *gate-way* to the divine heavens—the tower actually reached unto heaven. But just as surely as the seed attains its height in the culmination of all effort to construct it, it must also go down. "Who is he that ascended, but he that also descended into the lower parts of the earth?"

Every seed is destined to fall. The involved "word" or seed of a plant enters confusion in its death. At the juncture of attainment to the Arch-natural state in the personality of Jesus, he began his descent. He was to go down to confuse the divine language, the one speech, the pure language promised to the people; and he made his descent by the precipitation of himself into the race, to enter the death of the cross between his own life and the life of the mortal world. His fall was through the operation of the principles of life in death, in the apostasy of the church. What is today known as Babylon the great? Catholicism and the sects of Protestantism, constituting the false tower of Babel constructed for the purpose of climbing into heaven by some other way than the true one.

They who build the genuine Tower, or the tower of the gate of God, were "scattered abroad." The Name which the spirits of progressive Hebrews made for themselves, was the Word containing the many words of the one divine language. In the Lord's descent, these spirits were scattered abroad after being involved in him in his perfect humanity. The confusion came through the inversion and perversion of the words, the entities of the divine Seed sown. The Shepherd was smitten and the sheep were scattered; the words were mixed in the biologic crucible; the spiritual spheres were multiplied, with expression in corresponding external sects, and confusion resulted. In the manifestation of external Babylon the great we find the secondary and perverted meaning of Babel, and the construction of the false tower.

In every Messianic dispensation there is a *false* tower of Babel. As Babel existed in this dispensation, so

it existed in the dispensation or age in the past, to which Genesis xi particularly applies. The word "us" refers to the divine plurality, the Elohim (Gods) who, as a whole, constitute the membership of that unity denominated Deity. John the Revelator saw the "two Witnesses" lying dead in the street of the great city of Babylon, which spiritually is called Sodom and Egypt, where also our Lord was crucified. The two Witnesses lying dead were the Father and Son in their confusion and shame in hades—in Babylon, in the fallen church of the age.

The microcosmic earth of the divine humanity was perfect and complete nineteen hundred years ago. The heavens it contained were in perfect order. The entrance of the substance of that earth and its heavens into the primitive church, unified the minds of its members so that they were all of one mind and one spiritual language. But in the fall of the church, the soil or earth into which the divine seed was sown became chaotic, the earth was made formless and void, and darkness was upon the face of the sea of humanity.

In a more extended application of this interpretation, the created earth refers to humanity in the era of order known as the Golden Age, after which there is a decline until the iron age is reached, when darkness once more covers the earth in its formless state. The physical earth is continuous; and as a whole is never "without form and void." It has, however, *in space*, in its conglomerate or geologic strata, such a chaos as exists, correspondingly, in the human world in time.

Circles of Life and Time.

"How many cycles of 24,000 years each have there been in the existence of the universe? There must be limits, both past and future, since everything that exists has limitation."

Modern conceptions of time are mere mental abstractions. Until the mind is revolutionized it is prone to run in old ruts; so that in consideration of many Koreshan statements and conclusions, an apparent maze confronts

the student. The modern scientist has scarcely any consistent conception of time; he knows nothing of its real character. There are minds that conceive that both time and space are infinite, and that both are things independent of existence—so much so, that if the universe did not exist, time and space would still exist the same as now.

The fact is, time and space belong to external states and conditions of life. The qualities of both time and space originate in the highest degree and form of life; and in the ultimate expression of that life, the great universe of existence possesses the quality of existence in both time and space simultaneously. Now, time and space are correlates. If one is limited, the other is also. We maintain that space is limited, and that there are definite limitations of time. But there are more interior qualities and properties of life, in which there is neither time nor space; so that there obtain, on the part of the universe, a continuous expression as to form, and an eternity of life and continuity of the most central consciousness. The eternity of the cosmos insures the eternity of life and the continuity of the consciousness of the Absolute.

