



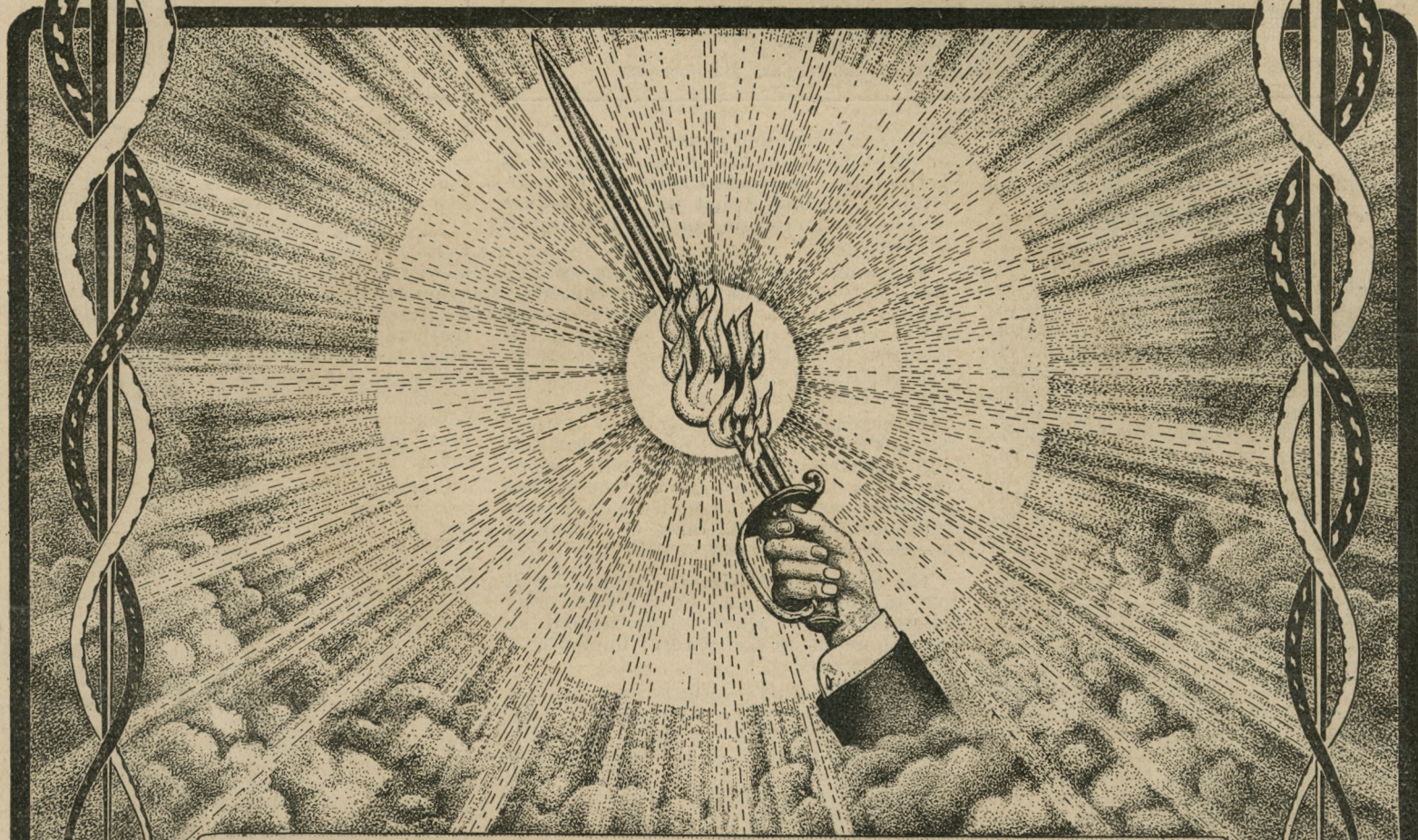
THE FLAMING SWORD

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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 placed 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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Whole No. 580.

The Principles of Chastity and Celibacy.

The Operation of the Principles in Catholicism; the Fundamental Law of Polarization Revealed in Koreshanity; Conservation of Sex Potences Essential.

KORESH.

THERE IS NO GREATER political power in America than the Catholic church. The phrase, "Rum, Romanism, and Rebellion," once lost the election to a great political party because it incensed the Roman power in the United States. Because of the great secular and ecclesiastical authority of the Papacy, no body of people, nor no great representative newspaper of the day, dare attack one of the tenets or dogmas of the church of Rome. For this reason, when the Roman church proclaims the necessity for the perpetuity of those orders of the church in which are maintained the principles of chastity and celibacy in the church, as orders of the highest sanctity, no one presumes to assail the sacred and distinctive forms and functions. If one renounces the world and takes upon herself the sacred form of sister of charity, she at once enters upon a function in the church which places her, in the estimation of the devotees of the church, above the common herd of laity, and insures to her a consideration distinctively above the common people of the church and world.

The Roman hierarchy has never given to the world any adequate reason for the institution and maintenance of those orders and forms of the institution of religion. It is because the world believes that the Roman church has a monopoly on the principles of celibacy and chastity, and that the Koreshan Unity is infringing upon this prerogative, that it is so incensed against us for daring to institute the same or similar orders? Or is it because we have discovered the secret of the institution and are proclaiming it to the world, that all of the basest passions of our enemies are

aroused against us? If the application of the principles of chastity and celibacy are wrong in the institution of Koreshanity, they are also wrong in the church of Rome. If so, why not attack the church of Rome and thus find an enemy worthy of your steel? If Rome is the greater power, attack her in the very citadel of her strength, at the very heart of her institution.

Because of the fact that there has been perpetuated within the forms of religious ceremony certain orders, among which are the forms of celibacy and chastity, there obtains a law by which these customs have had their continuity. Nothing exists either in form or function, that does not obtain by virtue of some necessity; and whether that necessity be for good or evil, the laws of the perpetuity of the universe actuate their operations. Every truth can be perverted to a fallacy, and every good can be perverted to an evil. To what an extent any church may and does prostitute its truths and goods, is not to be discussed in this article, for we are here setting forth doctrines, not arraiging the church.

The principles of chastity and celibacy had their origin in the early church for specific reasons; and these reasons can be analysed, and the causes for their institution as a part of religious observance positively known. That the reader may comprehend the character of these observances, the relation which the human mentality sustains to the organs and function of generation must be analytically understood; for there exists a functional correlation of the mental essences—composed of love and wisdom—with the germs and sperms of reproduction.

The general product, in the mind, of the mental operations, is comprised of the substances called intellectuality and its coördinate, affection. It must be known that these are always coöperative, and that one cannot exist without the other. While they are the substances of the mentality, they are not matter. They have none of the properties of matter, yet they are substantial. The descending eliminations of these essences are constantly flowing down and towards the organs of generation and engendering there, through the function of organic life, the forms of the germs and sperms of reproduction. These ultimates are the product of the function of correlation, and the essences of mentality are transformed to the material product. Mentality is there converted to matter. Without a knowledge of the correlate existence of spirit and matter, it is useless for the student to attempt to comprehend the laws of life.

