



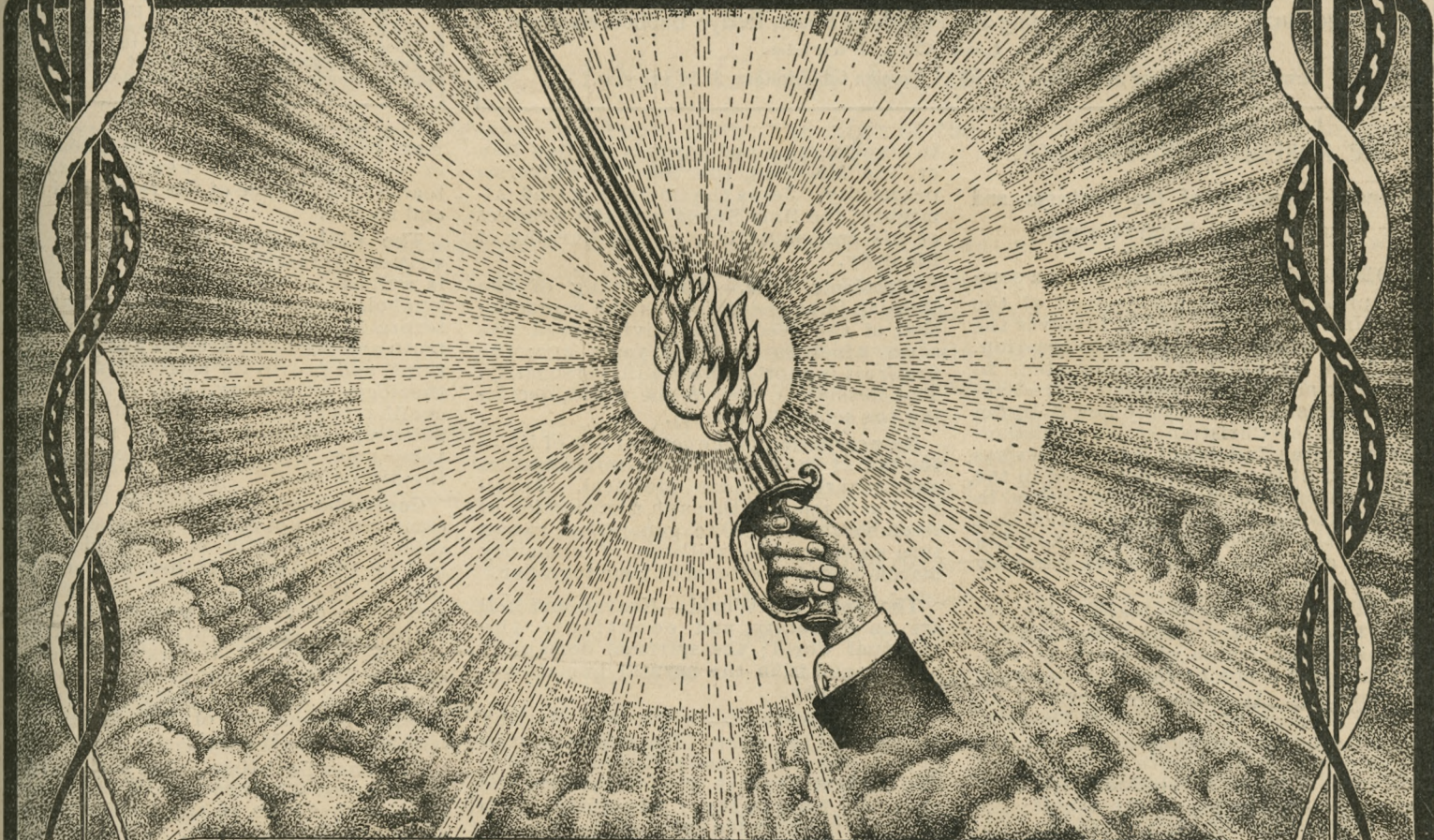
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XVIII.

ESTERO, FLA., MARCH 21, 1905.

NUMBER 41



C O N T E N T S

THE WORK OF THE GREAT CULMINATION (An Analysis of the Processes of the Lord's Coming and End of the Age), - - - - - **KORESH**

STUDIES AND REVIEWS.—Is Electricity Matter?—A Review of Some Recent Experiments.—The Age Limit.—What Constitutes Civilization? **LUCIE PAGE BORDEN**

The Doom of the Russian Dynasty, - - - - - **RABON ADONOSEPERI**

EDITORIAL PAGES.—The Everglades of Florida a World-Wonder.—The Attractiveness of the Region of Mystery.—Exploration of the Glades the Strangest in History.—The Fountain of Perpetual Youth in Symbol, - - - - - **THE EDITOR**

COURT OF INQUIRY.—The Elements of Divine Perfection.—The Seasons of the Zodiacal Year.—The Campaign of 1905.—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 Departments—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.

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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.