There is a definite number of cycles in the progress of the existence of the universe. This conclusion is inevitable, since everything in the universe is subject to limitation. Everything that has a beginning also has an ending—no matter what it is. God himself, as to his external, natural life, has a beginning and an ending; but as to his interior life he has no beginning nor will he have an ending, because he belongs to the order of Melchizedek; but in the interior, the qualities of time and space are absent.

A cycle of time begins and ends, and every cycle is made up of a definite number of divisions, no matter how large or how small the divisions may be. Every cycle of 24,000 years is a part of a greater cycle, and that cycle a part of a still greater cycle, and so on, NOT *ad infinitum*, but so on until all cycles merge in harmony into one beginning. Then the greatest cycle or circle of all is completed; and then, instead of there being more and more cycles, the same spokes in the

great wheel are passed in progress, or the hands on the dial of the ages pass the same figures; and the life of the universe returns to the same or similar conditions, to the *same time* as before.

In this way, though eternity never begins nor ends, time with its every division, no matter how short or how long it may be, does begin and end, just as do the days, months, seasons, and years. Time is measured by motion; but time is produced and finds its primary origin in the humano-divine life which has its periods of progress and its limits, both as to altitude of possible attainment and depths of retrogression. There is nothing lower than the lowest in the scale of existence, nor anything higher than the Most High in his perfection. Though the most interior life of the universe is eternal, God does not get older and older as the ages go by; but he reaches, as to his external life, the limitations of his possible age, and becomes young again, as he did nineteen hundred years ago, when he appeared in the youth of his perfect manhood. In the maturity and amplification of his Fatherhood, he is the Ancient of Days.

Now, it would be impossible for the Almighty to become young again—it would be impossible for periods of time to repeat themselves—if, as the modern scientist concludes, time and life progress in *straight lines*. A period of time is a *rounded* measure of duration. Cycles of time are *circles*, by virtue of which we may return to the same time in duration and to the same conditions in correlate life that characterized existence in the past—and thus history is made to repeat itself on a universal scale.

In this reply we have not endeavored to enter into details of intricate computation of the relation of life's myriads of cycles, to ascertain *how many* cycles of 24,000 years there are in the greatest order of life or cycle of time; but to show that, notwithstanding the fact that the number is necessarily limited, the universe itself, as to its outward form and most interior life, is eternal.

LESSONS OF WORLD'S FAIR CITIES.

Why May Not a City be Built Upon Lines of Harmony in Architecture?

Expositions accentuate the deficiencies of the past, and give us a realization of our present advantages, predict the devel-

opments of the near future, and equip the arm and brain alike of the mechanic, the engineer, and the philosopher for further and immediate advances into the realms of the possible.

The World's Fair at St. Louis furnishes a magnificent example of what mankind may do when it shall substitute united exertion for contention in one great anthem of harmonious effort. With each world's exposition there are more and more minds impressed with the truth that if, by combining ideas, so wonderful a creation may be brought into existence, why should not a little widening of thought result in the building of great cities upon similar lines of harmony in architecture, in color, and in useful purpose?

Three things strike the thoughtful visitor to the World's Fair at St. Louis. First, the great cost of the Exposition. It is estimated that nearly forty million dollars has been expended for a single summer's entertainment. Second, the frightful waste involved in destroying these beautiful buildings and works of art, when a little higher purpose, a little more careful planning, and a comparatively small additional expenditure, these splendid specimens of architecture, these colonnades and plaisances, these beautiful canals and fountains, these delightful vistas, would have been left to be enjoyed for all time to come.

(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 Koreshanitschen 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; Geoliner 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.

Third, the power of the people's half dollar, which, contributed during but three or four summer months, is able by the strength of its numbers to build palaces far outshining the most fantastic productions of an Aladdin's lamp, and fill them with every valuable thing, gathered from every part of the entire world.

The World's Fair should be looked upon not only in the light of a foreshadowing of the wonderful cities which men and women will build when they come to understand organization fully, but as furnishing to the students of the common schools of the United States a post graduate course in all that is interesting and valuable concerning life. And it is for this reason that Congress and State governments and city governments contribute liberally to an exposition. No philosopher is wise enough to estimate how great are the benefits derived from them. A single man might obtain one idea that will be worth more than the entire forty millions of cost.

