



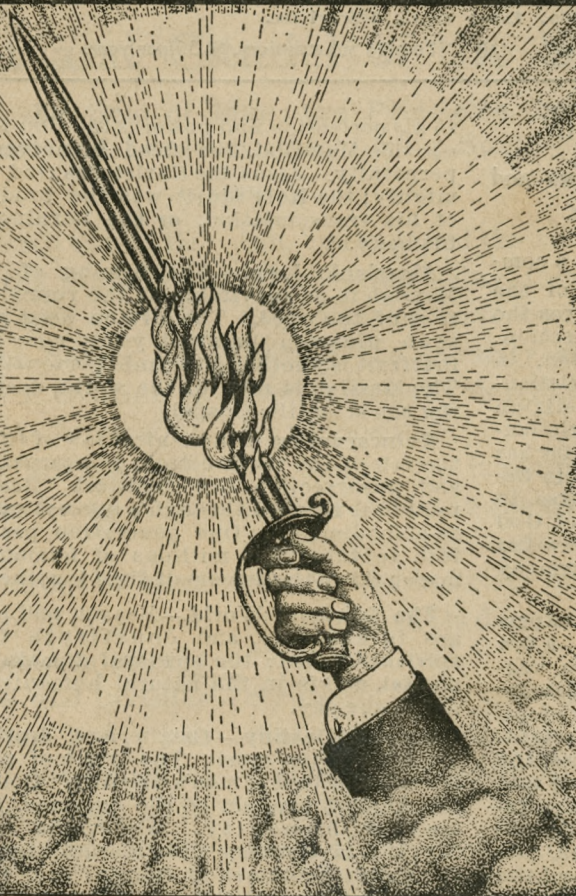
# THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XVIII.

ESTERO, FLA., FEBRUARY 28, 1905.

NUMBER 38.



## C O N T E N T S

**THE SEAT AND CITADEL OF THE SOUL.—MORTALITY AND IMMORTALITY, KORESH**

**STUDIES AND REVIEWS.**—The Quest: a Premonition.—The Status of Physical Science, **LUCIE PAGE BORDEN**

**The Tourist and a Koreshan,** **DR. C. A. GRAVES**

**The Dawn of the New Day,** **WALTER BARTSCH**


**EDITORIAL PAGES.**—The Mother-Side of God.—The Death of all Seed Sown.—The President and the Senate.—Roosevelt as Theodore I., **THE EDITOR**

**COURT OF INQUIRY.**—Koreshanity Stubbornly Opposed.—Prophets and Prophecies.—The Palms of Florida.—The Weekly News-Digest, **THE EDITOR**



ASTRONOMY

RELIGION



SOCIOLOGY



# The Flaming Sword

Estero, Lee County, Florida.

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

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

PROF. U. G. MORROW, Editor.

Make Money Orders payable at Fort Myers, Fla., to The Guiding Star Publishing House, but address letters containing same to Estero, Fla.

The First Department of THE FLAMING SWORD is conducted by KORESH, not by the Editor; and all communications concerning this department should be addressed, KORESH, FLAMING SWORD, Estero, Fla.

Everything pertaining to the Editorial Department—questions, discussions, and criticisms, and all articles or communications for publication in any of the several Departments, except the first, should be sent to EDITOR, THE FLAMING SWORD, Estero, Fla.

The number on the printed address tab indicates time of expiration of subscription. THE FLAMING SWORD is discontinued to an address unless renewal is sent immediately. Subscribers should send in renewals promptly so as not to miss numbers.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all important letters.

Remittances from Foreign Countries must be by International or Foreign Money Order—not by Domestic Orders or Exchange.

When you change your address advise this office, giving old as well as new address.

Published Every Tuesday by The Guiding Star Publishing House, Evelyn Bubbett, Manager, Estero, Lee Co., Florida.

Terms, \$1.00 per Year in Advance.

Foreign Subscriptions, \$1.50 per year.

## THE KORESHAN UNIVERSOLOGY.

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

**K**Oreshan 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 Communitic. Celibacy obtains in the central nucleus, never in the world at large.

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

## BRIEF DIRECTORY —of— The KORESHAN UNITY, Estero, Lee Co., Fla.

The Ecclesia or Church, the Society Arch-Triumphant, the Collegiate System, the Secular Corporation.

Founder and Prime Counsellor,  
KORESH.

Pre-Eminent of the Koreshan Unity,  
Head over all Orders of the System,  
VICTORIA GRATIA.

President Society Arch-Triumphant,  
Berthaldine, Matrona.

Secretary of the Koreshan Unity and of  
the Society Arch-Triumphant,  
Virginia H. Andrews.

Corresponding Sec'y, the University,  
Prof. U. G. Morrow.

Manager Printing Department,  
James H. Bubbett.

Business Agent of Koreshan Unity,  
George W. Hunt.

Estero, Lee County, Fla., is Headquarters of the Koreshan Unity, and is therefore the post office address of the Founder of the System, the Pre-Eminent, and Officers of the Unity whose names appear in the above Directory.

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

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

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

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

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



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

Vol. xviii. No. 38.

ESTERO, FLA., FEBRUARY 28, 1905. A. K. 65.

Whole No. 595

## The Seat and Citadel of the Soul.

Fallacies Which Prevail Concerning the Soul of Man; the Principles Involved in the Discovery of Its Character and Location; the "Living Soul."

KORESH.

"THE SOUL THAT SINNETH it shall die." Because of sin death came into the world, and because of mortality the Lord came to seek and save that which was lost. The office of the Savior was Messianic; and as through the processes of creation he overcame and reached the condition of the living soul, and from the created became the Creator; so those born of him into the new life will also become living or immortal souls.

Shall we analyze the laws and operations of being that we may understand the character of the soul, its origin and its destiny? The term soul, is usually applied to some supposedly mysterious and invisible part of man which, separated from the body, has a distinct and separate existence; and compared to the mortal part, the body, the soul is supposed to be distinctively immortal. By the indifferent student the term soul is employed interchangeably with the term spirit; and both are supposed to apply to the same invisible and incomprehensibly mysterious thing which the greatest of the material philosophers have vainly sought to discover. The Lord found the pearl; and because he found it, he now sits in authority and the seat of power and great glory.

The Greeks distinguished between the soul and spirit, and employed distinctive terms to designate them. They knew of the *pneuma*, the *psuche* and the *soma*—the spirit, the soul, and the body. But this differentiation according to their conception, was in the three parts of the specific or individual life which are supposed to constitute the microcosmic existence. The search for the soul and its citadel and the throne of its domin-

ion, has engaged the talent of the greatest thinkers of all ages, and today, though the mystery was revealed, its principles have been blundered over and ignored because the capacity of the human intellect has not been sufficiently developed to comprehend the terms of its proposition.

One of the fundamental errors of the past and present resides in the common conviction that the soul cannot die; and upon this radical fallacy the modern church has built its preposterous misconception and promulgated its dogma of the eternal damnation of the "immortal soul." We reiterate the statement of the Scripture, "The soul that sinneth it shall die," and challenge the orthodox world to bring one Scriptural statement in refutation; the so called new thought people to bring forth any reasonable argument in favor of any present immortality in the race, either in the spirit, soul, or body; and the pagan world as a whole, to demonstrate the non-destructibility of the man as a mortal or dying being. It is the whole man who is mortal as the consequence of sin, and not any distinctive part of his structural organism. He remains mortal until his mortality is swallowed up in the attainment of immortality.

The search for the secrets of the soul is but the struggle for the attainment of life in the destruction of death. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." It is a warfare in which the contending forces seem sometimes equal in the arena of contest, and at other times the mastery is overwhelmingly in favor of the spirit and power of death. He who comes to the rescue in time of



defeat and in the degradation and desperation of its shame, has relapsed into the seclusion of a hopeless arcanum, and human destiny is in the lap of despair and in the hand of the destroyer. The Christian world is in the groveling attitude of a deplorable departure from its first love, and from a knowledge of the Messianic law. It has fallen under the obscurations of the influences of paganism, which it has adopted and incorporated into its constitutional inheritance. The Lord was the Messiah. When he went away he left the information that he would come again; that he would be raised up; and would again overcome and inherit the throne of his Father David. As the Messiah he again comes to the nations; again the world will recognize the Messianic law; and again the seat of the soul will be known.

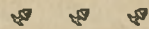
One principal reason for failure in the researches for the soul's citadel and throne is that in the conditions incident to the fall of man, there remains in the mortal state the segregation of the sex forms and function inherent in the mortal forms of such segregation. In each structure, the male and the female, there are two coördinate centers of reproduction and perpetuity—the most conspicuous one being in the external of the organic form. In the male, this is the point where the sperm is secreted and whence it is transmitted. It is at the extremity of the point of union of the nerve fluid and the blood—the spirit of the nerve, the *pneuma*, being relatively the electro-positive quality. In the female the contrary is true. The blood is the electro-positive in its terminal point of transformation.