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

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THE KORESHAN UNIVERSOLOGY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Communism.—Koreshanity advocates communism, not only of the goods of life scientific theory of communism, but is but of life itself. It has not only the 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. 41.

ESTERO, FLA., MARCH 21, 1905. A. K. 65.

Whole No. 598

The Work of the Great Culmination.

The Relation of the Science of Life and Its Application; the Sign of the Son of Man and His Definite and Unmistakable Credentials.

KORESH.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. xxii: 14.

THE FRUIT OF THE TREE OF LIFE is immortality attained in the flesh. This corruptible shall put on incorruptibility, and this mortal shall put on immortality. This signifies that there shall come a change so radical in the constitution of man that the mortal structure—mortal in its spirit, soul, and body—shall be so transformed in its spirit, soul, and body as to be made undying, immortal. The contemplation of such a change as the one involved in the proposition, must necessarily comprehend a complete revolution in religious conviction, a diametrical pursuit of the laws of life from those enunciated in what has been denominated the orthodox system of faith. The science of immortality proclaimed to the world through the Universology of Koreshanity is thus revolutionary, beginning in this revolution with the foundation science of being—namely, the science of Cosmogony.

The anatomical structure of the universe and its coördinate function—or, to be more elaborate, the corresponding physiological activity which maintains its tenure of perpetuity, must be embodied in an all-inclusive consciousness of organic being. The visible creation is the external handiwork of causation; and the interpretation of this handiwork is the first essential step toward a comprehensive knowledge of the laws of life.

If the universe itself is so constructed as to constitute a geometric absolute, and its physiological functions are so related to its form as to constitute a

reciprocally coöperating increment, the organic whole would then be perfect and eternal. If eternity cannot be assured of the whole, eternal life cannot be predicated of any of its parts. Hypothesis constitutes the basis of every pretext for the induction of the philosophy of life thus far given to the world, except the mysteries enunciated and revealed but not scientifically elaborated by the Lord himself, in the beginning of the age. These have been departed from and forgotten through the declension of the church; and the doctors of today, like those of old, have made the law of God of none effect by their traditions.

The world demands, if there be such a state as the one called eternal, some assurance of it more than mere iteration. The solution of this problem is found absolutely in the Cellular Cosmogony. The universe itself, organically structured, can be geometrically defined; and every man of common sense knows that if the laws of geometry cannot be applied to the measurement of the universe, the difficulty is not with the principles of geometry, but with the limitations of the presently developed intellect. That which cannot be measured does not exist. Koreshanity has applied the laws of organic form to the analysis of the structure of the universe, and among these laws is found that of limitation. If the universe is without limitation it is without the possibility of measurement, therefore without definition, and hence it is necessarily incomprehensible. The stultification of the human intellect with the puerile and restricting assertion that the universe is illimitable, and consequently incomprehensible, precludes the possibility of any rational pursuit of abso-

lute knowledge regarding the structure and function of the universe, and therefore of the ultimate structure and function of man.

In the foregoing allusion to the limitation of the universe we have defined its limitation as to space; its coördinate time limitation is marked by epochs which belong to cycles and which merge into the line of the spiral, the cycle of eternity, as space merges into discrete modifications of quality called degrees of qualitative altitude. By degrees of qualitative altitude we mean those degrees of state in which conditions of space may be so relatively refined as to obtain one degree within another; so that there obtains a series of degrees more and more ethereal, from the grosser to the absolutely most refined, ethereal state. Some modern theorists have denominated these degrees dimensions, calling the general so called psychic realm the fourth dimension. Such, however, is not what is meant by the mathematical fourth dimension.

The discovery of the Cellular Cosmogony, with the geometrical limitation of the universe, enabling us to define the anatomical structure of creation with its corresponding psychological function, constitutes an introduction to the final mystery of being. Being familiar with the structural limitations of the universe, and with the fact that it is cellular, having the processes of development within the cell, we may speak comprehensively of the great "*womb of Nature*," for we know that all life is being generated within the cell or womb. We definitely fix the limitation of the universe as to its center, to which we definitely relate the circumference.

Koreshanity's Central Religious Conviction.

The central religious conviction of Koreshan Universology is that of the personality of the Godhead. What, then, is conveyed in the conception of personality? The word person, derived from the term *persona*, mask, defines—when analytically comprehended—the characteristic signified by the term. Person is the visible and tangible outward form. Person, as we observe it in human manifestation, is derived from person in causation; for were there no personality in the cause of creation, there could be no personality in the product of creation; and this is because nothing not inherent in the cause could be put forth in the effect. The fact that personality exists as the product of causation, is proof positive that personality is a distinctive property of the cause of the perpetuity of being.