We will reiterate in this connection what we have so emphatically stated so many times—namely, that we are not putting forth esoteric doctrines, but that as the secrets of being are revealed they are no more esoteric, but have become the *science* of the external intellect. We will also state in this connection, that when true science is known and the secrets of nature revealed, they do not obtain in the double form or quality of truth and fallacy; nor can exoteric mental forces pass from the same mind as truth and its perversions. Science, or knowledge, is communicated in the quality of truth only; and for this reason, it is the analysis and synthesis of the forms and functions of all being and the coördinates of being in existence. If the form of the structure of the universe with its corresponding function is known, its revelation is the possession of the truth of the universe, and its promulgation is the dissemination of the facts of being and the operations of universal organic function. It would therefore be absurd to imagine that fallacy would or could be a part of its processes of instruction.

The two mental essences at their point of terminal metamorphosis, are transmuted to the material forms of generation; and this is because there obtains a vortical activity which rematerializes the mental essences and clothes them with the material coördinate beginnings of reproduction, in the creation of the sperm and germ—not from matter, but from the immaterial, though substantial essences of mental activities; these substances of the mind having previously been matter conveyed to the brain through the nerve and blood channels of their solution and circulation. Mental substance of every kind is the product of spiritual influx, coördinately with the material substances which together with the essential coördinates, unite in the production or generation of the mental forces. The spiritual essences of generation traverse the organs of their ma-

terialization through the spirals of gyration, changing to the forms of the sperms in the male and germs in the female organs of generation, until they are materialized in the coördinate forms of the initiations of the organic life of the human structure.

The scientific conservation of these specific fruitions of the male and female, constitutes the reason for the establishment of the masculine and feminine orders in which the two conservations may obtain. It is not enough that there be the preservation of the two sex qualities and forms of beginning. An individual, so called in the common terms of expression, may imagine that in the observance of chastity or celibacy, there resides the final resource of power; but this is not so, for in the initiation of a new life there must be the copulation of both the masculine and feminine potentialities to insure the propagation of a human existence. "I want power," is a common expression of some who are attempting to utilize force in the mere application of the chaste or celibate state. There can be a perversion of the principles of chastity and celibacy, even with such as may think they are observing the strictest rules and laws of restraint. As spirit can become matter, so matter can become spirit.

Individualism Versus the Law of Messianism.

There are two distinctively operative schools of modern thought—one of which involves the conception of individualism, and is being recognized as the "new thought;" the other being diametrically the obverse, and is Messianic, non-individualistic. In that phase of mental activity called the "new thought," there is no particular stress laid upon the conservation of sex energy, or rather, sex potency. It is theoretically one of the doctrines of the theosophical effort; but they possess no science of sex potential utilization. To perpetuate the common form of what is called life in the human race, there must be a union of the two potentialities of sex force. That which is called life, but which in reality is the form of the continuity of death, cannot be perpetuated without the union of the two potencies. So in the higher forms of life, by which we mean the culminating *immortal* structures, there must be also the uniting of the two potencies.

Koreshanity holds the keys of this utilization; and we declare that the secret is in the comprehension of the Messianic law. This is the law of universal polarity. The Messianic center becomes the focal point of the influx of those spiritual forces which are the result of sex conservation through the institution of chastity in women and celibacy in men. The vortex of metamorphosis is in the religious aspiration and center; and the science of religion must take the place of the mere impulse of sex love. The love of sex, as such, militates against the utilization of sex potency. It is for this reason that in the Koreshan Unity there is a

separation of the sexes; and where there is a desire on the part of the sexes to associate on the sex plane, it is because there is not sufficient of the deeper religious principle to guard the subject.

Chastity is the conservation of the feminine potency, while celibacy is the conservation of the masculine potency. The first step in the direction of the change of the corruptible into incorruptibility, the mortal into immortality, is the separation of the sexes. The next step is the cognition of the visible and tangible Messianic center. The reason for this is that all of the potencies of conservation from all of the hundreds and thousands of such as hold in reserve their essences of life, may mentally flow into their high-priest and reservoir of utilization. It is in the great aggregation of influx that there is sufficient potency to culminate in the conflagration which holds within it the great transforming power. In this transformation resides the secret of that fire which it has been declared shall consummate the world in the end of the Christian dispensation.

Two powers blending in their antagonisms are essential to the burning process which has been denominated "the burning up of the world." One of these forces is in the concentration of the hatred of those who will oppose the institution of the sex reform inaugurated in the establishment of the Koreshian Universology. Nothing can so exasperate the sensual man as to interfere with his sensual pleasure; and to assure him that indulgence for mere pleasure is against the laws of the higher physiology, brings down upon one the indignation of all of his wrath. It is because the Koreshian Unity will lay the axe at the root of the tree, that its principles will be venomously hated by those who will be brought against it.

Factors in the Attainment of Immortality.

It will thus be seen that there are a few fundamental factors which conspire to the end of the attainment of immortality, a state to be attained in the body, for immortality belongs to the body only—that is, to the man in the flesh. First, there is to obtain chastity in women and celibacy in men. This is for the purpose of the conservation of the sex potencies. Second, these forces are to be utilized for the construction of the new body of organic life, to obtain in the immortal state. Third, in order to conserve these potencies they must be focalized in one head, who is the Messiah of this age. He constitutes the Forerunner of the Sons of God; for their fruition matures through the Messianic function. Fifth, the coming of Christ, so called, is the coming of the fruit of the Tree of Life, which can only mature through the enforcement of the celibate life; and this preparation is the manifestation of the Rider on the white horse, which signifies in the natural or scientific sense, the practical operation of the principle of chastity.

The symbol of the white horse signifies the restraints of commerce. This applies to commerce on every plane of activity. The first animal (beast) said "Come and see;" and there went forth the Rider on the white horse. The Rider on the white horse constituted the voice of the lion. It was the lion's expression. The lion signifies the power of commerce; the white horse the restraints of commerce. The red horse signifies the liberties of commerce, and is the voice of the bullock. The type of the Rider on the white horse was Elijah the prophet. When he was translated Elisha exclaimed, "The chariot of Israel and the horsemen thereof!" When Elisha would have the liberty to follow Elijah he was commanded to go and kill twelve yoke of bullocks. Elisha went and did as he was commanded, and was permitted to return and see Elijah in his translation—Elisha being the personality in whom Elijah was absorbed.

There can be no entrance into life except through the processes of overcoming, in which is involved the destruction of the sexual desires. Let the student remember that the mental potencies derived from the restraints of sex are as substantial as matter itself, yet not matter, but spirit; and that the direction of these potential essences toward and into the Messianic focal point—which is of course, into the Messiah himself—is a fundamental necessity of regeneration, and of the appearance of the offspring of Deity in the new race to inhabit the earth.

It will be asked, how are these desires to be directed? The answer, is: Worship God, whose manifestation is in his Messianic, material presence. To worship God is to love him supremely, and to be obedient to his commands. The world is looking for the "coming of Christ;" but without the science of that coming there can be no true conception of its true order. The science of the divine advent cannot be known from any perusal of the Bible. The same power that creates and determines the structure and functions of the universe and perpetuates its being, defines the careers and limitations of the human race; and the Bible being true, moves the spirit of man at various periods of the world's progress, to predicate prophetic statements upon the basis of the times and seasons of the astronomical movements of the great chronological indicator—whose periods are determined by the relation of the sun, moon, and stars, which are placed in the heavens to "give light upon the earth," and "for signs and for seasons, and for days, and years."