"The life of all flesh is the blood thereof." In the specific sense, therefore, the blood is the soul; and because of this, the domain of the soul and its location is in every part of the body, for the blood is everywhere. What the blood cell is to the microcosm, the vidual is to the macrocosm. The *throne* of the soul is in the brain center. This fact may be more easily comprehended from a closer study of the universal or macrocosmic man, of which the Lord in his tangible manhood, was the throne and nucleus, being part of and in its coördinate altar. As one blood cell is so much of the soul as it is relatively a part of the entire circulation, so one vidual is a corresponding part of the circulation of the macrocosm. The climax of the vidual man is the attainment of the state of the soul; for when God completed the man in his creation, he became a *living soul*. The Lord nineteen hundred years ago, reached this attainment; he became a *living soul*, the Breath of the Life of humanity. Man becomes the soul when he attains that state of perfection, wherein there is no more death, when his dissolution is incorruptible and immortal. He is then related to the universal, as the specific blood cell is to the vidual. But to comprehend this most wonderful arcanum, a research for the soul must involve a knowledge of the fact that the

human race as a whole constitutes in reality—a veritable man, the man in his greatest sense. It is in no figurative sense that man as a universal aggregate, constitutes the magnificent manhood, with the Son of Man as the reinvolved germ and reproducer of the life of the world. The Lord was the seed of the universal man, and as such became implanted in the soil prepared for his reception. The process of his planting was through his incorruptible dissolution and the communication of the Holy Spirit—this being the seminal fluid of regeneration, regeneration meaning reproduction.

The man does not become a living soul until he attains that perfection which enables him to overcome death and pass out of the world through incorruptible dissolution, and thus enter the invisible world as the breath of God. The wisdom of this arcanum lays the axe at the root of the tree of reproduction, where is found the vital point of the sensual nature; and its great secret resides in the power to conserve the potencies of sex, and to appropriate these potencies oppositely to the indulgence of sensual pleasure. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

The seat of the sensual, natural, and mortal soul is in the natural and mortal body. It is at this point where the metamorphosis must obtain, where the overcoming process must find its crucial contest. The central law of the transformation is Messianic. This is in direct antagonism to that "universally disseminated delirium of lunatics" which prevails among the sensual—those who prefer to dwell in the realms of sensual pleasure.



#### MORTALITY AND IMMORTALITY.

The Two Natural States in Which Man May Dwell; Their Character in Scientific Contrast.

FROM THE WRITINGS OF KORESH.

THERE ARE JUST TWO STATES, and only two, in which man may dwell. These are diametrical, and determined by man's knowledge and possibility of choosing between obedience and disobedience of the divine law, or the law of life. The law cannot be kept except through its science. It is not enough that the law says, "Thou shalt not commit adultery;" it is for man to know what is its essential signification, and this must contain more than the assertion of Worcester or Webster. Mankind has inherited mortality, and so long as the organic structure passes through a dissolution, all the stages of which are attended with the extreme phases of corruption, we are in possession of indubitable evidence that the law of immortal life has not been applied.

The church may attempt to sing, pray, and preach into the human race the fallacy that man has an im-



mortal spirit, but there comes a time in the progress of human events and human destiny, when the question will be raised as to the proof of such a claim, and the only testimony with which the earnest inquirer can be confronted is in the death-bed, the coffin, and the graveyard; all of them most hapless evidences of a glorious prospect. There is not one word of evidence in the Bible, that man has either an immortal spirit, soul, or body. The fall of man through the violation of the law of immortal life, brought death to the man; not death to his spirit, soul or body, but death to his spirit, soul and body; the only wages that sin can command.

By what possible performance can man be restored to the life he once had in God? Let the Lord Christ answer this question. "Good Master, what good thing shall I do, that I may have eternal life?" "Keep the commandments." By keeping the commandments only, can men attain to life? If the words of the Lord are of any value, this is the sure and only means by which immortality can be attained. If by keeping the law restoration can come, it follows that by disobedience to the same law, death was brought into the world. The central principle of this disobedience was the commission of adultery. The question of adultery should not be studied from the light of the *ignis fatuus* of modern Christianity, nor from the basis of Webster's dictionary, but from the light of science corroborated by the testimony of God's inspired witnesses. "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

The present human and mortal life was sown in sin. If man is born in sin and shapen in iniquity, all the processes of that shaping are iniquitous, and the sooner the world begins to be educated to the standard of the truth uttered by the Lord Jesus, "I (the God-man) am from above; ye are from beneath," the better it will be for the human race. When the Lord declared that men were of their father the devil, he meant that they were born of sensual generation, within the pale of what the world denominates wedlock, which in reality is nothing more nor less than licensed adultery.

Why could the Lord Christ become the Savior of the world? From the fact, first, that he came into the world through a process of generation that had no taint of sensualism; and, second, having so come, he could fulfil the work of purification essential for the transformation of the flesh to spirit, without descending through corruptible dissolution. By such procedure he could impart to the world the spirit of purity, which can and will finally enable it to overcome the tendencies of the flesh. Adultery, in its deep and divine sense, is that by which man continually begets and generates the body and spirit of corruption. A mortal body is a corrupt body, and there cannot be a corrupt and corrupting body, without some corruption of the spirit actuating it.

## New Century Studies and Reviews

Lucie Page Borden

### THE QUEST: A PREMONITION.

HAROLD LEICESTER sat alone in his study. The room was luxurious in all its appointments but the face of the man brooding over the grate was worn and seamed by care. His eyes filled as he crossed the apartment to look at a small miniature displayed upon a handsome cabinet. It was the portrait of a woman. Her expression was one of fixed sadness. Eyes which had lost the light of hope, sensitive lips which seemed to quiver, a firm chin and strong, though irregular contours, united to form a countenance that would have been pleasing if divested of melancholy. This was Harold Leicester's wife. In former days, her presence had been the delight of his home; but, little by little, he had lost her affection and estranged her intellect. He used to say it was through no fault of his they were parted, but he saw more clearly now. "Oh, Alice!" he said in a low voice as he bent over the picture, "could I but recall the past, how different it should be! The thought of your suffering never leaves me. I remember the weary days when you sat at the window watching for me to come with tidings which I never brought. I know that you prayed for me ardently, though I often told you I failed of success because you lacked faith in my judgment. Was it not enough that you gave your life to my keeping? that you chose me despite advice and entreaty? that you bore my name before the world and stood by me right nobly until I turned against you and mocked your love?"

The man went back to his seat by the fireside and buried his face in his hands. The tinkle of a bell was followed by the entrance of a servant who presented a card upon a silver tray. "A gentleman to see Monsieur in the ante-room," announced Francois discreetly. The French servant was quiet and low-voiced, strict in his observance of etiquette.

"Let him come in," said Leicester, hastily composing his features as he rose to meet the stranger. A man of singular aspect came forward. He was dwarfish and deformed in stature, low-browed, with sharp Jewish physiognomy. His eyes had the glitter of the money lender, but his first words showed that he was not of that fraternity.

"I have found your wife, Mr. Leicester," he said. "She is living at number 210, Lafayette Avenue. I sent a person to see her last night, but I regret to say that he could not induce her to see you. She was touched by your letter and—"

"Did she not consent?" interrupted Leicester. "Will she not see me?"

"No," replied the secret agent, "I cannot give you that assurance; but I bring you a message: 'Tell



Harold Leicester that he can never see me until his mind is pure enough to reflect my image.' "

With a deep groan Leicester fell to the floor, insensible.

## II.

In a room hung with black, from which every ray of sunlight was carefully excluded, the high priestess of occultism received her visitors. Hanging lamps of silver swung from the ceiling. An ebony shield displayed cabalistic devices,—interlacing triangles of silver, shut in a circle formed by serpents. A skull and crossbones were conspicuous in a corner where a skeleton lurked behind half drawn folds of black velvet. It peered out from the rich draperies with a ghastly leer, its head crowned with red roses. There were many mirrors set mostly in frames of tarnished gilt. Upon a dais at the end of the long apartment, Madame Horos sat in state. Her personality was commanding, her words oracular, her prices extravagant. Therefore was she sought by eager neophytes. She was past-mistress of the art of skillfully extorting information which she used with good effect, professing that it came to her from supernatural sources. An audience with her partook of the character of a theatrical representation. Many persons preferred it to legitimate drama. Her friends protested that her predictions often came to pass, sometimes in an astonishing manner. They said she told them wonderful things about their previous embodiments.