The one great obstacle in the way of a correct comprehension of these truths is in the fact that the Creator has been regarded as an extrinsic factor of the universe, and that creation has been regarded as a manifestation subsequent to the existence of God or cause, whatsoever this may be; regarded as something

preliminary to the existence of the physical universe. God is the inherent intellectual focalization and center of the human race. He is individual but not personal. His personality is Jehovah (*Yahwah*), and becomes personal through the operation of the laws of creation operative in the principles of generation and regeneration active in the development of the personal Son of God. God, as the conscious intellectuality and individual center of the race, perpetuates his being by the activity of the laws of perpetuity as they obtain in every domain of the universe. God rejuvenates his being and perpetuates his throne according to the common laws of perpetuity. His throne is renewed through the laws of inheritance, the central law being the one of polarity in humanity, and that law of polarity is Messianic. Failure to recognize this fundamental principle and law of being is the one great mistake of the would-be teachers of this specially significant period in the progress and history of the world.

In the progress of the precessional movement, that which is astronomically called the precession of the equinoxes, there are twelve divisions called in the Scriptures, twelve months of the Tree of Life. The Zodiac is the physical type of the Tree of Life in the consecutive order of manifestation, and these twelve divisions mark twelve corresponding periods of human progress. The Tree of Life is said to yield her fruit every month, of which there are twelve manner of fruit. There are twelve distinctive kinds of perfection during the progress of the movement of the sign through the ecliptic—that is, through the course of the Zodiac. Nineteen hundred years ago, the fruit of the Tree of Life as to one of these months, was the Christian church, with the Lord as the climax of that fruition. We are now approximating the end of another month, and there will become conspicuous another kind of fruit; this time in the development of the Sign of the coming of the Lord, "the Sign of the Son of man in heaven"—the sign promised before the great and dreadful day of the Lord; and in the product of the Son of man manifest in the Sons of God. For it is declared, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

If we translate the term Elijah, which is a Hebrew word, into common, plain English, we have the words *God the Lord*. "I will send you *God the Lord* before the great and dreadful day of the Lord;" and this is the Sign which has been promised at the end of the dispensation. The most important thing, then, for the world at the present time, is such a study of the processes of life as to be able to distinguish the Sign when he appears. This is important because none but this Sign of the Lord's coming can usher in the kingdom of righteousness. At this time, it is declared, "Many shall come in my name, saying, I am Christ; and shall deceive

many." There shall be false christs and false prophets. Hence, to distinguish between the true and the false, elements of discrimination must enter thoroughly into the analysis and synthesis of differentiation.

The Great Sign of the Lord's Coming.

The Sign of the Son of man in heaven, preparatory to the coming of the Son of man in the clouds of heaven with power and great glory, must have specific credentials which must have been so distinctively defined as to leave no room for doubt as to the character of the genuine Prophet of the Lord. It would be impossible for a Scotchman or an Englishman to constitute the Prophet of the Lord at the end of the Christian era, because the Sign must be the product of the pushing out to ultimates of that projection which is to be the final fruition of the age. The American nation brings forth from its own nativity the fruition of the Son of man, as the promised Sign of the Lord's coming. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." The Light of the world came to the world in the East, but his resurrection will be in the West; and the nativity of the Messianic Center of the age will fulfil the prediction of his coming in the West, not in the East, though his rising was the East. The personality of God, then, constitutes one of the fundamental and essential doctrines of the Koreshan Universology. Such personality, however, does not exist but in the line and order of specific manifestations in the flesh. God manifests in person according to the spiritual altitude of the sphere represented in the man who becomes the Son of God and heir to the throne of God.

In presenting any doctrine of the Koreshan Cult, it is but reasonable that we should be able to give a reason for the conviction entertained; and with the declaration of our assurance of the fact of person in the Godhead, we can assure our readers that the form and function of the universe itself furnishes the data for the conviction. The Cellular Cosmogony determines the fact that there is a central star or astral nucleus, which bears such a relation to the whole as to make it the universe in its least form. The reason is that it receives by influx from the circumference, every quality of being existing in the whole; it is the recipient of every element, of every motion, and the impress of every quality of structure, and is therefore the universe in its least form and function. Now, a star as to the physical, is the correspondent of the man as to the anthropostic world. The star is in proportionate size to the whole, what the man is to the mass of the race. The whole humanity is the product of the incubation which is operative in the great cosmic egg. What the central star is to the physical universe, the Son of man is to the mass of the human race. It is for this reason that the Lord was called "the Bright and Morning Star."

The Lord was the focal center of the redemptive church. He sits upon the throne of the Father because he was absorbed into the central individuality of the invisible Godhead.

Our knowledge of the structure and function of the universe enables us to positively state the fact that the Lord will never return to earth from the physical heavens. He did not ascend into the physical but into the spiritual heavens, where he is eternally on the throne of God. The Lord both ascended and descended. By his spirit, as to its manhood, he went into God; but by his animal life, which was the animal life of God, he descended into the race, whence he will arise in the race at the end of the age, when he will overcome and partake again of the divine characteristics. The Lord was absorbed into the church through the operation of the Holy Spirit. He came into the world to be eaten; this he declared in the doctrine of transubstantiation, saying, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever. * * My flesh is meat indeed, and my blood is drink indeed." The Lord's person was appropriated through its dissolution and conversion to Holy Spirit. We therefore reiterate the declaration that the Lord was partaken of by his people, and because of this there is hope of the resurrection of the Sons of God at the end of the age, now at hand.