Preceding the manifestation of the Sons of God, the Sign of this manifestation will be observed. The sign of his coming—what shall the coming be? The earth brings forth the blade and the ear, and finally the full corn in the ear. So shall the coming of the Son of Man be. His coming will be the full corn in the ear. What is this full corn? We ask, What was the kernel?—for

if this is understood, the full corn in the ear can also be comprehended. The kernel was the Son of God, planted in his Disciples through his absorption by the operation of the Holy Spirit, which was the substance of his personality. The Lord was the seed planted; the Sons of God will constitute the fruit. This fruit is the product of the Tree of Life. The Sign of this coming is none other than he who shall come to fulfil all of God's pleasure, not a part of it; and this is none other than CYRUS, the Anointed of the Lord, the prophet Elijah of this age of the world.

It is within the province of this authority to declare the processes through which the manifestation of the new order shall be accomplished; and we authoritatively state that one of the first steps toward the evolution of the Sons of God, is the cessation of the creation of men born in sensualism, and necessarily of the devil. A comprehension of and a devotion to the present Messianic manifestation, with its concomitant influx of spiritual forces, provide the determination of that spiritual flux, so as to aggregate the power of the theocrasis which kindles the fires of transformation to create, from the corruptible humanity, the offspring of Deity. Chastity and celibacy, in the highest sense of these terms, must therefore constitute the *sine qua non* to an entrance into the door of ingress to the state of eternal life. Immortality constitutes this door.

UNIVERSAL PEACE FARCE—ACT II?

Observations on the Results of the First Peace Tribunal, and the Outlook of the Proposed Deliberations.

KORESH.

ANOTHER PEACE CONFERENCE at The Hague? God forbid—but we cannot thus pray when it is ordained that when there be the cry of "Peace, peace," there shall be no peace. At the former peace conference, the emperor of Russia took the initiative, and was the initiative in provoking the Russo-Japanese war. Will the head of the American nation now take the initiative in a Hague conference, and constitute the initiative in the great world-conflict? We have become the great commercial power of the world, and the commercial interests of the world center in the United States. We are a factor in the settlement of the Eastern question, a question which is a commercial one. The human heart is unregenerate, and as such has the spirit of enmity and antagonism, and is precisely like the heart of all past ages.

Oh, that we could be delivered from another Hague! While we are for peace, and desire the time when there shall be no more war, we can assure the world that the time is not yet quite ripe for such a consummation. The great conflict must first come, and it will not be averted; and those who pretend to think that the time of peace is here are not in sympathy with the declara-

tions of the Old and New Testaments. The battles of Gog and Magog and of Armageddon have not yet been fought. They are natural culminations, and will precede the final settlement of the peaceful issue of the world. The peace of the world will come with the fruits of regeneration, and not until then may we expect the peaceful solution of the great problem.

New Century Studies and Reviews

Lucie Page Borden

"THE LIFE OF THE BEE."

A Review of Maurice Maeterlinck's Interesting Study of the Intelligent Inhabitants of the Hive.

MAURICE MAETERLINCK, who is called the Belgian Shakespeare, has written a delightful book, the outcome as he says, of twenty years of bee-keeping. He has not aimed to produce a scientific manual, but to put his own reflections upon the most curious and wonderful of little people, into the hands of the reader. He vouches, indeed, for the accuracy of his facts, which are related in such a manner as to satisfy curiosity and awaken the liveliest interest. He pursues the bee through the year, letting his readers follow in succession the swarm; the new city; the birth, combat, and nuptial flight of the queen; the slaughter of the drones—until finally, the hive is folded in the sleep of winter. It is well known that the hive consists of a royal head, several hundred drones or males, and thousands of neuter bees or workers,—females who have abandoned the maternal functions and live in a state of perpetual chastity. They represent the sacrifice made by the individual to the state. Among lower orders of *hymenoptera*, like the humble-bee where society is not so highly organized, the workers are not celibate.

Mr. Maeterlinck affirms that of all the inhabitants of the earth, the bee has, after man, the highest degree of intellect. This fact is fully discussed in the last chapter, where it is proved by relating instances of the manner in which the bees adapt themselves to new surroundings and are ready to use foreign substances in place of their own wax or propolis and flour, to eke out the food of the larvæ when pollen is scarce. They show a progressive spirit quite different from instinct, and in keeping with their own place in the intellectual scale. There are as many tribes below the perfect honey bee as there are races below the most civilized types of humanity. "The bees sometimes make mistakes," says Réaumur; "and herein we may find yet another fact which appears to prove that they reason."

The queen bee has been provided with the power of determining the sex of her offspring. The virgin queen, however, produces only males. The bees show a considerable amount of mathematical ability,—so much that when the decimal system was introduced and a fixed standard sought in nature, Réaumur proposed to

let the cell of the bee serve for this purpose. So marvelously are their hexagons built that it would seem as if the bees were acquainted with the principles of solid geometry. The problem of parthenogenesis is discussed by Mr. Maeterlinck as a mysterious precaution of Nature. He has observed the fact without being able to account for so strange a phenomenon.

The etiquette of courts has a precedent in this little kingdom of the hive. The workers never turn their back upon the queen. In her presence they invariably walk backwards, keeping their eyes fixed upon their sovereign. Nor will they ever leave her alone. She is always attended by an escort. She will never draw her sting upon the workers, nor will they injure her with their own. They are conscious of the fact that she represents the future of the hive.

To those who are asking whether instinct or intellect presides over the destinies of the bee and regulates its conduct, this book will be an agreeable surprise. It will, however, leave the reader in the dark about many problems which are too vast to be settled without coming into rapport with an intellect capable of presenting the world with a clue to Nature's workings. "No living creature not even man, has achieved, in the center of his sphere," says Mr. Maeterlinck "what the bee has achieved in her own; and were someone from another world to descend and ask of the earth the most perfect creation of the logic of life, we must needs have to offer the humble comb of honey."

The Principles of the New Geodesy.

THE ORDINARY READER is not so familiar with the term geodesy as the surveyor, because the latter is in the habit of making use of geodetic instruments in the pursuit of his own vocation. These instruments are designed to aid the mechanic and the civil engineer in laying out public works and surveying large tracts of land, where it is necessary to introduce the question of the earth's curvature. It is quite enough for the ordinary reader if he be able to define the word geodesy, from its root meaning. Not so with the student of Koreshanity. He knows that the fundamental proposition of this cult calls for a more extended knowledge of the subject than is held by the casual reader. He is, therefore, required at the outset to acquaint himself with the application of the term. He knows that while he is studying Koreshan Science, it is one of the first requisites to understand what is meant by a geodetic survey.

The most interesting account of the authenticity of the claims made by Koreshan Science would be unintelligible to one who was not aware of the significance of the terms used. The New Geodesy has not departed from any of the known facts of mathematics. It simply rests upon the assertion which nobody can deny, that the chord of an arc is not a tangent. It is certain to all who know them, that the Koreshan geodesists were sincere and indefatigable in their efforts to ascertain whether the direction of the earth's curvature is correctly stated by the ordinary works on surveying.