Harold Leicester was not led by idle curiosity to enroll his name among the applicants who sent, weeks in advance, to secure an audience. He had dabbled a little in Theosophy and he believed in the possibility, under certain conditions, of summoning the spirit of an absent person. He was resolved to see his wife, and he asked Madame Horos to bring her to him. To his surprise the priestess met him on the day appointed with a decided negative.

"That is beyond my power in this instance," she said.

"At least show me her face. I must, I will see her," demanded Harold.

The priestess rose from her seat, brought a small mirror of polished steel and holding it with both hands, motioned Harold to kneel in front of her. With a haughty gesture he refused, when she began to describe his wife. The picture seemed drawn from life. Gazing into the mirror and speaking rapidly Madame Horos depicted every feature. Harold sprang to his feet and rushing forward tried to take the mirror from her hands. "Oh, let me look!" he cried in rapture. "It is indeed Alice whom you see."

"Forbear vain man!" exclaimed the arch-priestess of mysticism in a tone of command. "Dost think with unhallowed touch to profane the mirror of the gods? To your knees! Know you not that only thus you may aspire to love?"

But Harold paid no attention to her words. Bent upon seizing the mirror by force if need be, he reached up, instead of kneeling, when it fell to the floor with a crash. Every light in the room was suddenly extin-

guished and Harold found himself alone. Groping in the darkness for an exit, he thought he saw a faint gleam at one end of the room, but it vanished at his approach, leaving him in deeper gloom. How long he remained searching he could not tell, but at last he made his way into the street, feeling dazed and smitten.

The words of his wife's message filled his mind as they had done for weeks: "Tell Harold Leicester that I will never see him until his mind is pure enough to reflect my image." He was baffled, but he would not yield.

## III.

Harold Leicester sailed for India. With a native for a guide he had pushed through well-nigh inaccessible jungles. Now he toiled up the mountain-side to seek in a cave, the most famous adept of that country, celebrated as the birthplace of occult learning. The recluse, a venerable person of mild and pleasing dignity, received his visitor without surprise. Harold disclosed his errand. He had come thus far to ask the master to put him in rapport with Alice whom he had sought in Europe and America by every means, yet without success. He had barely finished his story when the reputed sage answered; "Go and pray in the temple of Lehore." Not another word would he vouchsafe in response to Harold's continued pleading. Leicester decided that the adept was mad and he went back to New York, quite disposed to curse his own folly.

## IV.

Upon reaching America, Leicester lost no time in repairing to the lodgings where Alice once lived, but he could not find her. Convinced that she was dead, he found in the thought a measure of repose. After some time, however, he was surprised to receive a letter in the handwriting once so dear to him. He tore open the envelope with eagerness, hoping against hope. A little folded slip of paper fluttered to the floor. It contained but a single line—"Purity is the gateway to love. No man can be pure without the aid of heaven."

When he read these words from the hand of Alice, a light seemed to break in the secret chambers of Leicester's being. His past was unrolled before him, as a scroll. He could read therein and now he understood why he was told to pray. He saw that love meant more than he had dreamed, and silently he bowed his head.

As he sat thus, the door opened softly and a woman stole into the room. Lightly she crossed to his side and bending down, she put her lips to his. It was Alice, more beautiful than ever. Was it the real woman or the form of a spirit? He could not tell; she was fair, but as he gazed he felt her breath upon his cheek and heard her say, "My husband!"

\* \* \* \* \*

In time to come two will not walk together in love except their souls are touched with heaven's pure flame.

✿ ✿ ✿

Koreshanity depends upon principles possessing personality and personal power; a volume of energy which will be felt through future generations.



## The Status of Physical Science.

A LITTLE INCIDENT took place in New York, which shows the world-wide desire for a great man, a teacher of surprising gifts. It was during his sermon of two weeks ago that Bishop Potter alluded to a newspaper which he had seen in Japan a short time ago. The article which he quoted was by a native of that country. In speaking of the difficulties of a period of transition from old to new, such as Japan is now undergoing, the writer said, "I know of nothing which will help us through such a period, unless some man of extraordinary gifts should arise with transcendent genius to guide and direct in this crisis." Bishop Potter's comment on this sentence was, "I know of no such man of genius apart from the Lord Jesus."

The Messianic function is to guide and control human destiny in an extraordinary manner. The truth, as the Bishop observed in the same discourse, always runs counter to accepted opinions. The beautiful thoughts which are brought forward in support of the Koreshan position are not in accord with the accepted teachings of theology in many respects. The Koreshan System of science and ethics runs counter to many of the things taught in colleges and churches; but it is at one with the United States and with Japan in proclaiming the necessity for a leader, a teacher of surprising gifts. The central man is the one who is able to lead in great crises, because he is not apart from the Lord Jesus. The teacher who guides and directs in human events must offer himself as Jesus offered himself, because he knows that the same mind is in him which was in the Lord Jesus.

How is it possible to determine the character of the teacher and guide needed? By examining the proofs offered, not by rejecting the claims made without mental effort. Here are men who claim to be able to guide their fellows. What do they teach in regard to the Lord Jesus? What do they teach in regard to science? What proofs of scientific ability has Mr. Dowie shown? "But," someone will say, "we do not expect a religious teacher to be a scientist." Most assuredly we do! There is no foundation for religion at the present day unless it can be proved by actual test and experiment. The physical sciences are the foundation of our knowledge; and if any thing can be known absolutely of the universe, it will indicate the character of the Creator.

There is no one at the present time who has formulated an interpretation of the universe in harmony with the essential truths of religion, except the Scientist who has offered the Cellular System. What does the theologian say if you ask him to describe the *modus operandi* of the Lord's translation? What will he tell you of the resurrection? "These things must be accepted on faith." The very fact that faith is asked at one time should show that there is to be a time when knowledge will be given. The men of today want knowledge.

Prof. Harrington in his lecture on electricity, at the New York Natural History building, said last week

that in 1902 there were supposed to be 80 elements—indestructible elements—but that now there is nothing but positive and negative electricity as a hypothetical basis for matter. The foundations of physical science have been shaken by recent discoveries. The lecturer in describing the electric theory of matter, said that while he supposed some of it was true, nothing was absolutely known.

Are not religion and science both in need of positive truth? Would not a teacher bear the mark of transcendent genius were he to describe the physical universe in detail, and furnish proofs instead of theories? The Cellular System is a system which presents itself at the present time as resting upon a mechanical demonstration. Is it not as worthy of investigation as mere theories?

The electric theory of matter supposes that a pulpy mass of positive electricity is the continent of little dark specks termed electrons, which circulate as freely as a period might in an eight-foot room. They are not in want of space, although there are seven hundred of them in one atom or one particle of hydrogen. They are so minute that it would take two-hundred and fifty-million of them in line to measure an inch. The experiments in statical electricity were performed with great success, but the basis of knowledge was wanting because the phenomena of electricity are not shown without the statement that nothing is absolutely known of the nature of this substance. Nothing is positively known of the nature of any other substance in the universe. This is a corollary to the former proposition. This is the status of physical science as taught in the schools and universities. It needs a teacher of extraordinary gifts as much as religion, and ethics, and sociology need such a teacher.

## General Contributions

### THE TOURIST AND A KORESHAN.

A Dialogue Concerning the Philosopher's Stone, the Elixir of Life, and the Demonstrated Premise of the Koreshan System.

DR. C. A. GRAVES.

THE TOURIST.—What settlement is this? A KORESHAN.—This is the Koreshan Headquarters.

T.—Who are the Koreshans?

K.—They are the disciples and followers of KORESH.

T.—Who is KORESH?

K.—He is the man who has discovered the Philosopher's Stone and the Elixir of Life.

T.—You don't say! Why, I know that four-hundred years ago Ponce de Leon explored this peninsula in search of the Elixir; but I never heard that he expected to find here the Stone.

K.—That's right. He wasn't looking for the stone, and there's where he made his mistake; for you can not find the Elixir, until you are first in possession of the Stone.



T.—I wish you would tell me what the Philosopher's Stone is, anyway. I have all my life heard mention of the Philosopher's Stone, but I don't know what it is, nor what use one could make of it after finding it?

K.—The Philosopher's Stone is fabled to be a gem having the property or power of turning into gold any substance with which it comes in contact. This is allegorically true. It is also correspondentially true. A stone signifies *knowledge*; gold signifies *good*. Hence, if one has knowledge, one can discover the truth in regard to that to which it is applied. Truth is good, and good is golden; so by applying knowledge to facts, you convert them to gold—that is, you understand them and can correctly interpret them, and relate them to other facts, and apply their principles to life.