The Lord in his descent into the sinful race took upon himself the sins of the world—that is, he took upon himself all of the conditions of sinful men; and at the end of the Christian era he will be manifest as "the man of sin." When born into the world at the appointed time, he will take upon himself the responsibilities of his own transformation, and will overcome and fulfil what is said of him: "He that overcometh shall inherit all things; and I will be his God, and he shall be my Son."

The Shepherd is the Reincarnated Joseph.

Now, we are prepared to state the processes whereby the Lord comes at the end of the age, as the common man born in sin and shapen in iniquity. The prediction of the coming of the Shepherd at the end of the Christian age may be found in the blessing of Jacob upon his son Joseph. Not only is the final Shepherd to come of Joseph's posterity, but Joseph himself is to be the honored Son of God's greatest pleasure. The Shepherd will be the reincarnated Joseph. Joseph is the Shepherd at the end of the age. Joseph's posterity at the time of the coming of the Lord at the beginning of the Christian dispensation, comprised a people outside of the nation from which the Lord had his nativity. It was to this people that the spirit of the Christ was conveyed through the instrumentality of the Apostles of the Lord. The Lord in his descending life went into the life of Joseph, the posterity of Joseph. It is thus

that the stick of Judah, the Lord, began that metamorphosis through which he was to be united with the stick of Joseph in the hand of Ephraim. They thus become one stick—that is, the Lord, the stick of Judah, unites with the posterity of Joseph, and they become one personality at the end of the age. The Lord is resurrected with Joseph when there is manifest the Shepherd Cyrus, KORESH, as it prophetically declared: Who “saith of Cyrus, He is my Shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.”

The stream of Joseph's life through the ages constitutes the great river Euphrates, or the fruitful river, which brings into the resurrection the offspring of the Lord Jesus. To accomplish the fruition at the end of the age, there are some important essentials to be intellectually and scientifically performed, among which is the conservation and appropriation of the spermal and germinal beginnings of reproduction—that is, there are to be conserved and appropriated the essences of procreation; and this signifies the application of the principles of chastity and continency, which of course involve the law of sacrifice of sensual pleasure and indulgence. That process of overcoming which will insure the attainment of immortality means, necessarily, the laying of the axe at the root of the tree. The exercise of the passions on the line of sensual propagation means the perpetuity of mortal existence; while the conservation of the life forces means the metamorphosis of the mortal structure to the state of immortal life. “But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.” Celibacy with men and chastity with women are, therefore, one of the essential conditions of the higher order of the Koreshan life. This, however, is only a stepping-stone to the final or natural state, the door to eternal life.

The Significant Advent of Elijah.

That which marks the approach of the time of the end is the manifestation of the Sign of the Lord's coming. “And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” The Sign is Elijah the Prophet. The word Elijah means God the Lord. “Behold, I will send you *God the Lord* before the coming of the great and dreadful day of the Lord:” It is not generally known in the church and in the world, that the Lord God is raised up from the human race to sit upon the throne of God. However, the throne of God is perpetuated through the raising up of the Man of God, in and from the race, to be the special Son of God. Elijah—that is, God the Lord—who is sent before the coming of the Sons of God, is a man

raised up among men to usher in the kingdom of the Almighty in the earth.

The Son of God, of whom it is declared, “He that overcometh shall inherit all things; and I will be his God, and he shall be my Son,” is the one who comes in the line of Joseph's posterity, and who incorporates the central life of the Christ of God definitely planted in Peter, who—through a succession of reëmbodiments—comes into the final perfection of the reincarnation as the promised Cyrus. Of him it is declared: Who “saith of Cyrus, He is my Shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.” The Jerusalem here spoken of is the New Jerusalem which John saw coming down from heaven prepared as a bride adorned for her husband, who is coming up in the resurrection. The New Jerusalem is gathered through the office of Cyrus, who collects the spirits of the heavens into the central humanity. It would be impossible for the New Jerusalem to be gathered and formulated into the wonderful City, without a man raised up for the purpose, in whom the city could be aggregated. Cyrus is the container of the spirits who constitute the city. In the spiritual “sense,” city means doctrine; but in the literal “sense,” city, though doctrine, is the aggregation of the spiritual entities who are gathered specifically into one personality, constituting the Shepherd of the final fold.

“What Shall the Harvest Be?”

