

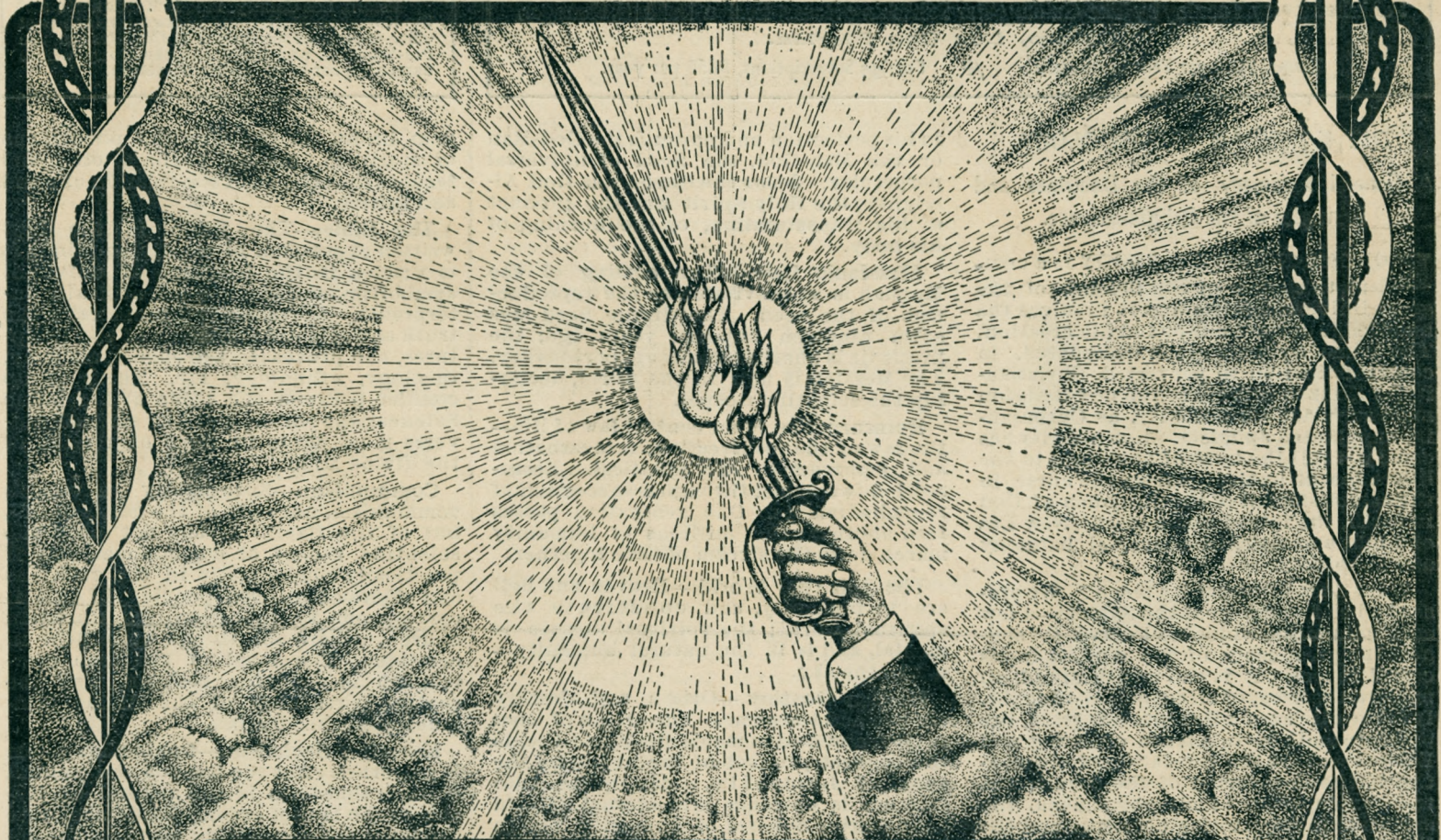
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ASTRONOMY

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 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-

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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., OCTOBER 18, 1904. A. K. 65.

Whole No. 576.

•The Coming New Genus or Race of Men•

The Principles of Development and Manifestation of the Arch-Natural Manhood; the Kindling of the Fires of the Great Conflagration.

KORESH.

THAT THE EVOLUTION of a new race of men is about to startle the world, is a fact that Koresh-
anity has for the last thirty years proclaimed, and one with which the readers of
Koreshan literature are very familiar. We will premise the exposition about to follow in this article, with the statement that nothing can come out of a thing that is not in it. We mean precisely this: There can be no evolution of forms of life not previously involved in the substance whence the character of life proceeds. The phase of humanity now obtaining in the world, came from that stage of protoplasm capable of embracing all of the qualities essential to the development of the organic degree of its form and function. Let us suppose that the universe has sprung, in those processes which have aggregated the present form of highest life known in the order of progression from below upward, from a universal protoplasm. Can we imagine from

what we know of the processes of growth, that any protoplasm could produce in the form and function of life a higher life than the form and function from which that protoplasm was derived?

If we examine the protoplasm of any animal life, taking the various kinds in the inceptive state of generation, it will be found that there are no chemical differences; there is nothing to chemically distinguish the character of one kind of protoplasmic formula from another. Yet, we see that each kind will produce the character of life which preceded the formulation of the protoplasm capable of producing its kind. The protoplasm of the sheep produces the sheep, and nothing besides; of the horse, nothing but the horse; the elephant, nothing but the elephant. Then, we are bound to the



KORESH, (Dr. Cyrus R. Teed.)

cognition of the fact that preceding the protoplasmic condition there are the sperm and germ; and that with the breaking down of these two coördi-

nate forms the protoplasmic product takes its rise.

We must notice also, that before the germ can appear, the life in which the germ has its development, the living animal, has its form and function. The natural order, then, is first the male and female being of whatsoever type must exist; then comes the development of the germ; then follows the breaking down of the germ of life in the protoplasmic formation; then the reorganization of the life which the protoplasm has involved. If it is the evolution of the horse, it is because the form and function of the horse preceded the manifestation of the protoplasmic formula. What is true of a kind is also true of the whole, the universal.

The evolutionists have so far studied but one side of the great question of life. There has been an exploitation of the one-sided phase of creation without any consideration of its coincident and coördinate factor of activity. If there is a process of evolution in progress, it is because there has been the germinal beginning of that process in the involution of the germ. Involution and evolution are two coördinate factors of existence. If there is a universe in process of evolution it is because there is the germ of that universe, for the evolution could not obtain without the involution of the germ. No perfect thing can be without the material and spiritual parts of that thing. The germ of the universe must be the perfect whole of that universe in its least form and most potent function of its possibilities. Evolution is not complete, then, until every series culminates in the highest and most perfect form and phase of life.

The Present Form of Humanity is not the Perfect Character.

The universe as a whole has a definite form, and performs a definite universal function. It has within itself the laws of its own perpetuity; and whether we admit this to be a consciously projected force or not, it proceeds with regularity to carry out its various phases of activity in orderly methods, and by well-defined processes. These laws and functions are all-sufficient and adequate to the performance of the uses involved in the perpetuity of the perfection required for the sustenance of the whole. The present status of manhood in its material and so called scientific stage of advancement, cannot comprehend the science of the universe nor the science of its life; therefore, it is not developed to the consciousness of its being, and hence cannot constitute the highest phase of evolution, neither can it claim to be the highest phase of human development.