It was necessary to invent an apparatus which should be capable of determining whether a line extended horizontal to a plumb vertical would prove to be a tangent or a chord. The ordinary surveyor takes it for granted in all his measurements that the surface upon which they are drawn is convex. The Koreshan does not incline to work from an assumption. His method is to use the new apparatus which is perfectly simple, to settle a question which the ordinary surveyor takes for granted. It becomes necessary in every extended geodetic operation to devise some method of constructing an instrument to extend a right line. The ordinary surveyor uses the theodolite or engineer's level, and does not understand why there must be an allowance made for perspective foreshortening. He is actually obliged to allow two or three inches to the mile for this factor, but he puts it down as an example of refraction. The Koreshan does not trust to any optical instrument, but tries to make his line absolutely straight by the use of the mechanical principle of right angles.

The civil engineer knows that when he has brought the cross hair of his telescope in line with the top of his pole a mile away, he will find that the altitude of the cross hair is five or six inches below the height of the pole. Believing that the earth's surface is convex he is puzzled to know why the difference should not be eight inches to agree with the calculated estimate. He considers the discrepancy is due to refraction, and claims that he is obliged to allow two or three inches to the mile for this optical factor. The Koreshan geodesist understands the law of perspective foreshortening, and differs from the engineer in his theory of refraction; but the Koreshan prefers to eliminate optical factors and to run a mechanical line.

So much for the differences between the old geodesy and the new. The most intricate problems of surveying are not unnoticed by the latter, but the outlook of the New Geodesy is so wholly dissimilar to that of the old, that it will be obvious why theoretical problems raised by competent surveyors would be of no interest to the student who has proved to his own satisfaction that the basis of their work is an erroneous assumption.

The New Universal Religion.

THE COMPONENT ELEMENTS of theology have been analyzed; but there is little to be gained by a perusal of musty books, the fruit of medieval controversy. The future happiness of mankind is a subject better fitted to engage the attention. In order to satisfy his intellectual nature, a reasonable account of the manner in which all things came to be, must become part of a man's mental furniture. It is absolutely impossible to order one's life aright without a perception of the end to be met. For this reason men have turned to religion for information. What aid have they found?

It has been a great comfort to those in affliction to be told that their loved ones were safe in a better world, but they have failed to elicit from the religious teaching

of the past, definite accounts of creation. The perception of spiritual truth has not in any way satisfied the seekers after knowledge, whose souls hunger and thirst for a genuine revelation from a source too valid to be doubted. The phenomena of Nature are not able to furnish in themselves, those truths which are deductions from them. They must be furnished by a mind competent to decide and to reason. The new universal religion will be expected to show how far Nature may be trusted to reveal the character of her Creator. It is not enough to comfort the afflicted with promises of bliss in heaven. The kinship between God and man must be made clear and the way in which man may overcome death in obedience to the science of the decalogue.

The desire to be exempted from the law by which man is shorn of all his honors in the heyday of prosperity and compelled to bow to the inexorable conqueror, is inherent in human nature. Mankind rebels against the Creator's fiat, and its belief in his love will not be satisfied unless it be proved that He has from his own being projected the law of emancipation.

 ♀Department of Astro-Biology♂
 ♀ Rabon Adonoseperi ♂

A VIEW OF THE EASTERN SITUATION.

The Zodiacal Signs Related to England, Russia, and Japan; the Limitation of England's Expansion.

IT IS NOW some twelve months since affairs in the Orient began to assume an aspect sufficiently threatening to warrant the belief that the Eastern question, which has for so long time hung like a sword of Democles over the head of Europe, was about to come to a head and find its solution through an appeal to arms—peace conferences notwithstanding. That the solution of this question could be obtained by any other means than the sword affords, no one versed in the ways of animal-human nature could doubt; yet the two parties that at the present time are trying conclusions with each other, are but two of the many dogs of war that must ultimately be let loose before the dissension occasioned by the eastern bone of contention can reach a settlement.

The universe is an organic body, and the several national groups into which humanity is divided correspond in every particular, with the organs of the human frame. It might be of interest, therefore, to inquire into the anatomical and physiological relationship that the different parties that are interested in Eastern diplomacy bear to one another, and to draw therefrom some inferences with respect to the national characteristics, and private objectives, as well as the probable *modus operandi* of these ethnic elements of discord. A prominent British officer stated a short while ago that England today is as much at war with

Russia as is Japan, the only difference being in the fact that Japan was doing the work. Be that as it may, it will generally be admitted that the present war was only rendered possible by the Anglo-Japanese alliance. An alliance between two nations is a conjunction, and at the same time an opposition; for in these competitive days, a mutual understanding between nations can only be brought about by force of circumstances which invariably embody themselves in the form of an ambitious neighbor. In this case, Russia was the involuntary cause of the amicable understanding.

The three signs of the Zodiac that are specially related to England, Russia, and Japan are Aries, Aquarius, and Libra; and a knowledge of their main characteristics necessarily affords some clue to the disposition, and hence to the objectives of the parties involved in the present struggle. It should be noted in the first place, that Aries and Libra are coördinate signs, and therefore natural allies; and the geographical positions occupied by England and Japan, as well as their topographical appearance, their insulation, and their *vis-a-vis* aspects, fully harmonize with the positions occupied by their respective Zodiacal signs. The Martian Aries stands for war, the Venusian Libra for peace—which were respectively the objectives of the contracting parties in the alliance; for today, no nation has so much reason to avoid war as has England, while Japan saw in war the only means of defending herself from the inroads of Russia.

The characteristics of Aries are prominently marked in the active and general disposition of England. Expansion has always been the key-note of her policy, until today reaching as she has, the limit of her power of expression, she would turn back and tardily attempt to garner the fruits of her savings, which have been scattered indiscriminately. Her empire has grown up involuntarily, haphazard; it is not the result of a preconceived idea, or the application of scientific principles, and the result is a heterogeneous agglomeration of states—that anachronism, a democratic empire. The desire to lead and pioneer the way, to search out dark places, to plunder and carry by main force what others seek to obtain by stealth, has always been the way of perfidious Albion. All outgoings ultimately reach a limit; the stiffness of old age succeeds the pliability of youth, and the expansion of Mars is counterbalanced by old Chronos, Time, or Saturn, which is the ruling planet of Russia, who has been in the past, the most powerful factor in circumscribing England's power of commercial expansion in the East, which she has always regarded as her special heritage. Commerce is the life of a nation as surely as the blood is the life of the human body; and any factor that tends to obstruct the freedom of its course threatens its very existence. Today the Muscovite, with scythe and hourglass, approaches the one-time youth, whose vital energies have been wasted in self-indulgence.