T.—Ah, I see! If Ponce de Leon had possessed knowledge he would have known where to look for the Elixir, and his search might have been rewarded with success, provided there is such a thing. Perhaps, as you have interpreted so well what the Philosopher's Stone is, you can also tell me what is the Elixir of Life?

K.—The Elixir of Life is fabled to be a fluid having the power to induce in those who should quaff it, immortal life. In other words, to produce such a change in the physical organism as to overcome and eliminate its diseases, restore it to perfect health, and induce perpetual youth, thus inducting the fortunate one into immortality. This is also an allegory. Immortal life is a fact—that is, human evolution when completed in man, inducts him into the plane of immortality. Or, he reaches that stage of perfection in all of his attributes and parts, whereby death is overcome. He lives forever. He does not die any more, but completing a cycle in the outer objective life, passes alive and consciously, by the exercise of his will so to do, into the interior spiritual spheres of his being.

T.—And you mean to tell me, that your Leader, the Founder of your Society or Cult, has made these wonderful discoveries? Do you really mean to say that he has come into such phenomenal knowledge as to know of a certainty that there is such a thing within the possibility of human achievement, as the attainment of an immortal body? That death, with all its attendant horrors can be overcome? And that when a man is done with life on the natural plane, he can pass into the spiritual world at his pleasure alive?

K.—That is exactly what I wish to convey! Those are the facts which I am trying to express to you.

T.—Well, that quite takes my breath away! Let me reflect a moment, pull myself together, and find out where I am.

K.—All right my friend. All the time there is, is yours. Digest that much, and I can then tell you something more.

T.—Well, Mr. Koreshan, no levity now. I am genuinely interested. I'm no hide-bound pedant; I'm a man. You can't knock me down with a *fact*, no matter how heavy or startling it may be. But look here, I'll call on you for the proof. I do not swallow everything I hear. The fact is, I will not take anything as a fact, unless it is backed up by absolute proof.

K.—That's right! I like to hear you talk that way. The world has been fed with rubbish, called "science," until it has mental dyspepsia—and a fact *proven* makes them sick. I am glad you are not a man of that kind, but have a stomach that can digest a proven fact. You see there is a world of difference between an hy-

pothesis and a proven premise. Reasoning from an hypothesis gives you moonshine. Building logically upon a proven premise gives you the everlasting truth. The former is worthless; the latter is invaluable.

T.—So far, that's fine. Let me illustrate: Suppose you are trying a man for murder, and you assume for your premise that he is innocent. Then, as your reasoning must accord with your premise, you assume that all the evidence that tends to establish his innocence is true and that all that tends to incriminate him is false, you acquit him. On the other hand if you assume as your hypothesis that the man is guilty, you reverse the process and assume that incriminating evidence is true and all favorable testimony is untrue, and you hang your man. The issue, I see clearly, hangs upon the premise. The premise is the all important thing.

K.—You have that down right. The only possible way to arrive at the truth, is to get an essential fact in regard to the issue, and to demonstrate it. Build logically upon and in agreement with such demonstrated fact, and the conclusion is absolutely reliable.

T.—Now, you say that the Elixir of Life has been discovered. If this is true it will revolutionize the world. It leaves all other discoveries and discoveries out of sight. How are you going to prove it? I want the proof.

K.—You seem to be a pretty fair man; quite rational, too. We do not mind giving time to sincere inquirers. The fact is, we *love* to do so. We are in possession of the Philosopher's Stone—each one of us, according to his capacity to take in knowledges put forth in such ample store by our Leader, whose mind has been illumined by conjunction with the Source of all knowledge. So such as I have, I give you. You will readily see that to prove a proposition, presupposes a mind capable of comprehending the proof. Hence, my first care must be to give you the rational basis for such comprehension. Each one must know for himself; one cannot know for another. It is a Koreshan axiom that "one cannot know a part thoroughly, without a knowledge of the whole." So the predicate we lay is to give a general knowledge of the whole. Our primary premise upon which the whole System is hinged, is the form of the universe. Form and function being correlated, function cannot be comprehended until form is first known. The form of the universe is that of an inclosed cell. All life has its origin in a cell; hence the universal cell is that which incloses all life. Having form its size can be determined. The function of the physical cell is to generate its coördinating forces—dematerializing the elements within it for that purpose and rematerializing these energies at their appropriate poles. In the biologic cell these forces are living spirits. Developing the logical sequences along this line, we disclose the fundamental law of correspondential analogy, which is the *key* with which to unlock the mysteries of being. It leads you to a knowledge that the universe is eternal in its entirety; and that it must have a coördinate mental center that is likewise eternal. Immortal life is the gateway to eternal existence. The intricacies of a complete analysis of this subject are quite beyond the scope of the ordinary human mind; but its premise can be understood by a child. The necessity for the premise can be grasped by the ordinary intellect; and with the progressive steps in the analysis sufficiently grasped—until observation and experience comes to one's help to fortify the conclusions until they become irresistible—you recognize the fact that in very truth, fundamental knowledge, or the Philosopher's Stone, has been found. Among the disclosures of a knowledge of fundamental law, is that which governs the attainment of immortal life, and the application of



or obedience to the law, is drinking of the Elixir of Life. So as I said, we have both the Philosopher's Stone and the Elixir of Life.

T.—I can readily see that there is something here that is deep, profound, and fundamental; and as you suggest, it will take application, time, and a steadfast earnestness to begin with your proven premise and to deduce from it the whole scheme of existence. But as the world does not even claim to have arrived at the truth, and has only a miscellaneous assortment of probable hypotheses to offer, I regard your "proven premise," demonstrating the form of the universe, as the only rational basis for further investigation. I will take your literature and look it up. What have you in that line?

K.—We have here our weekly periodical, THE FLAMING SWORD, devoted to general, but not consecutive consideration of subjects from the Koreshan standpoint. This, our first volume, is devoted to the proof of our premise and the title is as you see, the CELLULAR COSMOGONY. Our second volume, sets forth the law of the attainment of immortal life in the body, and is called THE IMMORTAL MANHOOD. And here is a variety of pamphlets, tracts, and leaflets.

T.—Thank you. Good-bye. I shall certainly see you again.

#### THE DAWN OF THE NEW DAY.

The Passing of the Night of the Old Humanity; the Application of Science to Life the Hope of the World.

WALTER BARTSCH.

THE GREAT eternal universe, the limited integral structure in which we live, move, and have our being, is wonderfully varied in its multifarious activities. It breathes as a thing of life. The diurnal pulsation of the tides, the alternation of day and night, the succession of summer and winter, the change from eras of ignorance and wrong to ages of knowledge and righteousness, are a testimony of the inspiration and expiration of macrocosmic existence.

To the broader mind that monotony of life belonging to the *blase*, does not enter. It views the rise and fall of continents, the changes of form in land and sea, and the ever varying succession of mineral, vegetable, animal, and human existence. It sees the delight of the *genus homo* when he makes new discoveries in the field of continental exploration, the sphere of zoölogical and piscatorial investigation, or the realm of science.

Unfortunately, the modern so called scientist is groping in the darkness of an unbalanced and disintegrative jumble of hypotheses. He would teach us that the universe is an infinite and unlimited thing. Necessarily he concludes that the divine being is unlimited and infinite. Is it possible for God to make a stone so heavy that he cannot lift it? If so, he is limited in so far that he cannot lift the stone. If not, then he is limited in so far that he cannot create the stone. Therefore God is limited. Koreshanity proclaims with authority that God, knowing *all* things, necessarily reaches an absolute limitation.

The chemist teaches the indestructibility of the atom. Hence his denial of the law of transmutation and his inability to explain life. He has the evidence of this law in the substance known as radium. He does not know that atoms are continually being destroyed and renewed in the radium vortex. Could he become cognizant of the fact that matter and spirit are interconvertible correlates—one a material, ponderable form of existence, the other an immaterial but substantial property of being, he would be enabled to

explain animate creation. The church believes in the trinity or tripersonality of the Godhead. This is an attempt to destroy the truth that all life is cellular. A perfect cell must have but *one* nucleus, not three. Its circumference must be polarized in its center in order that perfect reciprocation may take place and keep the structure in a state of equilibrium.

The world is surely in the night of mental existence; it is at low ebb of intellectuality. Its systems of thought are inverted. Truth taught in the past has through vitiation, become fallacy. Love and communism have given way to hatred and strife. The world's cities are diabolic infernos of waste and corruption. Laws are not stable; they have been skillfully manipulated into great flexibility. The capitalist and laborer take opportunity to bend them to the fullest extent. Money is the god of today. How many the evil deeds done in the name of this terrible *genius* which humanity worships!