The Sign of the Lord's coming inaugurates the conflagration which burns the world as “the great and dreadful day of the Lord.” This is preparatory to the manifestation of the Sons of God; this being the coming of “the Son of man in the clouds of heaven.” The coming of Christ, as it is called, is the coming of many Sons who constitute the product of the Lord's planting at the beginning of the Christian dispensation. This is the Tree of Life in the street of the pure river of the water of life; this river being the river Euphrates, the river of Joseph's posterity. This fruit will be ushered in through the purification of the body and mind, in the literal fulfilment of the deepest meaning of obedience to the commandment: “Blessed are they that *do* his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” To enter through the gates is to become immortal in the flesh, whereby it is possible to enter into the invisible world without the ordinary death of the body. When it is said, “Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors,” nothing else is signified than that men are to exalt their lives into the state of immortality, through which they pass, without the common dissolution of the body through death. Death is to be overcome in the fruition of the Sons of God. This will be accomplished through the office of

Cyrus; all other claimants are but the false christs and false prophets who have been prophetically announced.

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him. * * I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron." This CYRUS is none other than the one prophetically declared, and who is in the world to accomplish the fulfilment of the pleasure of the Almighty in the restoration of all things. There will arise false christs, specially definite counterfeits, and these counterfeits will be hard to detect; so difficult, that if it were possible, the very elect would be deceived. There are some credentials that no one but the true Messiah can carry, and it is fortunate that these credentials are specifically defined in Holy Writ. They are so well defined as to leave John Alexander absolutely in the shade.

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**New Century Studies and Reviews**  
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 Lucie Page Borden
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IS ELECTRICITY MATTER?

A Review of Experiments Supposed to Prove That Electricity is Material; the Assumption is Shown to be Undemonstrated.

THE ASSUMPTION that electricity is matter is said to be supported by the following experiment: In a vacuum tube, two horizontal glass rods are extended more than half way through the tube. A little windmill is contrived at the extremity of the rods, so arranged that it can move along them lengthwise. When the current is introduced at the end of the tube not touched by the rods, the electric force shoots across the vacuum to the windmill and propels it along the rods. When the current is reversed the windmill returns, moving over its course in the opposite direction.

Here the invisible current is seen to act upon matter; hence the assumption is made that electricity is matter, since it moves over a vacant space and effects matter. It is supposed that only matter can act upon matter to produce such results. The assumption is not according to Koreshan Science, which regards electricity as spirit. There is no difficulty in the statement that spirit can affect matter when it is understood that cause is at the *nexus* of matter and spirit. Thought is an invisible, spiritual force; yet it can so affect persons at a distance as to produce great physical changes in their bodily conditions. The action of thought in stopping the circulation and arresting the heart's action, has been amply demonstrated.

Physical spirit has been used by Koreshan Science as a term to designate those forces produced by non-vital agencies. Thought would be classified as a vital spirit. Some have objected to the term "physical spirit" as being a contradictory expression. It simply prevents confusion in regard to the origin of the force

in question, since there is vital as well as physical electricity.

The action of the windmill in travelling along the rods is no proof that electricity is matter, for this reason: A similar phenomenon is observed where a platinum plate is heated by a current in a vacuum in the same manner, and this is used to support the hypothesis that electricity is matter. Here the conversion of electricity to heat has been effected by the rapid impact of the electricity upon the plate. The windmill of glass does not offer the same resistive force, since it is not stationary, but easily moved. The motion of matter is what produces electricity in the battery cell.

How did the electrical current cross the space intervening and arrive at the windmill in the vacuum, unless it be composed, as is the hypothesis, of material atoms in motion? By means of the conducting power of the walls of the tube? No, neither the current nor the windmill is in contact with these. There is no air to carry it along. The simplest explanation of the subject would be this: A current of electricity is transmitted as thought is transmitted, by a certain vibration communicated to a distant object, as is the case where one mind is in rapport with another at a distance. The vibration strikes the sensitive plate without regard to intervening space. Motion of matter produced electricity by an actual conversion of matter to spirit. Then spirit or electricity produces the motion of matter, showing that one is as substantial as the other, though one is material, the other spiritual. In other words spirit and matter are the two forms of universal substance. Cause is at the *nexus* or joining of the two.

The supposition that spirit is not able to affect matter would result in a denial of the very facts which are shown in the realm of the mind where mind is produced from the destruction of matter, and matter in the human brain is formed by the conversion of spirit to the substances of the body. The skin is the result of the conversion of the fluids of the body; but the fluids themselves result from the interaction of matter and spirit, or of vital electricity converted into the nerve juices—for it is well known that the nerve fluid is highly electrical. The nerve juice is not only composed of the solids of the body in solution, but it is the materialization of the electricity, vital electricity, with which it is charged.

The Age Limit.