Territorially, the two most important empires of today are those of Britain and Russia, and no more marked contrast could be found than that existing be-

tween the methods of government and territorial limitations of these two powers. The former displays all the Arian qualities of a freedom that borders on license; expansion without any clearly defined limitation; scattered territories; a population that includes a great diversity of races which lack any common bond of union; an absence of cohesion due to decentralized government, in which the application of democratic principles has shorn the empire of its luster, and the power that concerted action would impart. Its nucleal center, the United Kingdom, has given ample evidence of her begetting power and the fertility of her resources; but ignorance of the science of expansion and of the basic principles which should form the foundation of imperial rule, has hindered the conservation of her energies, and has caused her to expend her vital powers in the creation of children who have, for all practical purposes, cut themselves adrift from the parent.

There never has been any adequate return for outgoes; the ebbing tide has not flowed back to the shore from which it receded, for the science of expansion—which involves the law of graduated limitation, which will adequately reflect and add potency to the center of supply—has not been cognized. It is a significant fact that England, conscious of the failure of her colonial policy (or rather, lack of policy), year after year leans for support more heavily on that member of her offspring that has severed the family tie, than on the combined strength that is afforded by those children that are theoretically attached to the maternal apron-string. England (we refer to the kingdom, not to the empire) is virtually dying; she is short of breath; the nervous system of her empire is deranged, and she gasps at the gate of Gemini (America) the lungs, for the vitalizing forces that renewed commercial activities can alone supply and which are ebbing fast in a westerly direction. England's traditional belief that "trade follows the flag," has been dissipated by hard experience, which is always the reward of him who acts boldly, yet without the restraining hand of knowledge and prudence. The only real objective of territorial expansion is increased commercial strength; and the only safeguard against a probable diversion of the commercial energies of the circumferential territories, is the polarization induced by the erection of defined barriers.

Libra, the coördinate of Aries, corresponds to the *cutis*, the limiting membrane of the human organism, that insulates and solidifies the whole body. The British empire is not furnished with an environing skin; it is not insulated, and its several parts are not polarized in the parental center, for the fiscal policies have, by the establishment of preferential tariffs, not only erected commercial barriers against the kingdom, but also in direct opposition to each other's interests. Each dependency, therefore, becomes a self-polarized and disintegral part of the disintegrating empire, which is only held together by the flimsy bonds of sentiment and from prudential motives of the dependencies.

England, as the head, is well nigh severed from the body, which is due to inhibition of the nerves and stagnation of the blood, which are the two commercial factors essential to maintenance of the life energy of the body. Under such circumstances, it is not unnatural for the head of the empire to look beyond her borders for a sphere in which she may renew the energies which ignorance of scientific commercial principles and of the law of colonial expansion, has caused her to dissipate; and today we find her gaze fixed on the commercial possibilities offered by the resources of China, which is the Zodiacal Libra, the extreme limit of her horizon. It is natural, therefore, that we should find her in close alliance with Japan, the second of the Librian nationalities which, by open warfare, is reflecting her own expressive qualities, while she herself has for a time lapsed into the negative and passive attitude of spectator. England, therefore, appears to have reached her limitation through alliance with Japan, and the forces that once were hers seem to have taken up a lodgment with her ally. In the present war we see the first conjunction of East with West, and a partial reflex in the apparently successful conclusion of the expedition to Lhasa and the commercial treaty that is its outcome—which was foreshadowed by the presence of the benefic Jupiter in Aries, England's constellation.

England's policy in the past has been that of splendid isolation; and this reversal of her policy must be the beginning of her end. It is worthy of note that this change in her attitude is coincidental with the maritime subsidy—another change of front; and the proposed alteration in her fiscal system whereby a reversal of her most cherished principles of free-trade, is threatened. Today we are witnesses of the strange spectacle of the Mother Country proposing to establish a system of tariffs against foreign producers who furnish the bulk of her commerce, and avowedly for the benefit of dependencies who, with a single exception, by the adoption of a protective tariff against her, have constituted themselves *imperii in imperio*, threatening thereby the existence of the empire as an integral body.

Along all lines, therefore, England appears to have reached her limit, and to be turning back, weighed in the balances of Libra. Her struggle with Russia—the national representative of the principle of limitation, as she herself is of expression, and who constitutes the fulcrum of the balances (Saturn has dignity in Libra and holds the central decan)—will necessarily be fraught with much interest and world-wide consequences.



The Fall and Restoration of Man.

KORESH.

KORESHANITY is unequivocal in its position regarding the fall of man and his restoration through the Lord Jesus. The Messiah came to restore both the woman and the man from the fall and the curse—its essential and inevitable concomitant. As the two great factors attending the fall of man were the curse of masculine supremacy and the degradation of economical use to labor,—involving the "sweat of the face," in which man should be compelled to eat his bread,—so the two great factors of agitation toward recovery will comprise these two great questions.



In The Editorial Perspective.

THE EDITOR.



WAR RAGES in the Orient, the most destructive in history. It is generally admitted that the existence of that war does not speak very well for the achievements of the peace conference at The Hague a few years ago. The stern facts take issue with the delusions of enthusiasm. The Czar went through all the formalities of calling the representatives of nations together for the purpose of considering measures looking to universal peace through the universal disarmament of nations; and the Czar was heralded as the great apostle of a new era of international relations. The conference sat at The Hague, and about thirty nations of the world entered into a peace compact to submit their difficulties to the decisions of The Hague court. But no sooner did difficulties arise between Russia and Japan, than the Czar issued a declaration of war, without even proposing to submit the issues to any other method of settlement than the arbitraments of war; and the declaration of war was made with dignity and religious gusto about the Almighty being on the side of Russia in the conflict. Recently, a peace congress assembled at Boston, at which a large number of foreign representatives were present, even the members of the International Parliamentary Union which convened at St. Louis. Notwithstanding the fact that the war prevails in the East, arguments were presented by speakers at Boston to show that there has been gratifying progress made in the interests of universal peace since the Hague conference. President Roosevelt has assumed the responsibility of issuing a call for another gathering at The Hague, and further steps may be undertaken to make peace compacts that may be as easily broken under sufficient provocation. But at this time, Russia and Japan refuse to accept the invitation to the proposed conference; and if reports are true, it is decided that the conference will not convene until after the parties to the war have made their peace with each other. Doubtless it is thought that a universal peace conference at the time of the existence of one of the greatest wars of history, would be so palpable a farce as to create merriment even among the most serious. But are there not instances where arbitration has prevented war since The Hague conference? We answer that the existence of The Hague court did not prevent England from waging war upon the Boer republics; nor did it even delay open conflict between Russia and Japan. Arbitration as a preventive against war may be placed on a parallel with the efforts of the medical fraternity to *prevent death*. In some cases of slight indisposition of nations, recovery may actually occur apparently through arbitration without resort to war; but that would not constitute an evidence that arbitration is the factor of peace, for the issues might have been settled by diplomacy. Even if arbitration through international boards or courts should be sufficiently potent to prevent war in some cases, it would be but treatment of symptoms, so that in the end, disease will inevitably break out in worse form than ever. Suppose all the peace machinery should be in readiness to turn when a peace court convenes—it would be powerless to effect anything if

the millions of people of a nation themselves become so enraged as to demand war. The existence of courts to try murder cases does not prevent murder; the moral compacts of legislators sometimes have little effect upon the immoral elements of a nation. Lynchings occur despite all efforts to prevent them, and they will occur despite all the pretended advance of modern civilization. As long as the elements of war exist in the hearts of the people; as long as the forces of conflict remain ready to leap along the avenues of excitement; or as long as great sins of nations remain unatoned, war is ultimately inevitable. Not even the most formidable peace compacts, nor the most formidable engines of destruction, can avail to prevent the fierce conflict which must characterize the closing scenes of the drama of international relations of the Christian dispensation. Whatever may be done to mollify the conditions of the decrepit old order through the administration of peace opiates, its death is inevitable through the conflicting forces of the old, so that the new may come. The future historian in referring to this time, may point to the fulfilment of Apostolic prophecy in recording the fact that "They cried peace, peace, when there was no peace; they made compacts to bring an imaginary new order without processes of eradication of the spirit of war from the people; they constructed dams across the torrents, and but prepared a more terrible deluge of war."