The certain result of an exposition is that every trade will, from the hour that the exposition opens, show marked improvement because of the new methods and new art brought from other parts of the world, and shown for the benefit of the workmen in all arts. So true is this that men who have studied the effects of expositions most carefully, hold that the National Government should itself bear all the expense of a world's exposition as often as every eight years; and that no expenditure in national finance can bring more general or lasting benefits, for every industry takes a jump forward, and the results are to be measured in hundreds of millions.—JOHN BRISBEN WALKER, in the World's Fair Number of the *Cosmopolitan*, September, 1904.

THE WEEKLY NEWS-DIGEST.

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

Important Foreign News.

In the battle of Liao-Yang, Kouropatkin's army was completely routed by the Japanese. In this battle about 400,000 men were engaged, and the killed and wounded may run up to 30,000 or 40,000. The Japanese pursued Russians in direction of Mukden, occupied by several thousand Russians. Complete evacuation of city was made, and the Russians made a "successful" retreat toward Harbin. The Japanese now occupy the most important positions in Manchuria. Attack on Port Arthur is now reported.

Korea concludes treaty with Japan, giving Japan control of the hermit kingdom. Japan assumes the position of adviser.

Empress Dowager of China is exalting women to places of responsibility in the empire.

Census of India shows total population to be 117,000,000.

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

The Cosmopolitan,

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

The Twentieth Century Home

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

"Captains of Industry"

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.

OUR PROPOSITION:

The <i>Cosmopolitan</i> , 1 year	\$1.00
The <i>Twentieth Century Home</i> , 1 yr.	1.00
<i>Captains of Industry</i>	3.00
THE FLAMING SWORD, 1 year	1.00
Total	\$6.00

Sent Anywhere in the United States or Canada for \$3.25; or the Three Magazines, without the book, only \$2.00. The above offer applies to all orders for *The Flaming Sword*, whether new subscriptions or renewals. Make Money Orders payable at Fort Myers, Fla., to

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

DANGEROUS VACCINATION

Under the pretense of protection against smallpox, physicians inoculate the system of a healthy person with a frightful disease.

"MEDICAL DELUSIONS"

is a work of 108 pages, paper covered, written by Dr. THOMAS MORGAN, an earnest and able advocate of Koreshanity. The book is a startling revelation of what vaccination is and what it does for the human system, and contains authentic statements of facts, the testimony of vaccinators, and opinions of eminent men concerning the dangerous superstition. 25c per copy; 3 copies 50c; 6 copies \$1.

THE GUIDING STAR PUBLISHING HOUSE

Estero, Lee Co., Florida.

Send Ten Cents

THE FORT MYERS PRESS

...For...

Special Illustrated Railroad Edition

Contains over one hundred illustrations and articles on the various products and resources of Lee County.

The Fort Myers Press is published weekly at Fort Myers, Fla. Subscription \$1.50 per year.

Special Edition will be sent free to pay-in-advance subscribers. * * * * *

...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.
- ENON, 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

The National Financial Daily Newspaper

Reveals the News and Facts governing Values. Studies underlying causes of Market Movements. Reviews, analyzes and criticises Railroad and Industrial reports.

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Answers, without charge, Inquiries concerning Investments.

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Investors Read The Wall Street Journal.

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SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 1223 Massachusetts Ave., Indianapolis, Ind.

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.

Happenings in America.

The packing-house strike is not yet settled. Donnelly made terms with the packers, but strikers rebelled; the matter was submitted to vote of strikers and defeated. The "unskilled labor is the bone of contention. Latest offers of strikers may be rejected by the packers.

LATER.—Recent news indicates that the strike is settled.

Vermont goes republican by 33,000 plurality; exceeded this only once in history. Republican managers jubilant, holding that the large plurality indicates general success of the party at national election.

Tidal waves attributed to volcanic action, do damage to properties on the Pacific coast.