THE SENSATION of the week has been the statement from a prominent physician that men over forty are not worth much to the world. Anthony Trollope's novel which proposes a college where men of sixty might retire for a year of quiet preparation for eternity, before they are hastened out of existence by chloroform as inimical to society, has been commended, perhaps in jest, but still commended. The Romans are also brought forward in proof of the wisdom which taught them to exclude sexagenarians from the rights of suffrage, consequently from all public offices, while in some states they were thrown from a bridge into the

water and left to drown. Shall we get rid of the old men, and shall we believe all the best work of the world is done by men under forty? The mind's greatest power is not reached until after that period, as may be seen by referring to the biographies of those whose attainments in letters have given them fame.

John Stuart Mill wrote his essay on Utilitarianism at the age of fifty-six. The one on Liberty dates three years previous to this time.

Bacon's greatest work was fifty-nine years in maturing, and Grote spent some time more than this on his History of Greece.

Walter Scott produced all his novels after the age of forty. He was forty-four when Waverly appeared.

Milton's mind was most productive between fifty-four and fifty-nine.

Swift was fifty-nine when he wrote "Gulliver's Travels." Defoe was within two years of sixty when he wrote "Robinson Crusoe." Cowper was over fifty when he wrote the "Task" and "John Gilpin." Hood wrote the "Song of the Shirt" and "Bridge of Sighs" when he was forty-six.

George Eliot was approaching the half century when she wrote "Middlemarch;" and this is called by some critics her strongest work.

Longfellow wrote "Hiawatha" at forty-eight; and Holmes gave "Songs in Many Keys" when he had passed his fifty-ninth birthday.

Herbert Spencer did his best work after forty; and although the physician who has astonished the country by starting this discussion, claims Darwin in support of his theory, it is said that the "Origin of Species" was not printed until Darwin was fifty, and the "Descent of Man" twelve years later.

These facts point to the significant statement of the gentleman in question as being founded upon personal predilections rather than upon historical evidence. The Romans may have denied privileges to sexagenarians, but Cato learned Greek after he was sixty and civic honors were sometimes decreed to men of that age.

The Lord is called the Ancient of Days when He puts on the garment of visible existence and involves the experience of the ages. He does his best work in transforming men into Gods after having gained this title, which would seem to dignify the period so contemptuously designated as unfruitful.

These words in regard to the unproductiveness of life after man has passed the fortieth year come from a widely known physician. He probably judges from the incidents of his own career where he is brought into rapport with specimens of physical decay. In the vortex of mortality men are smitten in youth because they do not restrain the propensities which make for death. There is no reason why, providing proper restraints are imposed, the mind may not be in unclouded vigor at the summit of life as well as in its beginning.

The age limit when men sink into senility is not necessarily fixed at sixty nor at ninety. Moses

had drunk of the Elixir of Life, for at the age of one hundred and twenty, it is said that his eye was not dim nor his natural force abated. The secret of physical vigor at an advanced age is not imparted by the medical profession; but the longevity of the race would be increased in ratio according to its abstinence in all respects.

#### What Constitutes Civilization?

"**WE** JAPANESE," said the Minister from the Empire at Paris, "have for many generations sent to Europe exquisite lacquer work, delicately carved figures, beautiful embroidery, and many other commodities which showed how artistic we are; but the Europeans described us as uncivilized. We have recently killed some seventy thousand Russians and every European nation is wondering at the high condition of civilization which we have attained."

It is hardly needful to speak of this charming little epigram on the twentieth century in any respect, save to show that its wit is pointed by its truth. These words by the Japanese Minister at the most polite capital of the world, savor of the vanity of the Oriental; but they show as plainly the vanity of the Christian nations that delight to call themselves by the name of Him who said, "If thy neighbor smite thee upon the one cheek, turn to him the other also."

The lesson of love has not been learned in the past nineteen hundred years. Will it be in the years to come? When will the eyes of Christendom be gladdened by the sight of unity, peace, and concord? The civilization of the East has now joined hands with that of the West; and in butchering their brothers, the Orientals have received the brevet of enlightenment. Ah! yes, they are all civilized now,—as civilized as any other nation. They are fully entitled to high rank in the grades of progress. Seventy thousand Russians killed! Let the Japanese step from the primary room right into the advanced class in Christian ethics. *Vive la guerre! Vive la chretiente!*

### Department of Astro-Biology

Rabon Adonoseperi

#### THE DOOM OF THE RUSSIAN DYNASTY.

A Reading of the Significant Horoscope of the Heir Apparent to the Russian Throne; the Great Bear in Peril.

**I**N VIEW OF THE FACT that of all the countries in the world, Russia is today attracting more attention than any other, the horoscope of the heir apparent to the throne of this nation, whose fortunes are at the moment trembling in the balances, will probably prove to be of general interest. Under the circumstances, it is unnecessary to indulge in any speculations as to whether our subject will or will not succeed to the throne, or as to his degree of fitness for this position, for it must be apparent to even the most superficial observer of current events, that the world today is riding for a fall; and that the Russian empire by virtue of its ruthless oppression, insatiable greed, and blindness to the rights of its citizens, is well in the van of those who, goaded by the spur of international compe-



tism, fearlessly rush onward and headlong into the yawning pit of destruction.