Human life as it now exists cannot in any sense claim to be the perfect kind. Of the kind, it is ripe. When any phase of life produces within itself its own seed capable of reproducing its kind, that fruit is as ripe as it will ever be, and is incapable of any further development. It may improve a little with certain kinds of

culture, but the kind cannot be changed. If it is greatly improved it is because a better kind is incorporated by horticultural processes.

Human existence as it now obtains, is unlike the universe as a whole. We mean by this that the form and function of the vidual man is not microcosmic. The present vidual is the divided, not the complete man—not the least form of the universe. As the universe is integral, self-perpetuating, and eternal, so must be the least form and function of that universe, namely, the microcosm. As man has not reached this stage there must be a further evolution in the unfolding of a genus or race of beings; and they must be natural in order to be perfect and to constitute the first fruit of the highest evolution.

We look, then, for a new race to come as the restoration of the race which once existed in the Arch-natural state as the Sons of God, and which was made in the beginning of the Zodiacal cycle in the image and likeness of the Gods. "And the Gods said, Let us make man in our image, after our likeness." And the Gods "called their name Adam, in the day when they were created." They were not separated in their male and female functions, for they were integral beings, whole in form and function, because they were in the form and function of the macrocosmic universe—namely, male and female united in the one body. These were the Sons of God as they were in the beginning, and as they will obtain now in the new beginning at the end of the Christian age.

The Evolution of the Immortal Genus From its Germ.

The evolution of a new race must be the product of a previously infolded vital germ of the kind or genus. If we take the Lord's testimony of himself, and his Disciples' testimony of his mission, we are compelled to confess that the Lord was a man of the highest Arch-natural character. From the fact that the universe is an integral unit; that to be self-perpetuative it must include its germ of development; that as it has at least a natural existence, it must produce its own natural germ—from all these facts, it must be admitted that there should come sometime in the progress of its activity, the complete germinal beginning of its being and of its existence; and it therefore follows that it should produce its own microcosmic germ.

When should such a germ appear? Rationally, at the time when the sign culminates in its own constellation. When was there such a period in the progress of the sign through the constellations? Nineteen hundred years ago, when the sign Aries culminated in the constellation Aries; when the sign Ram the begetter, entered the constellation Pisces the producer. According to the developments of science, such a germinal beginning should have come in the beginning of the Christian dispensation; and according to the records

of abundant testimony, such a man was born, and he matured and planted the germs of evolution in the race over which he presided as the Shepherd and impregnator.

The Lord was the Arch-natural man, the first biune or two-in-one of the new race. He was called, and was in fact, the first fruits of immortal life. He was the Father and the Son. He was the first male-and-female in one form of the new creation. In his descent into the race he impregnated the race for the regeneration or reproduction of the Sons of God, for there can be no reproduction without the germinal beginning of the kind.

The evolution of the new race must be through the conjunctive unity of the male and female of the present form. Males and females as they exist at the present time are disintegral, and of a consequence, are mortal. The present existence is corruptible and mortal from the spirit through the soul to the body. The present form is not the form of life, but the form of death. It is the form of death because not the integral form. The present sensuality of the race leads it to desire the perpetuity of the mortal kind; hence the effort to bring into disrepute the purpose and operations of the new movement to introduce the laws of the higher life. The present character of reproduction involves the processes of perpetual death—the form of corruptible dissolution which now obtains with the sensual humanity.

The New Race to be Manifest Through New Principles and Specific Processes.

The new race will develop from the present one through the application of new principles. We have already stated that the new life cannot come from common generation, nor can it come from virginal reproduction. The Son of God was the result of virginal propagation. That was a psychic transmission from the interior mind of Joseph the husband of Mary. It was a process from the operation of law, but a law not understood by the so called scientific world—and it is not very astonishing when we are constantly reminded of the ignorance of “scientific” men, by their positive assertions and sudden renunciations of previous conclusions. There are a great number of things to be learned by the “scientists” before they can with any propriety, assert that the Lord was not produced by virginal propagation or by parthenogenesis.

The planting of the personality of the Lord in the race prepared to receive him, by that operation called the inspiration of the Holy Spirit, constituted the germinal beginning of the creation of God. It is for this reason and no other that the Lord was declared to be the beginning of the creation of God. From him will come, through the processes of reproduction (regeneration) the Arch-natural men to inhabit the earth, at the end of the Christian age of the world—now, at the time

of the culmination of the sign Aries in the constellation Pisces.

The Sons of God or the new race, will come through a specific process—a process which has been denominated the “burning-up of the world.” There is about to be operative a general conflagration of thousands of people, through a dematerialization having a specific origin and consummated through a conscious and voluntary desire from a scientific knowledge of the factors which enter into the properties of such a conflagration. Elijah dematerialized in the presence of Elisha. He ascended into the spiritual spheres without the ordinary corruptible dissolution of the body. He ascended in a chariot of fire. It was the Arch-natural process of departure from this world. He was the center of a particular sphere, and was the highest natural type of its manhood. His ascent was a spiritual conflagration, and the chariot of fire was “the flaming sword” by which the way of the Tree of Life is perpetuated or kept.

If it was possible to burn one man, as in the case of Elijah, through certain applications of law, it is possible, the law being understood, to repeat the process. The Lord understood the law of his dematerialization nineteen hundred years ago, and passed out of the world by the new and living way, being theocracised in the presence of his disciples. He went the Arch-natural way without the corruptible dissolution of the body, but by an incorruptible dissolution—by a dematerialization. His was a translation at the center, the heart of life. There will come a translation at the circumference of the universal manhood. This is the great fire to consume the world at the end of the present age. This consumption of the world will take those who desire to become the Sons of God in the regeneration.

Essential Conservation of Sex Energy.

The conservation of the sex energy of the two sexes and their utilization are essential prerequisites of the conflagration. Resistance to currents or to activities is the one great essential factor to that operation called combustion. Any successful effort to dam back the great tide of sensuality which is sweeping the world in its destructive flood, will engender the greatest opposition. To place a barrier in the way of the gratification of the sensual passions of the present sensual race is like the enstallment of a bull in the excitement of his passions.

It is not enough to curb the passions of the race. There must not only be a conservation of the sex energies through the institution of the celibacy of a people, but there must be the utilization of the energy through its direction to a given focal point; and in this factor we find the application of the Messianic law. Polarization is one of the prime factors of all the activities of life. Jesus, the Son of God, was the supreme focal point of the

resistance of the evils of his day; and because of this, the energy essential to the conflagration of his body and the conversion of that body to the Spirit of his combustion, focused in him and made of him the constituent Messianic center of his time, and specifically the Son of God.