The question of the enforcement of "common law" as an effective remedy for the trust evils, was raised by Judge Parker in the Presidential campaign just closed. In reply to his proposition, President Roosevelt declared that there was no common law in the United States—that is, as recognized by the elected representatives of the people. We shall not endeavor in this editorial to settle the question at issue between Parker and Roosevelt, but merely make some observations on the principles of common law—especially from the basis of any general application in regulation of the affairs of the country. The kind of law that executives of the Government are called upon to enforce is statutory law—laws enacted by Congress and the legislatures. Such laws are made in accordance with democratic principles and made operative in constitutional government. Now, common law, in its most general sense, is a form of unwritten law which largely prevails in English-speaking nations. It does not rest for its authority on any legislative act, but rests wholly upon old usage or custom and the decisions of courts. It is that phase of law which governs to a large extent in the affairs of England, and America also,—not as *enforced*, but as guiding as a principle or custom; it grew up from precedences and the decisions of judges. Common law, in its principle, is essentially *imperialistic*, and specifically characterizes the English nation. The element of civil law in the West was derived from Rome. The two kinds of law, and two general kinds of courts, are the result of the conjunction of the Latin and Anglo-Saxon forces in the people of England—and England is today a

kingdom, the center of an empire; the whole constituting a compromise between an imperialistic system and a democratic form of government. If common law exists in America, the fundamentals of imperialism exist to that extent. We believe that in the future, "common law," as derived from the science of all government, will be much more powerful than now, and withal effective; and for certain classes it will constitute the ideal principle of human regulation. In common law the spirit of equity is supposed to reside; statutory law is often thought to be just, no matter how variously interpreted. When the science of universal economy is applied in the body politic and the body social, the science of divine imperialism must be made manifest and operative. But the point now is in the strange fact that though the democratic party has for several years past, so strenuously fought "government by injunction"—that is, by the injunctions issued by judges; and during the last two campaigns has bitterly antagonized the so called trend of America toward imperialism in the institution of a colonial policy in the Philippines—Judge Parker should declare for the adoption and enforcement of the principle of the common law which, if applied generally through actual enforcement in the affairs of the nation, as he would have it applied in the destruction of the trusts, would institute a phase of imperialism whose seat of power would be in the *judiciary*, instead of in the legislative and executive branches of the Government. This would be turning away from traditional democracy with a vengeance!

A writer in the London *Times* has recently discussed the secret of the remarkable proficiency of the Japanese armies, and the remarkable progress of Japan as a nation. He endeavors to answer the question as to what constitutes the soul of a nation—or the soul of Japan. In Japan he finds the solution of the problem in "Bushido," which means knightly chivalry, or the ways of the military knights. In a past issue we discussed the question of Bushido in Japan and its marvelous influence in all the affairs of the nation, in contrast with the manifest spirit of "commercialism" in the West. As to what constitutes the soul of a nation, may perhaps be more easily understood from a comprehension of what constitutes the soul of a vital member of the body politic. The soul in its general and broadest sense, is the man himself, as he lives, loves, and acts as a tangible personality. In a more particular sense, the soul of man is the spirit of the blood, as related to the nerves through points of conjunction. The force of the soul may be manifest through personal character, or through the vital loves. The character and soul of a nation may be determined by its dominant loves. Most externally, the people of a nation are related on the basis of industry and commerce; and the conduct of these departments, while necessary to the maintenance of human life, does not take place in modern times, from the basis of the spirit or love of service, but from the basis of love of the dollar. The *Wall Street Journal*, in commenting on the subject of the dominant characteristic of the American nation, says: "What do we worship here if it be not success, and success of the kind that can be marked in dollars and cents." In a people almost wholly given up to money making there can be little

room for high ideals, for a code of ethics, for the elements of refinement. America is money-mad—both rich and poor, and many are made to suffer in the *melee*. All the difficulties of the poor cannot be laid at the door of the rich; neither can all the problems of industrial and commercial regulation be due to the selfish policies of labor-unions. The soul of the nation, encouraged and strengthened by every *spirit of greed*, is not a thing to be transformed by legislation, nor through the institution of economic reform, nor through change of environment. The soul of greed could find no happiness nor contentment under the most perfect economic conditions. The competitive system is adapted, through custom, to the desires of the people inspired by the spirit of competition. Neither the soul nor the desires of the people at large could be radically changed through the institution of municipal ownership, nor through the extension of the Government control of public utilities. The vital and the national soul must be revolutionized, ere the people of the world can or will be satisfied with *radical* changes in the conduct of their affairs. The great revolution can only be accomplished through the application of the principles and laws upon which the universe itself develops and progresses.

No matter how ponderous a machine may be, nor how intricate its construction, nor how necessary that it should be continually performing its functions—if even one little wheel refuses to work, the whole machine either stops or ceases to perform its work. The hoisting engineers in Illinois coal mines are out on a strike, and the majority of the mines of the state are closed, and 50,000 miners are idle. The miners are not on a strike, but only the engineers. In view of the great inconvenience to the public if such a strike should be prolonged, and in view of the enforced idleness of 50,000 miners, it may be opportune to ask, Are the grievances of the engineers so great and important as to justify imposition of inconvenience on the public? Will the gain to the engineers in years to come more than balance the loss to the miners? Have a comparatively few engineers the moral right to obstruct public service because of the question of difference of only a few cents per day in wages? We answer, most decidedly, No! If men make up their mind in early life to enter such phases of public service they should do so with at least some spirit of public service, or at least with a willingness to "give or take" according to favorable opportunities, and with a desire to avoid closing up the avenues of public industry and commerce.

Man has not fulfilled a very high mission when he has merely served himself and satisfied his sensual appetites; neither has he served a very exalted purpose when he merely begets offspring to help people the world with beings like himself. The man who is satisfied with mere physical attainments and sensual enjoyments cannot highly appreciate the fundamentals of development of character, nor the laws of mental and moral progress, nor the joys of anticipation and realization of high ideals. "Life is more than meat, and the body more than raiment." Propagation of the sensual man is not sufficient; the higher degrees of life of humanity must be propagated, else the animal life of man could not be renewed.

The Open Court of Inquiry.

THE EDITOR.

THE KORESHAN WORK IN FLORIDA.

A Review of the Results of a Year's Effort in the Tropics.