A short while ago, an American caricaturist depicted the two-headed Russian eagle, as deprived of one of its cranial appendages, to which was affixed a remark to the effect that this bird of prey could well withstand this loss, in view of the fact that a second head still remained intact. This, however, hardly presents a correct view of the case, seeing that the entire body of the vast Russian empire is held together as an integral unit by the personality of the emperor, who constitutes the headship of both church and state; and any well-directed blow that is aimed at the life and authority of the one is certain in an equal measure to threaten the existence of the other.

The present war, which has already cost the Russian government so dearly, has from first to last been an affair of state, and one in which neither people nor

priest Gopon must always be accorded the honor of having struck in the name of the people and of the church, the first blow at the head of the state.

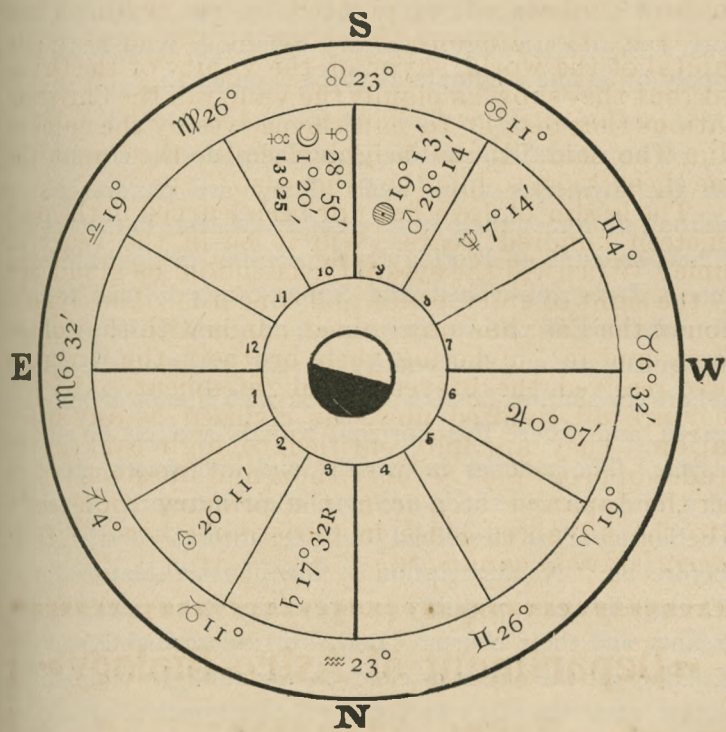
In this manner has the double eagle of Russian church and state been subjected to a calamity that threatens in the near future to overwhelm the entire body politic. It is under such circumstances as these that the Russian princeling makes his introductory bow into the world, whose turbulent waters promise him a voyage eventful and replete with exciting episodes, if not with the most promising results. In his natal horoscope we naturally anticipate the appearance of significations that accord with the stirring times that will witness his span of existence.

It is an interesting and significant fact that at the moment of birth, the constellation Scorpio was rising on the eastern horizon, while Mars its lord, was in Cancer—the sign of its detriment, on the cadent ninth house and afflicting by semi-square, Mercury the lord of the eighth—that is, the house of the Eagle; and is at the same time swiftly applying to the square of Jupiter, which is posited in Taurus. At the commencement of life the aquiline wings have been clipped and the archer's bow is drawn that threatens an abrupt termination to the existence of this ill-opened bird of prey. But this is not the only ominous sign that indicates the approaching fall of the Romanoff dynasty. Cancer and Leo respectively indicate the people and the central authority; their coördinates, Capricorn the power of the state in the exercise of its authority, and Aquarius the method whereby it is exercised. We find Cancer culminating on the ninth house, or the division relating to the spiritual power; Leo, on the tenth or the temporal power; the Sun dignified in the latter constellation, is culminating at the zenith; the Moon, significator of the church, is on the tenth also. Here we have every evidence that the church and state are under one head, and also of the great power of the imperial authority, indicated by the elevated Sun, significator of the father, the present emperor.

Now Saturn is in Aquarius on the cusp of the fourth house, or the great body of the people. It is retrograde, and is within two degrees of the opposition of the Sun, showing the immense unpopularity of the emperor, due to the exercise of reactionary methods of government, which are taxing the patience of the masses to the bursting point, and which threatens his own life personally and that of the entire dynasty. This opposition is unusually ominous, when we bear in mind that Aquarius is the ruling constellation of European Russia, while Capricorn claims the larger part of the Asiatic possessions. In the horoscope before us, this latter culminates on the third house, the basis and foundation of the spiritual power. Saturn on this account indicates both by lordship position, the foundation on which rests the entire superstructure of governmental power and headship, both temporal and spiritual.

Here we find but another instance in which the floor of the house has risen in revolt against the roof—a sure prefigurement of the fall of an edifice that has

(Continued on page 13.)