The two fires—the central fire which consumed the one in the beginning of the age, and the circumferential fire which consumes the many at the end of the age—are relatively and correspondentially like the combustion at the center and at the circumference of the vidual body. At the end of the dispensation and at the revelation of the “man of sin,” there is to be a general conflagration in the destruction of the wicked. At this time the wicked, the tares, are to be gathered into bundles to be burned. What is meant by the gathering of the tares? Simple this: The tares and the wheat were placed in the same field. Every man is wheat and tare, for every man is representative of the entire field. In order to burn the tares they are to be gathered into bundles. This means that there will be a gathering into societies for the purpose of resistance, where the fire will be kindled in which the tares will be burned that the wheat may appear. Hence, when the reapers are sent out to reap they will first gather the tares into bundles or societies to be burned. This is a part of the process of providing for the final reunion which will consummate in the rematerialization of the two-in-one beings.

The great problem of life is solved, and the keys which have unlocked the mysteries of immortality are with the Koreshan Unity. The Koreshan University is the science of immortality. The nucleus of Koreshanity is the vitellus of the great universal egg, and for this reason the great truth of the Cellular Cosmogony had to be revealed, that the location of its vital point could be defined. The scientific world will yet be made to confess the truth of the science of the Cellular Cosmogony, the science of the material form of the universe. Universal development takes place from the universal egg; and for this reason the cosmogonic structure is a cell possessing its vital point which is the universe in its least form—which form is that of man. For this reason the Son of God is the Son of Man; and for this reason also the Son of Man, the Son of God, is the Godhead revealed as man. The perfect creature of the universe becomes the absolute Creator, and therefore the Sons of God, the new race of men, become inheritors of the many thrones of the universal kingdom, being Kings and Priests unto God.

The Sons of God now about to arise from the human race as the multiplied first fruits of the Tree of Life, the new genus to be called Theo-anthropoi (God-men), will not be spirits or spiritual beings, but literal, natural, material Sons of God.

New Century Studies and Reviews

Lucie Page Borden

THE ECONOMY OF NATURE.

The Laws of Reciprocal Activity Applied to the Perfection of Society; the Law of Unitary Conjunction.

THE ECONOMY OF NATURE is shown in a thousand ways. An example of this is seen in the vegetable kingdom, which is able to appropriate and transform into living tissue what has been thrown off as refuse in the kingdom above. The correspondence between man and Nature is enough to establish principles for human guidance. The fact that there is no waste without repair is an evidence that when the divine economy is practiced in society, there will be an entirely new system put into use. The Maker of the universe has endorsed the law of reciprocity; and it is a fitting tribute to His greatness when the same manner of effecting an orderly arrangement of society is brought into service. There is nothing in the solar system to endorse waste, nor is there any precedent for the sacrifice of human life to gratify the passion for dominion that causes disregard for human happiness.

There is no one more gullible than the ordinary materialist. He not only swallows the Copernican system whole, but he also endorses a view of the universe where no provision is made to offset the radiation of energy. By studying the universe from the divine point of view, as seen from the center, not from the environ, it assumes a different aspect. Not only is its perpetuity assured, but the mind is aghast at the thought that there are those who argue the extinction of that which is so wonderfully designed. There is nothing which gives so abiding a sense of reverence and trust in the divine goodness—nothing which stimulates the heart and gives it stronger faith than an evidence of the Creator's wisdom in establishing the earth and endowing it with the principles of recreative activity. How beautiful it is to look upon the earth as the environment of a central star which is the transforming medium for all the waste which is eliminated by the surrounding cell! It is an object lesson both in political economy and natural science. Here man is warmed and fed and nourished by the emanations that would be useless with no sun to act as the transformer of waste.

There is nothing in the universe that is not capable of being recreated. The decaying vegetable matter has its own office and it becomes the means of replenishing the fires of the central sun, in common with other worn-out substance. The law of transformation and renewal is written large all over the visible creation. Why not take it as an object lesson to show how society is to be perfected? The man who discovered the nature of the physical earth and has put forward the permanence of the great battery cell, has a title to

consideration in advancing a corollary to his main proposition. He has claimed that the same principles which rule in the stellar world when applied to humanity, will effect the reconjunction of man to his Maker. It is the logical application of the divine law of reciprocity which must establish proper relations among men. The waste of energy consequent upon a heterogeneous grouping of society, together with the strife engendered by opposing interests, has almost wrecked the body social. With a central body composed of light-giving orbs and an environ of perfectly adjusted workers, the happiness of society would be secured. The idealist who has always fought for the final triumph of the ethics of Jesus, has kept alive the hope of purifying society. His faith is going to be justified. Were it impossible to establish the principles of reciprocity, there would be no earnest for the future. To one who has learned to read the signs of redemption in the physical earth, the human race cannot offer a hopeless problem.

The necessity for economy in all departments of life is absolute. If the resources of reproduction are not husbanded by a celibate order the material for the recreation of humanity will be lacking. There must be economy in social relations, otherwise the energies of life will be dissipated on minor objects. There must be an opportunity afforded to put in practice the principles derived from a study of the earth as a perpetual thing. The effort of the people to promulgate these truths must be supplemented by a definite place where they can be applied to society. The law of reciprocal activity is in harmony with the law of unitary conjunction. The advantage of concerted effort appears in contrast with the ordinary field of activity where men's interests are at variance. It is a nobler thing to work for the common welfare than for private ends. This explains why the people who are devoted to the Cellular Universe need a township to display their activities.

The Divine Kingdom Involved in Jesus.

KORESH.

THE LORD was to the Christian dispensation what the acorn is to the oak. The acorn involves the oak tree; for this reason it can unfold the oak. The Lord was the kingdom involved. As the acorn puts forth the oak, so the Lord unfolds the kingdom in the earth, which, when mature, will involve all the principles and laws which gave to the Christ of nineteen hundred years ago the character which constituted him the Son of God. That character will be imparted to the social organic structure of righteousness, and thus will define the character of the divine earthly kingdom.

AS LONG as the self-appointed teachers of modern times abrogate the authority of the Most High, educating the people under their direction into the fallacy that the law has no binding power, so long will the efficacy of a crucified Redeemer plead in vain; so long will death and hell hold their sway, and so long will corruptibility desecrate the temple.

General Contributions

THE KORESHAN CITY AND ITS FOUNDER.

The Proposed Cosmopolitan Center of the Koreshan Cult in Process of Formation at Estero, Florida.

THE EDITOR.

[NOTE.—We publish the following in this the Solar Festival Number of THE FLAMING SWORD, as a fitting tribute to the Founder of Koreshanity and his great work. The matter following consists of extracts from articles written by the writer, not as Editor, but as reporter for a number of daily newspapers, and is penned from the newspaper standpoint, so far as forms of expression are concerned. Enough of the articles are inserted to cover a general view of the City, the Koreshan System, and a description of the character of the Founder.]

WHAT JERUSALEM WAS to Judaism; what Rome was to Christianity; what Mecca is to Islamism; Estero, Lee County, Florida, promises to become to Koreshanity—an entirely new cult, distinctly American in origin, which is being extensively advocated in this country. But eclipsing all other past and present attempts at city building, unique in its architecture and government, at once the center of a new order of progress, the new twentieth century city, the New Jerusalem of a new age may stand upon the Gulf coast of Florida with all the magnificence and glory of a thousand world's fair cities, if intricate plans and gigantic schemes originated and promulgated by the Leader of an enthusiastic and resourceful people count for anything.