The Tampa Exposition will mark the termination of a year's work of the Koreshan Unity in Florida, after the exodus of the Koreshans from Chicago; but what we have accomplished cannot be adequately seen from the articles and products we will have on exhibition at the Fair. Neither can all that has been done be seen in the external appearance of Estero, though some visible progress has been made. A long time would be required to observe all the fruits of our work, for much of it is from the publications of the System, which reach people in various parts of the country and the world; besides, development in moral and intellectual lines can only be seen through association with the people of the Koreshan Orders.

Because the Koreshan System is radical, it must not be supposed that the transformation it works is achieved in a day. Its application is not through the suddenness of miracle. The Koreshan System is so radical that much discipline and training are required to manifest marked evidences of true progress. It is fortunate for the world that the truth when manifest to the world, is always characterized by the elements of patience, endurance, and forbearance. The existence of the Koreshan work today after thirty-four years' effort, is due to the indomitable will and everlasting persistence of its Originator and Founder. Had not Koreshanity possessed these qualities of determination and inflexible purpose, it would have availed nothing to undertake the great pioneer work of the new age in such a comparatively undeveloped portion of the country as Southern Florida.

What has been accomplished in the lines of development of Florida is but faintly suggestive of what may be done, even within the next few years. Even the immediate prospects in Florida reflect great credit on the manifest wisdom of that Science of universal progress which led to the selection of

Lee County, Florida, as the center of a great field of the new world's work. To the world at large, there is something almost inexplicable about the fact that though Florida contains the oldest city in the United States, some of its sources of wealth are just being discovered, and the State is just being settled on anything like a progressive scale; and the question frequently arises, Why was not Florida settled decades or even centuries ago? The most lucid and effective answer to such question will be expressed in the future of the Koreshan work in Florida. Nature usually reserves her treasures for those for whom they are intended and who, through persistent effort, may claim and use them for great purposes.

When we refer to the work accomplished by the Koreshans in Florida during the past year, we do not necessarily convey the idea that we have done more on external lines than the same number of other people might have done in the same length of time; nor that we have done better than others with the same experience and opportunities. Perhaps the merit of the work at Estero consists in the fact that much of it has been performed more willingly under conditions of more or less inconvenience—incident to remoteness from more developed portions of the country—and greater sacrifices made, than many others would be willing to make for the sake of such a cause. Under the circumstances, we are glad to note that substantial results have been obtained in the lines of material development of Koreshanity and of the Town of Estero.

Undoubtedly the most noteworthy result of Koreshan effort this year—aye, in years, is the incorporation of the Town of Estero on the scale on which it was projected. A few years ago the Koreshans owned a few hundred acres in this vicinity, and only a few buildings of the most pioneer sort, marked the settlement. Estero today is in marked contrast, for besides being a town containing the largest territory of any new municipality ever organized, it contains over 7,000 acres owned by the Koreshans. These pos-

sessions, and this legal work of incorporation, with a communistic nucleus of self-sacrificing people, constitute the beginning of the New City for the aggregation of Koreshans from all parts of the world in future years.

By reason of the extraordinary work of incorporating a town containing over one hundred square miles, an opening was made for numerous articles on the character of the Koreshan System and its city—which articles have recently been published throughout the country, and a very large circle of the American people have been apprised of the existence of the Koreshan work. It has been a factor of encouragement to our people; whereas, years ago, the influence of the daily press was largely against us. We have seen the time when we were asked to pay advertising rates for insertion of matter pertaining to the Koreshan System. Now, information concerning the system is eagerly sought for by newspaper representatives; and the more rapidly we develop, the greater will be the demand upon us to supply the world with detailed information concerning Koreshan Universology.

In this connection it will not be considered a digression if we note that during the past several months, weekly articles on the development and progress of Estero and the character of its people, have appeared in the *Press*, published at Ft. Myers, Florida, the county-seat of Lee—and these articles still continue. The insertion of these articles have undoubtedly been of benefit to us in Lee County and elsewhere, as well as to the publishers of the *Press*, who have received substantial encouragement from a number of Koreshans in different parts of the country.

The work of the present year at Estero has consisted mostly of preparation for more extensive undertakings. Several months passed after the removal of THE FLAMING SWORD to Florida, before an issue was sent out, which was under date of June 14; and work of preparation on other lines has prevented resumption of publica-

tion of the series of books announced, and revision and re-issue of the Koreshan literature. With the coming of the New Year we hope to see opening for the publications promised. In the mean time, we solicit the co-operation of all Koreshans in the promulgation of the Koreshan System, and the support of its publications and Society, which are so essential to the progress of this great work of genuine reform and world-enlightenment.

Special to Our Correspondents.

For many years the business and correspondence of the Guiding Star Publishing House have been efficiently superintended and conducted by Evelyn Bubbett, Manager; and during these years, numerous friends of Koreshanity have seen evidences of her devotion to the System, through her attentiveness to patrons of the Publishing House and readers of THE FLAMING SWORD—she having personally written replies to thousands of letters from interested friends.

It has been said that from a typographical point of view, THE FLAMING SWORD and other publications of the Koreshan System, are almost perfect. Certain it is that all have passed under the careful scrutiny of Sister Evelyn, a most proficient proof-reader, whose carefulness and extraordinary patience have contributed to the marked freedom of our pages from errors. Hers is a record of devotion and self-sacrifice for the advancement of the Koreshan System; she is highly esteemed by our friends and correspondents, and greatly appreciated and beloved for her faithfulness and exemplary Koreshan life, by her fellow disciples.

We regret to announce that during the past several weeks Sister Evelyn has been wholly unable to perform any work whatsoever, and may not resume her duties for some weeks to come. She is just recuperating from a critical illness—from the complications of which she seems now entirely cured; but some time will perhaps be required for her to regain sufficient strength to warrant resumption of her work. It is imperative that Sister Evelyn should now be entirely free from business cares incident to our publishing work, until she is stronger.

In the meantime, a portion of her work has devolved upon the writer, the Editor of THE FLAMING SWORD. In consequence, the indulgence and patience of correspondents of both departments of this work, are for the present asked, as it is now impossible for us to give our usual attention to the letters of those who may expect personal replies. But all orders to the Guiding Star Publishing House, including subscriptions to THE FLAMING SWORD, will receive prompt attention. Our friends everywhere will join us in expressions of appreciation of Sister Evelyn's devotion to Koreshanity, and hearty congratulations upon her satisfactory progress toward recovery.

The Principles of Life and Death.

"I went to nurse in a Roman Catholic family. From the father's funeral I have just returned. The mother was mourning herself sick while I was with the family. I tried to speak words of comfort and strength. * * I told her that death was a fact in Nature—that it came to everybody, and that it is just as natural as birth. * * Then I reasoned: Every existing thing meets with death. All vegetation dies, and all animals die as naturally as they are born. The spear of straw gives up its life for the kernel of wheat. Death is natural in the animal and vegetable kingdoms. Why not the same with humanity? God said, 'Dust thou art, and unto dust shalt thou return.' If there is a natural, there must be an unnatural, as all things have their opposites. Is life natural and death unnatural? This is a question upon which I should like to hear from a wiser head than my own, and certainly from a wiser one too, than any modern minister or priest possesses."