Shall we say with the christian scientist, "There is no evil?" God forbid! It is a denial of the necessity for the Savior. Therefore, it is antichrist. Surely, it is time for the dawn. The enlightened man, above the groping throng, views the approaching day. True science has been rediscovered and the universe breathes anew. Another change in the never-ending turn of the panoramic view is about to occur. Old systems are to pass away. Fallacy will give place to truth, evil to good, hatred to love, ignorance to knowledge, waste and decay to order and economy. New activities are manifesting. Communism and love to the neighbor are being demonstrated, not as theory but as practical fact. The nucleus of human righteous activity is being established and the circumference is beginning to reciprocate.

Why should not the natural world be blessed with righteousness as well as the spiritual? Why must men die before entering the spiritual state? It is unreasonable to suppose that it is impossible to keep the commandments here, while holding that it is possible to keep them in the spiritual world after passing through the awful condition of death in the body. Let man awake to the consciousness that now is the time for the change. Let him understand that the Redeemer has come, giving practical daily duties for us to perform, by which we shall be enabled to enter the divine state where order, truth, love and wisdom reign supreme.

"Where," you ask, "is this being done?" In the wilderness of Southern Florida, the land of springtime, a little body of people, imperfect and unfinished, no better than other beings afflicted with mortality, is gathered round one who has come to instruct and lead his people forward out of chaos into order. The efforts of this little body are on pioneer lines. Luxury is not yet enjoyed. Much work and a great deal of personal sacrifice are necessary concomitants in the beginning of any revolutionary movement. Primitive Christianity, in which celibacy and communism were central principles, is being practically applied to life. The results of such effort will be the return of man from the night of diabolic works in the old decaying order, into the day of the immortal state, where we shall have become the divine Sons of God, who are the highest fruition of the multiform experiences of universal existence.

"Hope on! The hour of triumph draweth near. God hath found and set the place of his descent. His Kingdom cometh. He ordains the Empress of his choice and enthrones Her. His Empire comes to birth; then, ordained into immortality, evolve the Sons of the Imperial Reign. Ten thousand times be blessed, the heirs of such a Kingdom!"





## In The Editorial Perspective.

THE EDITOR.



THE MOTHER SIDE OF GOD is a subject which has commanded the attention of the thoughtful minds of Christendom. The human heart has longed for some assurance that there is an element in Deity that at least corresponds to womanhood—but thousands have not found that for which they sought. There has been a beginning and a learning of wisdom through *fear* of God. His masculinity has been dominantly expressed. The world has passed through ages of masculine dominance on the mortal plane; humanity has been under the curse, and the divine fury has been expressed. The Fatherhood of Deity was revealed in and through Jesus the Christ. The Christian world has conceived of God as being merely the Father. The divine Motherhood has been left out of consideration. The nearest approach to satisfying the human heart with divine femininity has been in the sainted Virgin of Catholicism who, while not exalted to the plane of Deity, is called the Mother of God. From the Virgin, many a Catholic heart has received consolation and affection. Some modern minds have presumed to see the mother side of God in Jesus; but they regard his "femininity" as merely pertaining to the loving side of Deity, the seat of sentiment, rather than to the functions of maternity. It has been conceived that out of the abundance of himself, the Almighty has neither needed nor involved distinctively and functionally, the principles of either masculinity or femininity. It has been supposed that God creates by mere processes of manufacture, or by mere stimulation to growth in accordance with some unknown law. Christians never talk of the begetting power of God, though he avowed his Fatherhood, and was delighted in his only Begotten of nineteen hundred years ago. Even now it is said that all men are sons of a sexless Deity by virtue of their mere existence, in whatever plane they may be. The Sunday school boy is taught that God made him. The processes of divine generation and regeneration, other than mere sentimental experiences or spiritual changes, are never thought of. Recently, Mr. George Barlow, a writer in the *Contemporary Review*, said: "The most sacred and wonderful fact that the universe contains is that womanhood, divine womanhood, forms a portion of the Godhead;" and he conceives that the use of the word *Elohim* (plural) in the passages in the first chapter of Genesis, is applicable to the male and female portions of Deity. He continues: "We may gather from all this how utterly foolish and futile the ascetic attempt to expel sex from the universe has been. It is far more probable that sex, sex in Deity, represented in the world of matter by the ceaseless interchange of electrical affinities, in the underlying fact upon which the whole cosmos reposes, than that sex is at any point absent from the universal scheme. Love, as Dante said, 'drives the sun and stars along.' If there were no such thing as sex—if the sex element could be extirpated from the universe—it is not unlikely that the whole immeasurable structure would collapse." A little observation on the part of the thinking mind should be sufficient to bring into evidence facts of sufficient force to

demonstrate that in the processes of the perpetuity of himself and the universe, the Almighty not only involves the elements and principles of sex in unity, but that the principles of both sexes are functionally operative in him in and through the regeneration of himself and his offspring. Do we find sex in humanity, a great world of effect? Then sex must be in the Cause, for Cause could not put forth nor express principles and laws not operative in himself. If the Lord Almighty made the perfect Man like himself, God must be both male and female in one. Do we find personality in humanity? Personality must therefore be in Deity, if Deity be the cause of human existence. God himself is personal, and moreover, God is human—and as such, He must contain in himself the elements and functions of the divine Motherhood, through the manifestation of which alone is it possible to bring into the realm of visibility and tangibility, the divine Offspring, the 144,000 Sons of God.

In one of our recent issues we noted the fact that Professor Osler, of Johns Hopkins University, had made some declarations, from the basis of the so called scientific point of view, concerning the "immortality of the flesh," founded upon the conception of the continuity of the germ-plasm from generation to generation and from age to age—recognizing in every human being the elements of both immortal age and immortal youth; a conception which is said to constitute one of the fairy tales of science. Our attention is called to the fact that this idea is not new, neither is it of American origin. As early as 1866, Haeckel insisted upon the material continuity between parent and offspring. In 1877, Dr. Jäger wrote concerning the continuity of the germ-plasm or protoplasm; and Nussbaum reasserted Jäger's theory long before the declarations of Professor Osler, while Dr. Weismann advocated organic immortality—that is, the deathlessness of the substances of generation. All of these views belong to the order of rank materialism, which has led to much speculation as to *how* the germ and sperm are produced, and *how* they unite to form the new being. The materialists have got quite beyond all consideration of Nature's simple processes; if they understood a single principle or law of reproduction they would not go so far astray. The formation of a new product always necessitates the radical transformation of the old elements which enter into the construction of the new. Chemistry has long denied that in the production of brass the elements of zinc and copper are destroyed as such in the processes of their union—but it is nevertheless a fact that such destruction does obtain. The law of reproduction through death is eternal and immutable. "Thou fool, that which *thou* sowest is not quickened except it die"—an inspired declaration applicable to the seed of man as well as to grain sown by the farmer; and the seed of the Almighty sown in the race, was not exempt from death. The simple fact that the germ and sperm die together in the processes of conception precludes the possibility of "organic



immortality" in the *mortal* state being true; hence, there is no such a thing as the continuity of the germ-plasm, as is supposed by the materialists. The divine seed planted in the race nineteen hundred years ago was destined to die, and not merely the sperm of divine reproduction, but also the receptive elements with which the divine spirit entered into conjunction—for was it not declared that "If we die with Him, we shall also live with him"—and constitute the offspring of Deity in the great new birth in the harvest of the ages?

It is not surprising that the position of President Roosevelt on a number of questions of public interest should be stubbornly opposed by the great corporate powers of the nation, for the corporations see in him the spirit of determination to do something for the benefit of the people at large. Wall Street did all that was possible to defeat the progressive candidate for re-election; and now that he is re-elected by a majority that plainly indicates the will of the people, effort is made to defeat both the people and the President by instigating a system of opposition to whatever measures may seem to reflect credit upon the President as a champion of the people. The money power may be expected to concentrate its force upon some powerful legislative branch of the Government. The Senate of the United States of America has in the past been subject to such influence; it has not yet been reformed—at least nobody knows of any radical change. The members of the Senate entered upon the work of the present Congress with the obvious determination to impede progress. A demonstration of the truth of this statement is seen in the amazing vote of 50 to 9, practically nullifying the arbitration treaties recommended and submitted by the President. The Senate means to do the same thing with regard to the railroad rate bill, and perhaps every other important measure introduced or submitted during the present term. The members of the Senate know that the President is popular; but the remuneration they undoubtedly receive may seem to be worth more to them than to stand by the will of the people. It is said that some of the members of the Senate would even destroy the President's name and influence by submitting him to impeachment for endeavoring to go beyond his prerogatives in the arbitration treaties and the San Domingo customs agreement. They know that with the influence he now wields, the interests of organized thievery are in danger—to some extent at least. A noted writer has characterized the Senate in its present attitude toward the recommendations of the President, as being "meddlesome." There is now a dead-lock between the President and the upper House, and some stormy weather threatens on the political horizon. So we say, let the Senate take its illogical stand, if it will. The President is resourceful, and the nation is ready to grant him the highest honors for resisting the corrupting elements of the American "House of Lords." In the meantime, the conflict will be watched with keen interest by the people of all nations. The ultimate defeat of the Senate is a necessity.