The foundations of such a city are already laid. The municipality springs into existence on such an extensive scale as to create genuine surprise wherever known. The work of creating the new municipality is unprecedented in history. All known towns and cities had their beginning in small areas. The original incorporations of New York, Chicago, and Philadelphia, embraced comparatively small districts. But Estero, Florida, the new City of the Koreshans, begins its existence with an area of about one hundred and ten square miles, the largest area ever contained within the boundary lines of any new town or city.

It is claimed by those who seem to know, that everything about the new cult, called Koreshan Universology, is likewise a surprise. It manifests striking originality and pure genius. It contains the elements of discovery, and startles conservatives with its daring in research and boldness of declaration of truths discovered and plans conceived. The establishment of the Koreshan System involves the founding and building of its representative city, from which may emanate a worldwide influence. * *

The plans for the construction of Greater Estero, Florida, are both unique and extensive. There is to be no chance development of the city. Its streets, avenues, and boulevards, its parks and plazas, magnificent courts, and all public buildings, including colossal temples aggregating in harmony all known styles of architecture and reflecting all the colors of the rainbow from its gem-set domes and towers, are all mapped out. In the work of building the city there is to be no waste

of energy nor material, nor waste of funds in the conduct of its affairs. The homes of 10,000,000 people, the population expected for a world-focus, may be maintained according to the principles of the strictest order and economy. * *

Estero City, as incorporated and projected, has come as a surprise in an age of surprises. Not less unique and remarkable, but infinitely more complex, is the cult of which the new city is the headquarters. Koreshanity is a religio-science, which means that the cult teaches what purports to be a scientific religion, as well as the science of all forms and functions of life in every domain of the universe. In some respect or other, Koreshanity is like every great system of thought ever promulgated in the world. It certainly has a great deal to say about the great universal doctrines of religion, about the various systems of mental and moral culture, about the realms of the unseen, about the physical sciences, and about social, industrial, and political economy.

It weaves a new mental fabric adorned with new figures and designs; the breadth of the fabric seems to cover the universe; and the scope of its vision penetrates far beyond the distant horizon of past history, and brings to the twentieth century, involved in the sum of all knowledge and experience, the potent factor and fruit of all philosophy and all experience. Christianity was the undoubted evolution of Judaism, which was the religion of a distinct people of a distinct age. The Koreshan cult, it is held, is the natural evolution of Christianity, and a remanifestation of the elements of its prototype, the primitive Christian system founded by Jesus and his Apostles. The mysteries of the Christian system, especially those which relate to the mission and character of the Lord Messiah and his relation to God and humanity, are subjects of Koreshan interpretation from the basis of an entirely new conception of Being and Existence.

In recent years, men of research have disclosed some of the wonders of radio-activity. The X-ray has enabled men to visually penetrate otherwise opaque objects and substances. What the X-ray has done in the realm of physics as an aid to the natural vision, Koreshanity claims to do in all realms of thought and kingdoms of life, as an aid to the human intellect. With the discovery of radium came the overthrow of the universally accepted theory of the indestructibility of the atom, resulting in the acknowledged downfall of the so called established theory of chemistry. What radium has done to chemistry and physics, Koreshanity proposes to do to all modern conclusions; for it is maintained that notwithstanding the fact that there is today a better and more comprehensive classification of superficial knowledges than ever before, not a single conclusion of modern scientists is fundamentally true. With one great sweep, Koreshanity completely subverts modern astronomy and all kindred sciences, by claiming to demonstrate the startling discovery that the universe is cellular in form, the basis of which is the physical body of the earth, itself concave, with its inhabitants dwelling upon the inner surface. * *

The Founder of the Koreshan Cult.

Who is the man that manifests such daring in the field of thought, research, and discovery? He must possess great force of character to stand boldly against such tides of criticism and opposition that his system calls forth. I have found it comparatively easy to make general statements regarding many of the important features of the Koreshan System, and to describe some of the objects of the Koreshan movement and the founding of their city. But when I undertake to describe the character of the Founder of the System I feel at a great loss. I have never felt this before with regard to any other man. I have never met a man who seemed so open and frank upon first acquaintance, none more willing to meet one on his own level or social status, nor yet a man that seemed so full of mystery. His terms of acquaintance are easy, for he is easy to approach; but the longer one knows him the deeper his character seems to extend. The Founder of Koreshanity manifests many of the elements of simple life; but his manifest simplicity is interwoven with a complexity of character and the elements of possible achievement and high attainment. He appears to stand in the attitude of waiting, on the eve of some great triumph. Though born in comparative obscurity, he has the air of inherent greatness and dignity of manner; and I have observed in him many of the characteristics of a king. I have no doubt that many other reporters have thus viewed him, and have felt his magnetic influence, and have studied awhile before penning lines descriptive of his character.

Any one can see that he is a man of great determination; that is easily observable in the protruding chin and the clear, steady look of the eye. He has promulgated his system for the past thirty-four years, and has labored patiently in the building up of his institutions. He means to accomplish something, and his seeming ability is written in all his physiognomic expressions. Though he is sixty-four years of age his hair is not gray nor his eyes dimmed; practical application of his doctrines of life has wrought within him an obvious miracle, for it is evident that extraordinary factors have conspired to build up what now appears to be an extraordinary man.

DR. CYRUS R. TEED, whose religious cognomen is KORESH (the Hebrew word for Cyrus), whence the name of Koreshanity, the system he has founded, made his great discoveries in the lines of alchemy and cosmogony in the year 1870, thirty-four years ago. He then made the bold declaration that he had discovered the secret of human redemption from the curse under which man has fallen; and he set himself to the task of performing his work—not through any power of miracle, but through scientific processes. Comprehension of his mission necessitates careful study of the man and his system. He is eminently practical, and the system of education which he institutes requires individual methods of study and thoughtful observation and research. It should not surprise the people of this age if, as in olden times, there should arise a prophet with a

distinct message of science to the people of a scientific age. DR. TEED has succeeded in convincing many people who are now his followers at Estero and in various parts of the world, that he possesses a power of mentality, a gift of mental or spiritual penetration, unknown and unclaimed by any other modern teacher.

DR. TEED is a man of striking versatility, with surprising stocks of information which, with long experience in meeting opposition render him gifted at repartee. He is a formidable opponent in debate; and those who oppose his views in his presence always feel considerable discomfiture under his searching eyes, forceful arguments, and apt answers to questions and criticisms. With the fire of his eloquence and enthusiasm, he strongly appeals to his audiences. He appears to possess all the elements of leadership; he is a director of men, a maker of plans, and a projector of great movements.

Another View of Koresh and His Work.