The principles of life and death are eternal. The Koreshan System reveals some startling things relative to the operation of these principles in all the kingdoms or planes of the universe. Just as there could be no death without life, there could be no life if there were no such a thing as death, because death provides the essential basis and fundamental resource of universal progress. The principle of death is so absolutely essential to being and existence that even the Almighty dies—as to his external or animal life. If He could not die, he could not reproduce himself, and man could never have a destiny in Deity. The seed that does not fall into the ground and die abides alone and unfruitful. Because the Almighty died in the human race dur-

ing the Christian dispensation, it is possible for the great harvest to come, in which thousands will merge into the divine Sonship.

But in order to understand the Koreshan conception of death it is necessary to broaden one's view of things from the restricted and narrowed conceptions of common orthodoxy. The world looks upon the termination of mortal life as being death; whereas, it is but the culmination of a single embodiment, a single mortal career. Death as it obtains in the world at large is the mortal state; and in that sense, mortals are born dead—that is, in the state of death. Mortals are dying beings, or death beings—for the word mortal means death. Mortals are unfinished or incomplete beings; they are not yet made alive.

The Almighty, as to his external life, dies when he crosses himself with the mortal world, for then he enters the death state; but he does so for the purpose of reproducing himself, just as a seed is reproduced through its death in the soil. Another form of death is the death of man to sin, in sacrifice of mortal loves through the application of the laws of life. Death is inevitable in the universe. Corruptible dissolution is the ordinary termination of the mortal state; but it is possible to avoid such dissolution. Therefore, no one should be content to console himself or others with the belief that as all have died or entered corruptible dissolution, that it is the fate of all. There is escape through death to sin, which may terminate the mortal career and enable one to attain the higher life.

Relatively, corruptible dissolution is natural in the kingdoms in which it obtains, because it obtains in accordance with the operations of Nature. The mortal man enters corruptible dissolution when his mortal life has "run its course." His death may be relatively normal if he lives a normal mortal life; or, it may be *very abnormal* or unnatural if, through dissipation he dies from a terrible disease. But from the standpoint of the *immortal* plane, and in view of the possibility of attainment of immortality, the mortal state is *not* the normal state; therefore, from the divine point of view, the

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.

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mortal state or mortal life is the "unnatural" state.

When the Almighty said, "Dust thou art, and unto dust shalt thou return," he did not refer to the resolution of the mortal body to physical elements of the earth. The *dust* state of Adam was not the death state. The dust of which he was made was the very essential dust of divine life; and because Adam was "dust," he was of the perfect flesh. Virtually, God said, "Thou art of the dust of the divine Nature; the curse of death is pronounced upon you, and you will fall; but you will return to the dust state of your perfection in the resurrection." The seed returns to its "dust"—the dust of the plant, the refined substances of the plant life, when it reproduces itself in the form or forms of perfect seed. The death of Adam was analogous to the death of Jesus during the Christian dispensation, for Adam died in the human soil.

The highest life attainable by man—that is, the immortal life, is the really *normal* life, because in it man attains to perfection in that biunity analogous to the existence of the great cosmos. The life that Jesus possessed was the "life indeed," or the "true life." Mortality is but the semblance of the higher life. So, as to whether life or death is "natural" or "unnatural," depends upon the point of view. Death is natural or normal in the kingdoms in which it obtains, when it obtains through the regular or normal processes of the kingdoms. But when we consider death from the Scriptural point of view, death or mortality is the abnormal state, because death is represented as being a state of bondage from which the progressive portions of humanity are groaning to be delivered.

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Important Foreign News.

The most interesting feature of the war news for the past week is report from Japanese sources, of a seven-day attack on Port Arthur—and doubtless the siege continues. The Japanese have gained a few points, making great breaches in the walls of the forts and trenches taken by storm. The Japanese are so close to main forts as to place mines against the walls, inflicting damage to forts and dismantling Russian guns. Part of the town was reported on fire. The armies in Manchuria are more or less inactive at last reports, but another battle is expected soon.

Both Russia and Great Britain agree to submit the issues growing out of attack on fishing fleet, to The Hague court. Three or four Russian officers were detained, and the fleet stopped at Vigo, Spain; but the fleet is now on the way East.

It is said that in recent conspiracy cases, Russia introduced for the first time, public hearing in form of trials.

The pope is reported ill from attack of gout and rheumatism.

Happenings in America.

A large majority of Illinois coal mines are closed because of strike of the hoisting engineers. About 50,000 miners are thrown out of employment. It is said that the attitude of the miners towards the strike is in doubt. The cause of the strike was about 5 per cent reduction in wages of the engineers.

In discussion of matrimonial problems at social economic club, Chicago, a speaker suggested that mothers be pensioned by the state for every child born.

New and more liberal laws in relation to Chinese immigrants are under way in the United States.

Jury awards for art at St. Louis give medals to Chicago artists.

The Baldwin airship makes two successful trips at World's Fair.

President issues Thanksgiving proclamation for Thursday, November 24.

Some Florida Items.

The people of Lee County generally, as well as the Koreshan Unity, are busy preparing exhibits for Tampa Fair. The Koreshan Exhibit is being transported to Tampa. We are advised that the space occupied by Lee County, including the Koreshan exhibit, is Nos. 18 and 20, in the Agricultural Building.

45,000 boxes of oranges and grape-fruit have been shipped this season from Lee County.

People of Ft. Myers receive bronze medals at World's Fair for exhibits of guava jelly.

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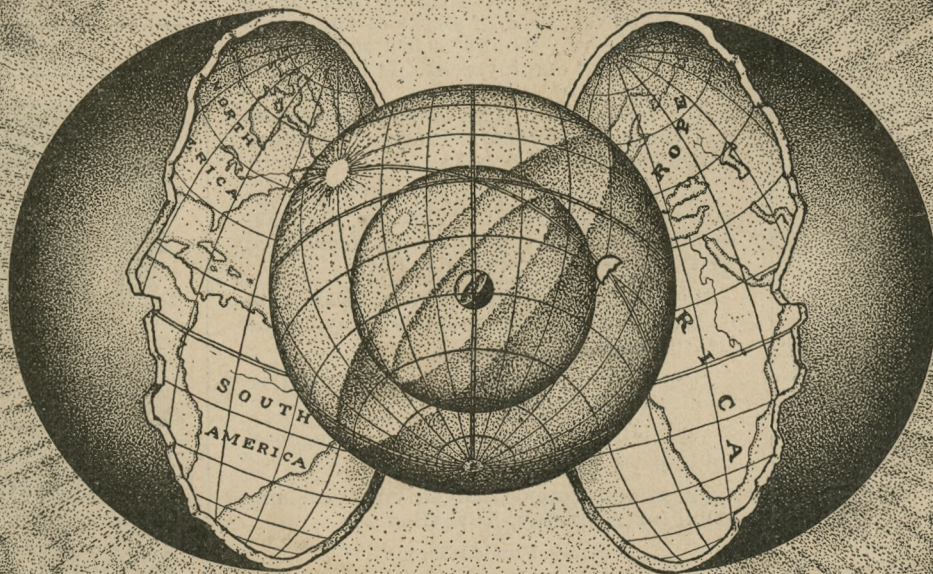
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