"Theodore I." is the title accorded to President Roosevelt by *Blackwood's* magazine, Edinburgh. The use of the

title is not without significance, to say the least. At heart an imperialist, why should not others recognize the fact? President Roosevelt is not a mere figurehead; he finds abundant reason for manifesting "backbone," and constituting himself a guide in moral progress, a wholesome example of honesty and integrity, and a paternal overseer of the people's interests. The magazine referred to says editorially: "Theodore I. knows but one rival in the realm of autocracy, and that rival is William II. The two monarchs have the same pride in their own achievements; the same faith that, under providence, they control the destinies of the world. Their knowledge is equal, both in depth and superficies. There is no department of human intelligence which each is not ready to take under his special patronage; and happy are the countries whose governors are not merely omnipotent but omniscient. Whenever either of the two heroes appears in the public eye, the same halo of glory surrounds his ample forehead, the same air of authority clings about the lightest word he utters. When William II. opens his lips, the whole of Europe totters. If Theodore I. deigns to speak, both hemispheres are convulsed. But in nothing do the two monarchs resemble each other so much as in their easy mastery of the obvious. Moral maxims roll from their tongues empty and sonorous. Never since the world began have more variations been played upon the ancient theme, 'Be virtuous and you will be happy,' than by these two executives. William II. is never silent for long; and if Theodore I. is not quite so talkative as his cousin, he seldom opens his mouth without proving his strenuous efficiency."

The Psalmist declared that "man is fearfully and wonderfully made." It was recently said by Baron von Sternburg, ambassador from Germany, that "In these days of merciless competition, man and woman are apt to forget that they are the most perfect piece of machinery in the universe." The two declarations stand in marked contrast because showing the extent to which humanity has fallen. Man was made in the divine image; he was of the type of the divine humanity. But now, under a system of human relationship which is merciless and soulless, man has forgotten the value of human life. The competitive system is working wonders in the line of human degradation and degeneracy!

President Schurman, of Cornell University, says that "the Christ of the twentieth century must be admitted to be different from the Christ of the preceding nineteen centuries." Why should he not be, unless there be no such a thing as progress in the world of divine activity? The Christ of nineteen hundred years ago was different from the Messianic Prophet who delivered Israel from Egypt. Today a new character is manifest—not a mere ideal conception, but the truth in tangible, Messianic Manhood.

If those who persist in "going into the silence" would stay there they might harm only themselves. It is the noise they make when they come out of it that deceives others.



# The Open Court of Inquiry.

THE EDITOR.

## Koreshanity Stubbornly Opposed.

"I have just read your CELLULAR COSMOGONY, and think the subject is worth looking into. I would be pleased if you would tell me how, according to your view of the earth's concave surface, you explain the sun's movements. Why has not your straight or air line not been brought more into notice? I never heard of it before. What answer do the learned men of the day give to it?"

It might seem at first thought that the startling declarations and demonstrations of the Koreshan System should at once attract the attention of the world at large. The modern mind is disposed, in view of the fact that the Koreshan System has not made a victorious sweep of the world during the past few years, that there must be something unsound in its conclusions—else why should the learned men of the day refuse to accept it? If all the world desired the truth, and all the so called teachers and leaders of modern thought were willing to make rapid progress in lines of genuine research and discovery, there would be no resistance to the forward march of the Koreshan Cosmogony. The fact is that the world does not want the truth very much at the present time; while the so called learned men of the day are unwilling to give much attention or credit to any one outside their own ranks.

It has ever been that forms of truth destined to revolutionize the world's thought, has met with the most stubborn resistance. The conflict of truth and fallacy is always waged whenever truth appears to change the order and aspect of human character and relations. The path of progress is strewn with the blood of martyrs, because the spirit of opposition to truth is persistent in the retrogressive classes of the world, which include the leaders of the old order of things. In a word, the facts of history are sufficient to explain why the Koreshan System is so bitterly opposed by some and indifferently regarded by others.

One of the most notable and striking examples of the conflict of truth and fallacy is that through which the Christ of nineteen hundred years ago suffered martyrdom, but in which he

triumphed. Notwithstanding the fact that the news of the actual manifestation of divine power through the work, resurrection, and ascension of Jesus of Nazareth, was both true and startling, very little progress seemed to be made in the promulgation of the facts during the first century of the Christian era—and the march of progress of the new system was through blood and fire.

The men who have suffered for their views during the past two thousand years are legion. In every case the learned men of the times were responsible for their suffering; and the people, ever ready to respond to the power of pretension, ignorantly laugh at new conceptions. The so called learned men of past have done all that they possibly could to destroy the influence of any idea, conception, or system that in any way threatened the stability of prevailing institutions.

So it is to be expected that the learned men of today should oppose the Koreshan System and to disregard the facts of its absolute demonstration. It has been a source of much amusement to us to observe the various attitudes assumed by the scientific men who have come in contact with the Koreshan Cosmogony. During the past several years a number of them have had something to say concerning it; and altogether perhaps *one hundred conflicting views and explanations* of the Koreshan Geodetic Survey have been put forth by scientific men supposed to be able to reason intelligently and logically on various subjects. Scarcely two of them have given the same explanation; they all oppose it from different points of view. They have had the facts before them. Why should they not all take the *same view* as opposed to the survey? Because they have no certain premise upon which to base an attack upon it. They express *opinions*—that is all they can do. Their opinions are worthless; and when the people make the discovery that the scientists are only pretenders to possession of knowledge, they will turn from them in ridicule.

The advocates of the Koreshan

Cosmogony have therefore not had the coöperation of the scientists. The press of the world have published the news as embracing items of interest or basis of a day's sensation. On the whole, much has been said about the Cosmogony and its demonstrations. The "air-line" has proven to be a puzzle to the modern scientific world—and the learned men of the day fight shy of the inevitable conclusions.

Concerning the motions of the sun, let us observe that the motions of the so called heavenly bodies are not mechanical, as they are supposed to be in the prevailing system of astronomy. The sun we see in the sky is a relocalization or projection of the central and invisible solar sphere. The diurnal rotation of the central sun is the primary cause of the diurnal revolution of the projection, which is only about 900 miles from the earth's surface. The projected sun has an annual path as related to the heavens, along what is known as the ecliptic. This is a slow motion of about  $1^\circ$  per day in the order of the Zodiac, thus completing a revolution in the heavens or on the sphere of the heavens, in about 365 days. The different positions of the sun on the ecliptic, which is oblique to the equator  $23\frac{1}{2}^\circ$ , causes the changes of the seasons, and the changing relations of the sun to the twelve constellations of the Zodiac.

\*\*\*

## Prophets and Prophecies.

"Enclosed is a little clipping from a paper, with a few prophecies. Is there anything in them—any truth in them? If you consider it worth while, say a few words about them in THE FLAMING SWORD, as what I read in your paper I can generally believe."

The clipping referred to contains some dire predictions by some so called prophet in New York, who presumes to foresee the doom of Russia, the annihilation of the royal family, and division of the country into small republics. Also in the United States, catastrophes of various kinds are predicted, including fires, drouths, and earthquakes.

We might analyze these prophecies in detail, but we hardly think it worth



while. Some general observations concerning them may answer the purpose. Minds subject to spiritual influxes sometimes receive more or less correct impressions from prophetic spheres concerning events of the immediate future. The fact that mediumistic minds receive these impressions does not constitute them true prophets, as might be imagined. They foresee by a species of inspiration or intuition, and their conclusions are often unsound. Doubtless some of the predictions referred to may be approximately fulfilled—not necessarily this year, but in some other.

We are in the days of the manifestation of false prophets, and many of them make startling declarations. But sometimes the scientific forecasts by the Founder of Koreshanity are copied by these imitators and put forth as their own. Our publications go everywhere, and it is not surprising that suggestions and even definite information, may be stolen from them.