THE PURPOSE of Estero City, the heart and secret of the giant undertaking, indicate a determined purpose in accordance with the most elaborate plans conceivable. A large city is not even enough for these people; it must not only be the very largest, but it must be so unique and pure, glittering with all the glories of perfect architecture, as to eclipse all the cities of history. The civilization of ancient Egypt centered in Memphis, and the learning of Greece found its highest seat in Athens; and now it is declared that upon the west coast of Florida, the center of the new cult containing full expression of its ideals of communism, coöperation, municipal ownership, and social life, will be built to endure through the centuries of a new era. * *

DR. TEED, the founder of the city, proposes some surprising architectural plans for the construction of the most magnificent temples which we are capable of conceiving as possible structures. As massive as the Great Pyramid of Egypt; as varied in architecture as a score of mosques, cathedrals, and national capitols, with the splendor of a hundred royal palaces, the central Temple, the site of which is in the heart of the present area of the Town of Estero, is to be reared, surrounded by state, ecclesiastical, and educational buildings and plazas, covering in themselves several square miles of territory. This is but the center of the city as planned. The city itself is supposed to outrank New York and London in size, and to be in itself a city of the greatest splendor, unique in arrangement, so that when shown upon the map, geometric figures are striking and harmonious. * *

Rome, the center of Christianity, is located on the Italian peninsula, on the river Tiber. Estero City, the proposed center of Koreshanity, is located on the Florida peninsula, on the river Estero. But Rome was never a center of science, neither was Athens a center of religion; nor is London a center of art, though London is the world's capitol. Take all the characteristics of all great cities of the past and sum them up, excluding all that is evil; sum up the religions, excluding the

foolish and superstitious, saving only the rational and the useful; gather together all the schools of art and sift them; put together all styles of architecture in the most exquisite harmony; aggregate in one great carpet of living green all the beautiful parks of Paris, Berlin, and Boston; build Venice anew in the West; gild the temples and pave the streets with gold; aggregate the millions on the basis of the most desirable social and economic relations—with all the most modern improvements, and a thousand other unique features, with the concentration of all educational progress, and with a religious power greater than a dozen papacies—and you have a picture of the great City of the Koreshan Cult. * *

DR. TEED, through his system, is attracting considerable attention in the world. One can scarce help being impressed with his personality and manifest character. In some respects he resembles a minister or a bishop, though he was never a minister in an orthodox church. It would be difficult for a character reader to determine what profession he would be best fitted for. He seems to be capable of taking up and following out a number of different lines at the same time. He was a physician years ago, and was quite successful in his care and cure of the sick. His philanthropic tendencies were not in keeping with the usual desire to make money. He would spend considerable time and energy in treating the poor without charge. His philanthropy has now assumed more practical and more extensive proportions. * *

DR. TEED is from the common people. His life has been of a plain character and his modes of life simple; but his personality is not without distinction. His face indicates a well-rounded character and well-balanced mentality; his eyes show clear mental perception, and his chin great determination. He resembles Napoleon, Washington, and McKinley. It is evident that he was never destined to be a hermit, nor for common life, nor for a restricted social circle. He manifests the qualifications of a general, fit to direct, to plan, and to promote movements on large scales. In contradistinction with ultra-democratic conceptions, he advocates the principles of leadership, and professes the power of demonstration of all his doctrines.

It was DR. TEED's good fortune some years ago, to find a very estimable character to stand at the head of his organization—a woman whom he exalts as Pre-eminent over all his ecclesiastical, social, and secular orders. Her official title is VICTORIA GRATIA KORESH. She was converted to Koreshanity from the Theosophical school, and now occupies the highest place in the System, where she is esteemed by a large following. She is well fitted, it is easy to see, for the executive head of the new cult. She is a disciplinarian of unquestionable ability, a forceful character, and a power among her people.

Such in part, are the characters which command the forces of the new religion, under whom the heads of departments of the work perform their duties. No one acquainted with DR. TEED can say that he is a mere enthusiast. He is undoubtedly sincere in his teachings and claims. That he is educated and well-informed is obvious from the language he uses in writing and speaking. On account of his radical views on all lines, he must make for himself a sphere of activity. There is no place for him along the old lines; he doesn't fit in them at all; there is nothing in them to tie him to any of the pursuits and customs of the world at large. His revolutionary tendencies, his qualifications, his composite character, his unique and stupendous plans, and his success in establishing and directing a great movement, render him conspicuous wherever known.



In The Editorial Perspective.

THE EDITOR.



THE SCIENCE OF SYMBOLISM is made to rest upon the fundamental principles and laws of relation which exist between the human world and the physical cosmos. Unless these principles and laws are operative in the universe there could be no such thing as comparison. All efforts at analogical reasoning would be futile if there were no likeness between the kingdoms of existence. No truth is more obvious nor abundantly proven than that Nature expresses faithfully and infallibly whatever of life or thought or character exists in man. Indeed, man could never be complete if he did not himself involve all that is in the world of Nature; man could never be in harmony with the universe if in man there were not operative laws analogous to those which form the cosmos and produce in it all the complex relations of all the species in all its domains. Unless such relations exist Nature has no meaning. Its forms would be observed without making any impression upon the mind, and man could derive no profit from intellectual contemplation of the works of physical creation. Koreshanity presents to the world a new basis of interpretation of Nature and all the phenomena of the universe, because it reveals the keys to the great laws of expression in Nature, of all possible conceptions of the human mind. The use of symbolism is as old as the universe and as universal as the world of man. Symbols are not invented by any one; they exist, and so potent are the factors of relation between human life and cosmic form that the very language of man, involving all the elements of expression of thought, is itself founded upon the symbols of the external world. Words, the forms of language, must in themselves ever stand related to the forms of existence. This is manifestly true, because there is no thought which does not in the course of time, become expressed in specific forms which ultimately result from the essential mutations of the thought itself. One of the most powerful factors of conviction as to the absolute truth of the Koreshan System, is in the manifest and obvious agreement, without exception, between its conclusions and the very fundamentals of all language and all avenues of expression, including not only art and literature and music, but the elements of progress manifest in the history of the development and trend of events in the human race. There is that fitness of things in the Koreshan System which does not exist in any other system before the world today. Its terminology is scientific; its names are appropriate, and its symbols are pregnant with meaning. If we take a name, or symbol, or truth in Koreshanity, and trace it to its most fundamental origin, we find a Koreshan claim corroborated, a Koreshan truth demonstrated. No symbol of Koreshanity is more striking than the symbol of the sun as used in connection with the Solar Festival of the Koreshan Unity, which occurs on October 18th of every year, and which is recognized and appropriately observed by all Koreshans. This festival has its origin in an event of the greatest importance to the progress of the world; and surrounding the day are all the truths symbolized in the golden orb which illumines

the eastern horizon in the early morn, and then ascends to full view with its life-giving potencies shedding forth over the earth. Art and literature are full of portrayals of the fact that in humanity there is a dawning, a morning of the new day of progress. No one conceives of day coming in the natural world without the presence and function of the sun itself. It is therefore most rational to conclude that the beginning of truly enlightened periods of civilization must be marked by the manifestation of the anthropotic Sun, corresponding in function to the king of day in the physical cosmos.