30,000 union men march through the streets of Chicago on Labor Day.

Congress of Geographers meets at Washington.

400 editors visit Judge Parker at Esopus.

Some Florida Items.

Some Florida newspapers contain amusing comparisons of Estero and the large cities of the world. The Tampa Tribune contains an item claiming that Estero is the "Biggest City in the World," covering more territory than any other city in existence. In point of area, perhaps Estero ranks fourth place among the cities of America. Estero contains 110 square miles; Greater Chicago and Greater New York each contains over 300 square miles.

The officials of Lee county take action relative to the Tampa Fair. Doubtless a large exhibit will be prepared of the products of Lee county. The Koreshan Unity may make a display of the prominent features of its work.

Before-day clubs, organizations of Negroes for plunder and murder, create alarm in northern Florida and southern Georgia and Alabama.

Last week's Fort Myers Press contained nearly four columns of matter relative to Estero.

Erratum.—On page 8 of our issue of September 6, first column, paragraph at bottom of page, for "rum's wise parable companion" read "rum's inseparable companion."

What is the Number on Your Address Tab?

If a blue check mark appears in this paragraph, your subscription expires with this issue, and we invite a prompt renewal, either with remittance or promise to pay. If you are prompt you will miss no numbers, as we will mail you two numbers after expiration of your subscription. If you do not advise us that you want THE FLAMING SWORD continued, we will be obliged, according to the postal laws, to erase your name on our subscription list. If you cannot pay at once, send order or request for subscription, with promise to pay during the year. In renewing your subscription, please read carefully the matter at the top of page two of every issue of THE FLAMING SWORD, and follow instructions as to remittances and letters.



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 originator 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.

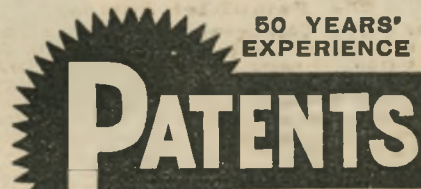
How the Game is Played.

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.



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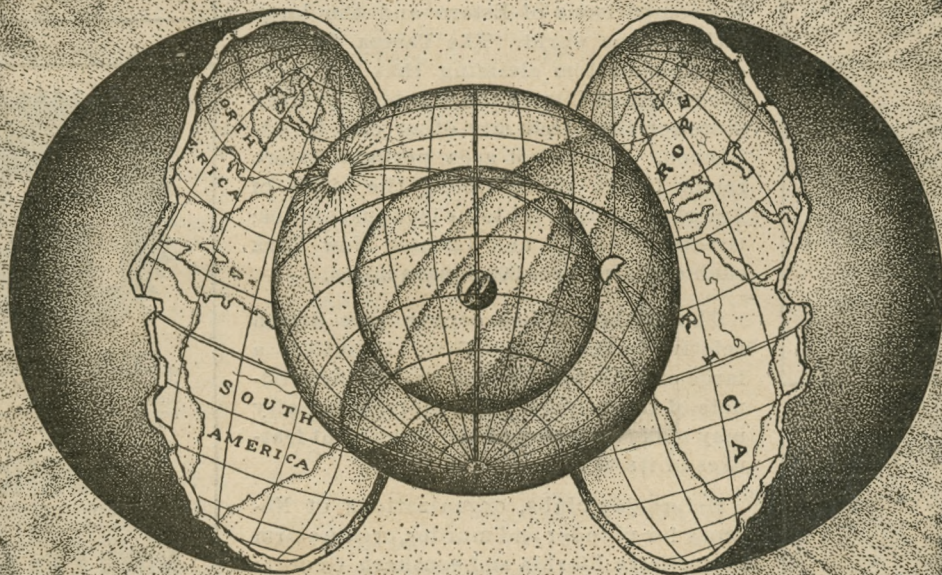
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XVIII.

ESTERO, FLA., SEPTEMBER 20, 1904

NUMBER 15.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

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. KORESHAN 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.



ALCHEMY

ETHNOLOGY

HISTORY