The closing paragraph of the matter sent to us and referred to above, is somewhat striking: "The world's greatest book of philosophy, excepting the Bible, will be written this year. It will be written by a man who is now obscure and is struggling against the the greatest odds to achieve the work that God has mapped out for him. This man will become the warm personal friend, supporter, and defender of President Roosevelt." Readers of THE FLAMING SWORD may easily reach a conclusion as to whom the above words are really applicable.



### THE PALMS OF FLORIDA.

#### Varieties of the Palm Family Growing in the Land of Flowers.

In the January number of *The World Today*, Edmund Mitchell, the author, shows in a finely illustrated article, that the palms of the Colorado Desert are full of interest. The palms of Florida are more interesting, because they are more numerous and appear in greater variety; and are located where they can be admired by the tourist as well as the permanent resident.

The palm family occupies an important place in botany, there being over a thousand species. They are all mainly tropical. The name is derived from the likeness of the leaves to the outspread hand or palm. The Greek word for palm is

*phoenix*, related to phenix, the fabulous bird which burned itself and revived from its ashes. The phenix is therefore the symbol of immortality.

The palm branch symbolizes victory, and was borne or worn by the ancients as a symbol of triumph. Palm branches or leaves were waved and strewn in the road at the time of the triumphal entry of Jesus the Christ into Jerusalem; and today the palm is used in the Greek, Roman, and Anglican churches in their Palm Sunday services. The palm mentioned in the Bible is the date palm. It is said to be a symbol of victory because if pressed or bent to the ground, it will rise and recover its upright position. Its relation in thought to the resurrecting phenix is apparent.

Prominent among the several varieties of palms growing in Florida, are the royal palm, the date palm, the cocoanut palm, and the palmettoes. The royal palm is common in the West Indies, but thrives in suitable Florida soil. Its botanical name is *oreodaxa regia*. A number of fine specimens are to be found in Fort Myers and other points in Lee County. The date palm is very attractive. The leaves are pinnate, with long stems. Perhaps the oldest and largest date palm in Florida is in Fort Myers, planted by Major-General W. S. Hancock in the fifties.

The palmettoes are distinguished for their fan-shaped leaves. Everybody, even in the North, is acquainted with the palm-leaf fan. The silver top palmetto is so called from its leaves of silvery silk. But everywhere in Florida, by both lake and stream, is the persistent cabbage palmetto or cabbage palm; or more correctly, the sabal palmetto. It is common not only in Florida, but along the Atlantic coast into the Carolinas. It is called the cabbage palmetto because the heart of the large bud at the top is tender, and edible like the cabbage stalk.

All the palm varieties are endogenous—that is, "inside growing," differing from other trees in the fact that they have no bark, the circulation of sap taking place through the longitudinal fibers throughout the whole thickness of the body or trunk of the tree. The body of the palm tree does not increase in diameter; the trees simply grow taller, the terminal bud being always surmounted by a crown of large, peculiar and long petioled leaves. The cabbage palms of Florida dot numerous landscapes with their straight and upright trunks or bodies eight or ten inches in diameter, mounted by the characteristic globular form of green, some eight to twelve feet across.

Ever present also is the dwarf, or saw-

palmetto, technically known as the *sabal adansonii*. They make only rootstocks, not rising out of the ground; possessing creeping stems and spiny-edged petioles or leaf stems. They grow thick and rank in rich soil. They look like giant snails creeping on the ground. They produce a berry which is used for medicinal purposes; and the fibrous leaves and stems are made into hats and baskets, and they also furnish a fibrous substance used in upholstery. The upright cabbage palm yields also materials for various useful articles, such as hats, baskets, toilet articles, curios and toys; while the large leaves make excellent thatch; and the trunks being almost indestructible by water, are used largely for piles and wharves.

Types of persistence are these cabbage and saw-palmettoes. They are admirably adapted to thrive in soil along lakes and streams, and to stand the effects of sun and wind and forest fire. They are hardy; and the cabbage palms sometimes attain a height of fifty feet. They are stately in appearance when in full form, which they always assume if left alone. The cabbage palm persists in growing and putting forth its fan-shaped leaves, as long as there is vitality in the body and

(Continued in middle column, next page.)

### ADVERTISING COLUMNS.

The Policy of THE FLAMING SWORD regarding advertising matter is that nothing objectionable to the enlightened reader will be inserted. Our aim is to publish advertisements of such parties only as we believe to be honest and reliable. In answering advertisers please state that their advertisements were seen in THE FLAMING SWORD.

#### ADVERTISING RATES:

Space.	1 wk.	4 wks.	3 mos.	6 mos.	1 yr.
1/4 in.	\$ .30	\$ 1.00	\$ 2.50	\$ 4.00	\$ 7.50
1 in.	.60	2.00	5.00	8.00	15.00
2 in.	1.00	4.00	10.00	15.00	30.00
3 in.	1.50	6.00	15.00	20.00	40.00
5 in.	2.50	9.00	20.00	30.00	50.00
10 in.	5.00	15.00	30.00	40.00	70.00

Address advertising propositions and all inquiries and matter concerning this department, to Advertising Dept. The Flaming Sword, Estero, Lee Co., Fla.

### ...MAIL ORDER PRINTING...

The Koreshan Unity (Incorporated) has in operation one of the largest and best equipped printing plants in the State of Florida. We have recently added to our equipment, \$10,000 worth of new printing machinery, including large cylinder power presses, fine folders, cutters, bindery apparatus, and now assortments of type.

#### WE PRINT ANYTHING

from the smallest label or card, to a show-bill, book, or newspaper. We invite mail-order patronage from all parts of the country, no matter how small or how large the orders may be. Low prices and best work. We have typographical artists and expert pressmen, and we guarantee satisfaction.

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



## List of ————

## Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

### The Guiding Star

#### Library Series.

BOOK I.—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.* By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

BOOK II.—*The Logos or Word-Book.* By Lucile Page Horden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

#### The Pamphlet Series:

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

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

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

#### The Tract Series:

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

#### The Leaflet Series:

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

The total listed price of the above works, with 500 assorted leaflets, is \$1.07. The entire lot, if ordered and paid for together, may be obtained postpaid, for the sum of \$3.25. Or we will send all of the Pamphlets and Tracts and a package of assorted Leaflets, for 75 cts. Or all of the Tracts and Leaflets for 10 cts.

Make Money Orders payable at Fort Myers Fla., but address letters enclosing the same to

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

bud. It is never discouraged, but endeavors to assume and maintain its staleness even when subjected to the elements of adversity. Let the palms of Florida symbolize triumph for the State and for every noble work of her people, among whom Lee County will more than hold its own.—*VERITAS*, in Fort Myers (Fla) Press, Feb. 7, 1905.

### THE CAMPAIGN OF 1905.

Extracts From Letters of Friends who are Nobly Responding to Our Call.

"Consider it the Best Work of My Life."

"In answer to your appeal to the friends of Koreshanity for assistance in spreading abroad the good news of the kingdom of righteousness soon to be established in the earth, I wish to say that if I can be of any assistance in the great work I shall consider it the best work of my life. I am in the mountains, surrounded by people who seem to be destitute of any desire to know anything but ways to satisfy their lower nature; but I will do what I can. If I cannot get subscribers here, I know people in other places for whom I shall subscribe at my own expense. My time is not my own; consequently I can see but few personally; but be that as it may, I will send you some names with payment for their subscription—say for six months each, and that will introduce Koreshanity to them. I am looking for wonderful things to grow out of Koreshanity in the near future. I see it is the only Star of the world's hope."—S. L. BARNUM, California.

"With all My Heart and Influence."

"In compliance with your request, I will say that with all my heart and influence I will enter the Campaign and devote all the time I can possible spare, in trying to obtain subscribers, though I cannot expect a great many, as the people here look upon THE SWORD with contempt."—W. P. BATEMAN, Texas.

### THE WEEKLY NEWS-DIGEST.

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

#### Important Foreign News.

Gen. Stoessel gives out for publication, his view of the surrender of Port Arthur. He says it was absolutely imperative, as munitions and food were very low, and he had only 5,000 men who were able to do any fighting. 30,000 men were in the fortress—of whom 18,000 were confined to the hospitals, and 4,000 were non-combatants; and of the remaining 8,000, 3,000 were afflicted with scurvy, and when detailed to engagement, had to fight sitting down or lying down in the trenches. Gen.

## THE FLAMING SWORD'S CLUBBING OFFER

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

### The Cosmopolitan,

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

### The Twentieth Century Home

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

### "Captains of Industry"

is a handsome book of 500 pages, giving the early lives, growth, achievements, and successes of the men who now occupy high positions in the world of finance, industry, and commerce. Bound in half leather; regular price \$3.00.