The testimony of art and literature corroborates every Koreshan conclusion concerning the analogous relation existing between man and cosmos. If the forms and phenomena of the natural world were not expressions of qualities and characteristics of human life and thought, there could be no art, no poetry worthy of the name. No sooner do we begin our investigation of the achievements of the human mind through brush and pen than we discover that art is more than picture and poetry more than rhyme. That is highest art, that is the most sublime poetry, which embodies the deepest thought. Both the artist and the writer employ means to express their mental images; the one does it through representation of form, and the other through the agency of words which constitute forms of expression; but in either case, views of the natural world are made to stand for the ideas or the ideals conceived. No art is merely imitative of Nature; art that inspires the mind to nobler thought and action lives, because it is in harmony with the impulses which make character and promote progress. The mind of the artist or the writer is full of the images of natural things; his gift is in making the natural forms convey truths to the intellect and to the soul. The great conceptions of the masters in the world of art and literature are embellished with all the natural shades, hues, and colors, and the forms, harmonies, and motions of Nature. They endow Nature with human sentiments, for to them Nature speaks the very essence of truth; they are inspired with the spirit of a degree of understanding of the fact that Nature is so true as to be taken as the very essential foundation of the highest imagery. They appreciate Nature most who can bring into touch with what they see the greatest number of inspiring mental associations and correspondencies. A child may observe the first rays of dawn, the sweep of the wings of the morning, and the orb of light as it rises from the horizon. It may all appear very beautiful and may greatly excite the nerves of the eye; but the view of the child is comparatively insignificant when considered in contrast with the broader view of the philosopher or scientist who, while observing all the phenomena of approaching day, translates them into a higher language of expression that enables him to see imaged in the rising sun all the glorious truths concerning the origin of the great days of civilization.

The symbolism of the Hebrew and Christian Scriptures is much more complete than that which is today involved in the sphere of the fine arts. The symbolism of the Bible covers a wider field and involves more central truths, because it expresses the fundamentals of the life of Deity, the laws of his creation, and the principles of the perpetuity of the divine Being. We have said that symbols are not invented, because they are natural. This must be true, since symbolism is universal; and the symbolism of the Bible is not only in harmony with all the ancient mythologies, but with all the arts, and with Nature itself. If we consider the Bible as authoritative in its testimony, we discover in it the most abundant evidence that the Koreshan System is true. However, Koreshanity is not in itself founded upon the Bible as authority, but upon the authority of demonstrated science; the Bible is none the less true because of such a course, but decidedly more emphatic, since that which demonstrates Koreshanity, demonstrates the Bible also. Koreshanity declares from the basis of analogy, that the sun of the physical cosmos has its correspondent in the human world; that in fact, everything in the natural world is but the expression of some principle, law, characteristic, or quality of human thought or life. The human world is a universe in itself, and the laws of its perpetuity are analogous to the laws operative in the physical cell in which we live. The writers of the Bible foresaw a great Luminary, the Sun of Righteousness, whose light would bring the recurring Golden Age of the world; they foresaw a personality, who should come as a Prophet sent, a High Priest of sacrifice, a Messenger of conjunction—even the Messiah, the Precursor or *avaunt-courreur* of the resurrection.

The artist and the writer, as well as the composer, must have a theme, without which their expressions would have no meaning nor attraction; indeed, these branches belong in the category of the fine arts, and are near akin in origin and object. The truths of one are the truths of the other; and the truths of each are true to the elements of language, which is the art of expression; and they all must agree with the revelations of the natural cosmos. When the secrets of Nature are discovered, the highest key-notes of all the fine arts are revealed. Nothing can be truer to real art than genuine science; no system of conceptions of modern times other than the religio-science of Koreshan Universology, has been able to present, interwoven in one beautiful fabric, all the elements of progress in all the branches of human knowledge, because no other system possesses the key to the solution of all the problems of Nature. Bacon said that "Art is man added to Nature," meaning that man comprehending the symbols of Nature is able to express the truths of life in some artistic form. The word art is from a Greek word meaning to fit or join together. The word articulate is from the same root. We articulate syllables; the anatomist articulates bones of the body. But the artist articulates forms of the imagination, and makes one the thought of the mind and a symbol of Nature. We believe that art is so true as to embody in its every worthy production a truth of human life or character. The works of art, the works of the poet and prophet, and the

inspirations of the musician, are so full of symbolism that they may be taken as the strongest evidence of the truth of that System which constitutes the Light of the new day emanating from the rising Sun of the new age.

Koreshanity signifies the religion of the Sun, and in itself involves all the elements of all knowledge. That light has had its dawning, and now the Sun is rising upon the world. If the student of science were sufficiently alert mentally, he would perceive the necessity of a sun of the human world, not in some spiritual sphere, but in the external world in open realization of the depths of human darkness and the necessity for the shining light; and if the student of the Bible were sufficiently wide-awake he would find the name of the personality designated as the Sun, the date of his birth, the scope of his mission, and the character of his work; and if all those who have heard portions of the message of Koreshanity were able to rationally follow the logic of the System, its followers would now number hundreds of thousands instead of hundreds. The thoroughly rational mind would derive the greatest satisfaction as to the absolute truth of Koreshanity, not from mere mechanical demonstration nor ocular corroboration, but from the higher forms of demonstration which obtain through scientific analysis of the symbols of Nature—symbols which have been many times emphasized by the masters of all true art. No truth is more obvious than that every great idea that has ever come to the world has come through a natural man; and it is most rational to conclude that the great system of truth for which the world waits, must be revealed to the world through a personality who shall constitute to the world a shining Light, the great Orb of the world of man. The words day and Deity are derived from the same root, meaning to shine. The root is a Sanscrit word, but it is in harmony with the Hebrew conception of the rising Sun in the form of the ideal Man.

The universe is founded upon the strictest and most definite and exact geometrical relations and proportions. The laws of proportion are as necessary in the construction of the physical cosmos as in the development of the human form. Because the forms of man and cosmos correspond, it is possible to establish a system of analogical reasoning and to demonstrate the form and function of the great world of Nature from the basis of the definite principles of comparative anatomy. It is through the discovery of the great laws of universal correspondence that the mind is enabled to grasp the very fundamentals of all life and language, and to solve all problems. What water is to all material substances, science is to all mental problems; it is the universal solvent. What the light of the sun is to vegetation, the light of science is to the elements of spring-time in humanity; and from the effects of its rays in the prepared soil, will spring the Renaissance or rebirth of all the true forms of expression, from the arts up to the manifestation of the Immortal Manhood, the living Temples of the divine architecture.

The failure of evil comes through the success of good.

The Open Court of Inquiry.

THE EDITOR.

The Great Mystery of Iniquity.

"I do not understand the law governing the descent of God through the Christian age. The statement was made several times in *THE FLAMING SWORD* that God descended through the popes of Rome. Now, I confess I do not like to believe that. Why through Rome? Because the popes are the successors of Peter? It has never been proved that Peter was in Rome. That is the hypothesis or guess on which the whole papal structure rests, and it is as much an assumption as the Copernican hypothesis. Now, the Anglican church claims catholicity. It is older than the papacy. It was never legally subject to it; it was continually protesting against the usurpation of authority by the popes for centuries prior to the Reformation. The bishops in Wales never did acknowledge the papacy. At least, this is part of the education I received as an English churchman. It is hard to repudiate it, but if I am wrong I want to get at the truth at any cost. But I was wondering why the spirit of God should choose the papacy as a channel of descent. Not on account of its purity. Purer channels could be found in the Greek or English churches. But perhaps I am prejudiced against the Roman Catholics. I want to settle all these questions on the basis of Koreshanity."

The great apostasy, foretold by the Lord Jesus and his Apostles, was not a mere falling away from the church of certain professed elements of Christendom, but the fall of the church itself—the corruption of that power which made the church and operated in and through it. The fall of a seed is in its sowing and its death, which is absolutely necessary to the reproduction of its life. It falls into the ground and it falls into decay and corruption; a plant or tree is produced, the body of which is made up of descending elements of the life operative; and finally, the plant produces its seed and passes into disuse.

Now, all through the plant from seed to seed, there is a central line of persistent activity which, while it passes along with the elements of death in the corruption of the seed and the formation of the sheath of development, is so interior to the elements of disruption and decay as to maintain and preserve the original character of its kind. The life of the plant has its several degrees of activity, interior and external; they all must march down the season together, and in the same channel; and the line of march through the season is

through the elements of corruption.

Now, what the plant is to the life it contains, the church was to the divine life and mentality. The church of the age constituted a tree, and its life has passed, not through pure channels, but through the corruptions which were inevitable as a result of the processes of regeneration. As to His external or animal life, the Almighty died during the age in the people of the Christian church, and all the corruptions of that church and the branches of that church, are the result of that death. In the channel of that death, that corruption and the despotism of the powers of darkness operative in and through the church of the declension, hidden away deeply in the interior of the heavens of that church, and enswathed by spheres of countless thousands of angels constituting the various spheres of protection of the divine court in its absolutely pure state in the celestial world, the eternal life of the Almighty has progressed through the dispensation.

The reason the descent was made through papacy is not because God chose that way, but because that way was the *inevitable way*, the one way in which he could come down through the age and produce at the end of the dispensation the state of the resurrection of himself and the elements of his offspring. In the central orders of the Catholic church celibacy and a conservation of life forces have obtained, the ascending elements of which have had to do with the propagation and maintenance of the life of the age. The popes have constituted the very central line of the power of the Christian church, until the critical period in papal history—when the central Spirit passed from the Roman papal line to another line of activity, the result of which is now the focus of life and truth in the Koreshan System.

We have no reason to doubt the claims of the Anglican church to having received teachings from very early representatives of the primitive church; nor that they have stood aloof to some extent from the papal system; but that does not constitute any evidence that the Anglican church is the uncontami-

nated church of the dispensation for there is no such church—the whole church having fallen. Neither have we any doubt that the Coptic church, and the Armenians, and others, also received early instruction and have also perpetuated certain forms and doctrines which resemble those practiced in the early church. But such facts do not constitute evidence that the central vitality of the Christian age was in those branches of the church. The Anglican church rests its claims to catholicity upon as much of an hypothesis as the Roman church.

The papal claim that Peter was in Rome may or may not be true; but the Apostolic and Messianic succession does not depend upon Peter's being in Rome. Papacy has perverted the doctrine of the Apostolic succession, but the protestant churches have wholly ignored the plain declarations of Jesus to the effect that he would establish his church upon Peter the Apostle, to whom he gave the keys of the kingdom of heaven and the power to bind and lose in both heaven and earth. Peter was never authorized to give the keys into the possession of another, and he never parted with them. While the popes have constituted a line of descent of the life of the age, the keys of heaven and hell have not been possessed by them. Peter was to be the Shepherd, and as such he was to be given the supreme office of feeding the sheep when he should be converted through the processes of regeneration. Peter stands in his Messianic function, in the true Messianic and Apostolic succession, at the end of this dispensation.

The Scriptures have been transmitted to the people of modern times through the Roman church. It was the keeper of the oracles. Church history has been handed down through that channel. Even the English language has been powerfully influenced by the Latin language; and it is notable that the letters of the English words are Latin letters, so that the vitality of the Anglo-Saxon roots is embodied in Latin forms. The course of events in the Christian system from early times was

through Rome; and the most powerful religious influence of this age has come down through the Latin church; and so the central life of the Word has come down through the Latin channel. The majority of the Protestant sects have sprung from Romanism. The influence of Romanism is much greater today than that of the church of England; and if catholicity were made to rest upon extent of influence today, it looks as though the Roman church would take the palm.

We maintain that the potency of divine activity in the Christian dispensation has descended through the great "mystery of iniquity," manifest as a result of the marriage of Christianity and pagan Rome. The reason it is called a mystery is because it belongs to the order of divine descent, as a product of the regenerative and reproductive powers of the Almighty himself. We must look for the life of the plant to come through the channel of its greatest corruption; and so we must expect the descent of the divine Spirit through the channel of death and perversion of the elements of Christian doctrine and life.

The Creation of Meteoric Bodies.

"Please answer the following questions in the Open Court of Inquiry: (1) Whence do the large metallic and mineral bodies come which sometimes fall to the earth? (2) Does the central sun in its revolution on its axis focalize its rays of darkness, thereby producing the phenomenon called night, as day is produced by the projected sun?"

If the modern scientists were not such rank materialists, no such conceptions as that meteors and aerolites fly around through space, or are thrown off from the moon, or out of the earth's volcanoes, would ever be promulgated. It would be just as inconsistent to say that because rain falls to the earth, there must be streams of water in the sky, or that because hail frequently falls from the clouds, fragments of great glaciers must be continually flying around through space, or pieces of ice must be thrown off from the moon or blown up from the polar ice-caps on the earth.

Rain, snow, and hail are formed in the air according to definite meteorological processes; and likewise, meteors and other solid bodies which come to

the earth, are *created* in the atmosphere. Even the meaning of the words meteor and aerolite is indicative of the truth of this statement. The word meteor is from the Greek word *meteora*, "things high in the air," from *meta*, high or beyond, and *eora*, in the air, from *aeirein*, to lift up, from *aer*, air.

The substances of meteors are lifted up through levitating processes—that is, through the energies of levitation. The word heavens means "things heaved up"—that is, heaved up from their material base, the earth. The word aerolite means an "air-stone"—a stone which has fallen from the air. Meteors and aerolites, as well as comets, belong to the order of meteorological phenomena. The relation between meteors and comets is now acknowledged by eminent astronomers.

Those large metallic and mineral bodies which sometimes fall to the earth, are materialized or actually created in the atmosphere from zones of energy in the physical heavens, which zones periodically open and precipitate their contents in the form of these peculiar materials. This is especially true of the Leonids and other periodic showers. The meteors are premature stellar formations, and are in reality "shooting-stars." They are precipitated through the agency of cruosic force or cold energy, and are often fused and sometimes entirely destroyed in their descent through the atmosphere.

(2) The central sun has four general poles of activity, in which focalize and from which radiate the energies of light, heat, darkness, and cold—mentioned in the order of their arrangement in the circle of the central solar atmosphere. The poles of light and darkness are direct opposites, as are also the poles of heat and cold. Darkness is as much a substance as light; heat and cold are substances producing very tangible effects upon all known materials. Darkness is none the less potent, but in a different way.