#### OUR PROPOSITION:

The <i>Cosmopolitan</i> , 1 year	\$1.00
The <i>Twentieth Century Home</i> , 1 yr.	1.00
<i>Captains of Industry</i>	3.00
THE FLAMING SWORD, 1 year	1.00
Total	\$5.00

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

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

## DANGEROUS VACCINATION

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

## "MEDICAL DELUSIONS"

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

### THE GUIDING STAR PUBLISHING HOUSE

Estero, Lee Co., Florida.

"No stormy Winter enters here,  
'Tis joyous Spring throughout the year."

Southern Florida in general and Lee County in particular, find an earnest advocate in

## The Ft. Myers Press

Fort Myers, Lee Co., Fla.

The official paper of Lee Co. and the Town of Fort Myers. Established in 1884.

PUBLISHED WEEKLY.

Readers of THE FLAMING SWORD may be interested to know that the *Press* contains regular articles by Prof. Morrow (as "Veritas") on the progress of Estero and The Koreshan Unity.

SUBSCRIPTION PRICE:

4 months, 50c. 6 mo's, 75c. 1 yr. \$1.50. Sample Copy, 5c.



### ...NAMES AND ADDRESSES...

Friends in the following cities and towns may make Koreschan 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.—Mrs. A. M. Miller, Cor. 60 st. and Rhodes Ave. Phone 4862 Wentworth.  
OTTUMWA, IA.—Mr. Madison Warder.  
FLORENCE, NEB.—Prof. O. F. L'Amoreaux.  
KINGSTON, TRX.—Mr. N. C. Murray.  
LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.  
ENON, O.—Mr. C. D. Shellabarger.  
NEW ORLEANS, LA.—Mrs. J. H. Massie, 6306 Hurst Street.  
NEW YORK, N. Y.—Mr. P. W. Campbell, 387 Greenwich St.  
SAN BERNARDINO, CAL.—Mr. John M. Lane.  
SAN FRANCISCO, CAL.—Mrs. N. C. Critcher, 1309 Hayes Street.  
SHIPPENSBURG, PA.—Mr. Frank H. Smith.

## The Wall Street Journal

### The National Financial Daily Newspaper

Reveals the News and Facts governing Values. Studies underlying causes of Market Movements. Reviews, analyzes and criticizes Railroad and Industrial reports. Has complete tables of Earnings of Properties. Quotes active and inactive Stocks and Bonds. Records the last sale of bonds and the Yield on Investments at the Price. Answers, without charge, inquiries concerning Investments.

One who daily consults the WALL STREET JOURNAL is better qualified to invest money safely and profitably and to advise about investments than one who does not.

—PUBLISHED DAILY BY—

**DOW, JONES & CO.,**

44 Broad Street, New York.

The Oldest News Agency of Wall Street.  
\$12 a Year, \$1 a Month.

Investors Read The Wall Street Journal.

## Lack of Self-Confidence

Positively Cured by Yourself at Home.

By means of Prof. L. A. Vaughn's SUCCESSFUL SELF-CONFIDENCE GUIDE. How much have you lost socially and financially for want of self-confidence? Do you want to cure yourself of this defect? ARE YOU IN EARNEST? Write for further particulars. :: :: :: ::

Send 10c for a sample copy of HUMAN CULTURE. If you want to know yourself and your talent, to better your condition and be a positive success, this Journal will point you the way. \$1. a year.

Human Culture Pub. Co., 130 Dearborn St., Chicago, Ill.

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

## The ALTRUIST

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

Stoessel pathetically remarks that he would rather lose a great name in military annals than to have 30,000 dead men on his conscience.

The court-chamberlain to the Czar is reported as having declared himself in favor of immediate termination of the war with Japan.

It is said that Russian credit is waning, and that the bonds recently floated through the Kaiser's aid are not easily disposed of.

Troops and strikers engage in a number of conflicts at Lodz, Russian Poland; 30 strikers were killed, and 160 wounded. A general railway strike is said to be in prospect. With 30,000 men again on a strike in St. Petersburg, a repetition of the tragedy of January 22 is anticipated soon.

Maxime Gorky has been sent to Riga for trial by the Russian government. He was permitted to travel first-class, paying his own fare.

The Japanese plan blockade of Vladivostok, guarding all straits and taking possession of lighthouses.

Soldiers in Russia rise in mutiny, and loot and kill; bodies of reservists stop trains and attack officials, and engage in battle with regulars. Excitement spreads through Russia. 50,000 men are in afresh on strike at Sosnovice.

The Japanese report successes in recent engagements with the Russians near Mukden.

### Happenings in America.

The senate blocks the way for arbitration treaties. A dead-lock is on between the President and the upper branch of Congress, and difficult problems may present themselves for solution. The senate voted amendment to treaties as sent by the President, and the President assures the people he will not submit the treaties to the nations.

Judge Parker loses his first suit in the New York Supreme Court.

The Kansas legislature has declared war on the Standard Oil Company; the corporation threatens to withdraw operations from the state, entirely.

The woman suffrage bill in Kansas is likely to suffer defeat. Women with conflicting opinions on the subject are endeavoring to influence the law-makers.

Dr. Torrey and Evangelist Alexander, of Chicago, have failed thus far to stir up religious excitement in London, and their proposed revival is said to have fallen flat.

The President delivered an interesting talk on the Negro problem in New York, on the evening of the 13th.

The oil producers of Kansas call upon Thos. W. Lawson for help in fighting the Standard Oil Company.

### What is the Number on Your Address Tab?

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

Whole  
595  
Number

## Game of Familiar Quotations

—ARRANGED BY—

LUCIE PAGE BORDEN.

FORMERLY TEACHER AT WELLESLEY COLLEGE.

Literary and Amusing. Very Popular for After-noon Parties when Played Progressively.

What the Game is For.

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

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

How the Game is Played.

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

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

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

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

50 YEARS' EXPERIENCE

**PATENTS**

TRADE MARKS  
DESIGNS  
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

**Scientific American.**

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

**MUNN & Co.** 361 Broadway, New York  
Branch Office, 625 F St., Washington, D. C.

## VIRGINIA HOMES

You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc. by reading

**The Virginia Farmer**

Send 10c. for 3 months' subscription to FARMER CO., Emporia, Va.

## DIET VERSUS DRUGS.

Drugs Poison and Kill. A Diet suited to Your System, Cures, Strengthens, and Rejuvenates. Fifteen Pamphlets on The Dietetic Way to Health, Strength, and Beauty (telling what foods to take and how to take them, and why) sent for a dollar bill or 1s. Marvelous results among all classes and ages. Address, Miss SOPHIE LEXPER, Editor "DIET VERSUS DRUGS," 28 Clovelly Mansions, Gray's Inn Road, London, W. C., England.





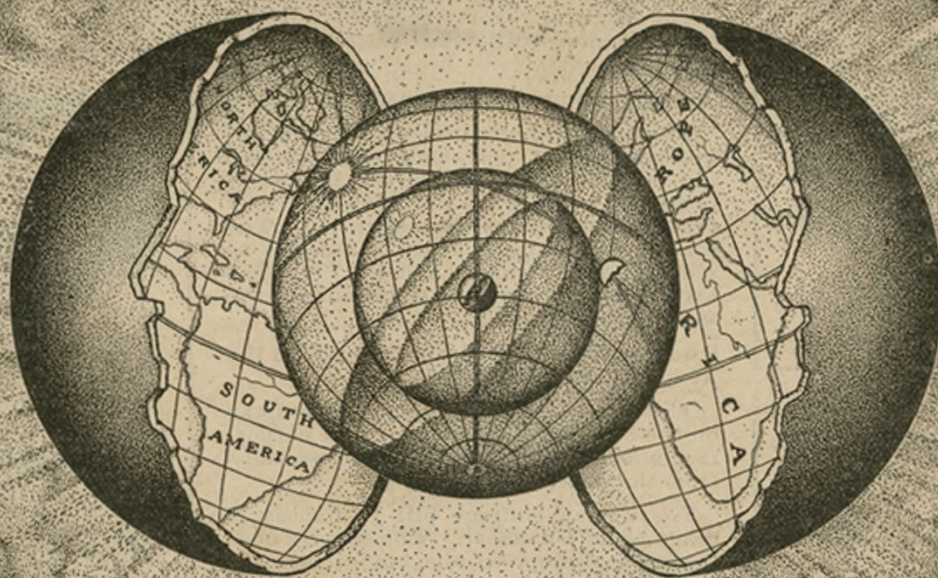
# THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XVIII.

ESTERO, FLA., FEBRUARY 28, 1905.

NUMBER 38.



## THE CELLULAR COSMOGONY

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

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

ALCHEMY

ETHNOLOGY

HISTORY