On the great circle of the ecliptic the substances of the four general poles of the central sun are refocalized, the light and dark projections being on opposite sides of the heavens. The caloric pole reaches its culmination about 6 o'clock in the evening, and the cruosic pole, in the early morn-

ing. Thus it may be seen that the dark pole is a reality—as much so as the projected sun itself. The dark pole situated directly opposite the projected sun, is in the exact location of the lunar eclipse, with which it has to do, as the lunar picture passes through the apex of the great cone of darkness called night.



The Koreshan Communistic City.

Florida is first in a number of things that will do to boast about, and the latest to be added to the list is the distinction of having within our borders the largest town ever incorporated—Estero, in Lee County, that became a municipality on September 1st. Estero is the home of the Koreshan Unity and has been settled for ten or more years, by the Koreshans under DR. CYRUS R. TEED, whose energy, backed by considerable capital, the combined wealth of his followers, has now laid the necessary legal foundations for an abiding city for those of his faith. The new town embraces 110 square miles, eighty-two of which are land, and twenty-two water. This includes a number of small islands in Estero Bay. Estero is the first instance of a Florida town in which are applied the principles of municipal ownership of public utilities and industries, and a com-

(Continued in middle column, next page.)

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munistic life for its membership. The experiment has frequently been tried in other states, but has seldom been successful for long. This enterprise at Estero will be watched with much interest throughout the state, and, we trust, will be a success.—*The Champion*, Arcadia, Fla.

THE WEEKLY NEWS-DIGEST.

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

Important Foreign News.

The newspapers admit that news from the seat of war—or rather, news from correspondents in the East who may guess at results, is very unreliable. However, it is evident that great effort is being made by the Japanese to reduce Port Arthur to point of surrender. It is reported that they have taken a number of forts surrounding the main defenses of the city. In Manchuria the Japanese armies are making important advances, and many doubt whether Kouropatkin will take a definite stand at Mukden and fight. It is believed that he will make another "masterful retreat" away from the Japanese. The Russians are said to be preparing to meet attacks on Vladivostok. The Japanese under General Oku are attacking Kouropatkin's forces on the west, and Gen. Kuroki on the east, the object being to divide Kouropatkin's army if possible.

The great dock strike at Marseilles continues. French troops are gathered to protect the new workmen who took the places of the strikers. The docks are being patrolled by cavalrymen.

It is said that the Czar will bestow honors on Alexieff on his return from the East, to show that he has not been disgraced as reported.

Princess Charlotte, sister of the Kaiser, startles Europe by issuing a pamphlet advocating polygamy for people in high life.

An association is forming in England to prevent extravagance by British wives.

Bartholdi, sculptor of the Statue of Liberty, dies from tuberculosis at Paris.

Sir William Harcourt, eminent British parliamentarian, dies at Oxford.

Happenings in America.

The presidential campaign is nearing the hottest of the struggle. The republicans are confident of the re-election of Roosevelt, and are united. The democrats greatly fear disastrous results, owing to general apathy of the Bryan wing of the party, many of whom may vote for Watson, and some even for Roosevelt. Some of the democratic newspapers are stooping to very low methods in endeavor to defeat Roosevelt; the worst we may mention are the *New York World* and the *Hearst newspapers*. Their methods are not satisfactory even to fair-minded democratic papers. Some of the cartoons in the yellow journals mentioned are a disgrace to the people of the nation.

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+

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

The Cosmopolitan,

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

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

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...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, NRB.—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.

President Roosevelt decides that owing to the Russo-Japanese war, the time is not opportune for calling the universal peace conference.

John Mitchell declares that the American workmen are superior to English workmen, and get better wages.

Postmaster-General Payne dies of heart disease at his apartments in Arlington hotel, Washington.

Women in Colorado, Wyoming, and Utah are expected to cast a heavy vote at the coming election.

The airship races at the St. Louis Exposition fail to materialize, and disappointment results.

Susan B. Anthony predicts early enfranchisement of American women.

The international peace congress opened at Boston the past week.

Some Florida Items.

The officials of the Town of Estero post notices to the effect that the Sunday laws of Florida will be enforced throughout the territory of the Town; goods are forbidden to be sold on Sunday by the State. The game laws are also to be enforced, the Town Marshal being game-warden within the Town boundaries.

Important attractions at the coming Tampa Fair will consist of maneuvers of the seventh cavalry troop of Florida and artillery companies, which the State authorities promise. Effort is being made to have a few warships also.

The semi-tropical Fall is well opened in Florida. There are many people who hold that the Florida winters are more enjoyable than other seasons of the year, but others are inclined to champion the Fall.

It is reported that 10,000 boxes of oranges and grape-fruit were shipped from Lee County during the first week in October.

Books and Periodicals.

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

The Review of Reviews.—The October number of the *Review of Reviews* covers not only the latest developments of the campaign, but also the latest developments in the spheres of business and industry, together with a masterful survey of the war in the East and its relation to the financial stability of the Russian and Japanese nations. In addition to the campaign reviews is a lucid sketch of Hon. Thomas E. Watson, the populist candidate, by Walter Wellman, the noted newspaper correspondent. Authoritative writers declare that Japan is in a fair way to finance a long war, while Russia is experiencing industrial and financial depression. 25 cents per copy. 13 Astor Place, New York, N. Y.

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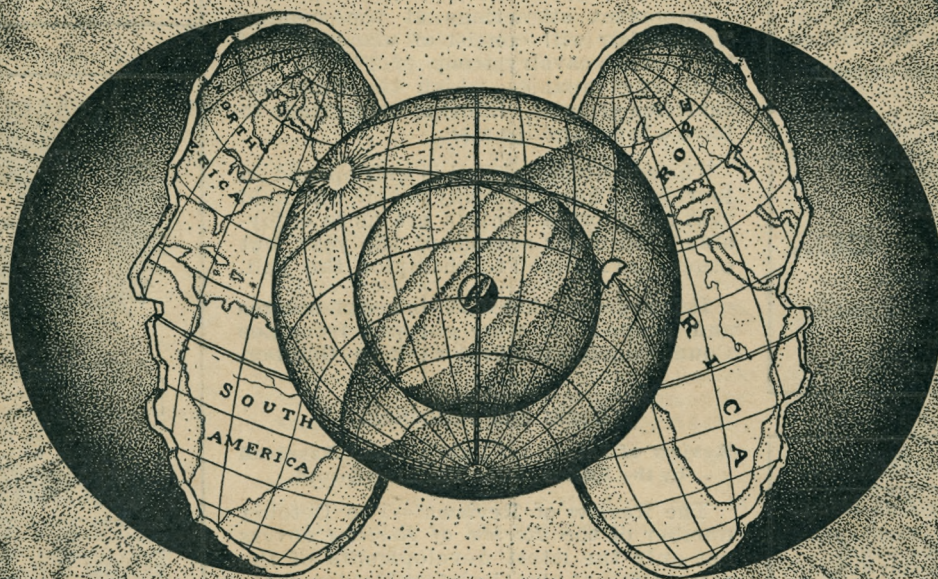
THE FLAMING SWORD

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ESTERO, FLA., OCTOBER 18, 1904.

NUMBER 19.



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A. D. 1870.

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