Horoscope of the Russian Prince.  
August 12, 1904, 12:20 p. m.

church has possessed any direct interest. In a country where autocratic and unrepresentative government is established, the state signifies the central and executive government or the bureaucracy; and the church, the great mass of the people, who become the belongings or chattels of the lord, who in this case is the emperor, which is just what the word church actually signifies. The power of the state to prosecute war, depends absolutely on the willingness of the vast industrial population, to support the executive; and we find that the blow that has been struck at Russian prestige, due to the failure of her arms in the East, has produced an immediate reflex action on the working population, which has already risen in revolt, headed by a priest of the orthodox church. The recent outbreak has no doubt been quelled for the moment, and Russia will probably not immediately reach the great and culminating crisis of her life. But come what may, to the



## In The Editorial Perspective.

THE EDITOR.



THE EVERGLADES OF FLORIDA constitute one of the great wonders of the world. They are remarkable in that lying so near the scenes of civilization, they are so little known. Though the first settlements in Florida were made four hundred years ago, a vast portion of the State has not yet been explored. St. Augustine is the oldest city in the United States; and yet in the same State in which the city is located, are mysteries guarded effectually by the almost impenetrable Everglades, which are as slow in yielding to civilized man their secrets as are the ice-bound poles of the great cell in which we live. Today there is scarce more known of the character of the interior of the Everglades than when first invaded by the Spaniards in the sixteenth century. Perhaps as comprehensive a view of the Everglades as has ever been published, is given in an article entitled, "The Everglades of Florida: a Region of Mystery," appearing in the February number of the *Century Magazine*, which has served to bring to mind a line of thought relative to their significance. We shall make a number of quotations from the article, with the view to bringing the mind of our readers in touch, not so much with the article itself, as with the subject and the facts which are extremely interesting from the Koreshan point of view. It is to us a most interesting subject, not only because it contains an atmosphere of mystery to the world and a depth of meaning to the scientific mind, but also because it gives promise of becoming one of the most fertile and attractive portions of the American continent. The authors of the article referred to, say of the name of the region of mystery: "The Everglades, as a part of Florida, are happily named. What term could more felicitously blend with all the popular associations clustering about the Land of Flowers and of Perpetual Youth? The sunlit recesses of such a land must surely be ever glades of life and promise and of springtime. Not only the name fascinates, but the mystery." The word Everglades is derived from *ever*, always, and *glades*, from the Old English *glade*, bright, shining. Glade is related to the word glad. When one is glad the countenance is bright. The name is applied to the vast expanses of land and water, means low tracts of land inundated by water, interspersed by islands and large patches of grass. The Indians called the Glades "grass-water." There exists in the mind of the people at large very erroneous ideas concerning the Everglades of Florida. They are believed to be full of malaria, a great field of miasma, a vast and dismal swamp with its fever-laden exhalations. Nothing could be farther from the truth, as is obvious from the following quotations from the article before us: "Everywhere and at all seasons of the year, the water in the Glades is clear, pure, and though sometimes warm, palatable, and without a suggestion of staleness or stagnancy." "The islands of the Everglades are covered with luxuriant virgin forests." "The commonly accepted idea that the Everglades teem with insects is a mistaken one, due doubtless to the generally received impression that the area is a great swamp. Free as it is from stagnation in either water or air, it furnishes few

breeding-places for insect life." "This level, prairie-like effect has a peculiar charm for the eye—something like that of the level yet living monotony of the sea. It suggests silence, but not stagnation; repose, but not death." "For the climate of the Everglades is almost faultless. It is singularly equable, showing no extremes of heat or cold, and not subject to sudden change. Even a 'norther' coming out of the region of ice and snow is soon softened to milder temperature; and the heat of summer is made congenial though the mercury be up in the eighties, by the ozonized air, which is everywhere in the Glades." "A life-time might be spent in the region and no sign of malaria ever be discovered. Pure air that moves in gentle breezes over a vast expanse of pure water, is the perfect assurance of health, as evinced by the fine physique, splendid coloring, and athletic figure of the Seminole, who has a monopoly of as fine a climate as there is on earth."

The attractions of the Everglades do not consist alone in the mysteries they veil. They are picturesque and withal, unique in their beauty and irresistible in their charm. The peninsula of Florida is of peculiar geological formation. It is rick-ribbed and honey-combed; and from its foundations of porous limestone and coral beds, great subterranean streams find outlet in the heart of the Glades, where the shallow floods are dotted with islands of luxurious green, and where the horizon bounds a circle of magnificence. The manner in which land and water, cloud and sky, and sun and shade unite in their harmony of peculiar enchantment, is described by the authors of the article before us: "No description of the physical features of the Everglades can possibly convey any true idea of their beauty and their charm. Both are indescribable and indefinable, yet the one is as clear as the sunlight which brings it into view, the other as keen as the touch of an awakening love. Both charm and beauty blend in a strange, sweet sense of mystery, which even one least responsive to this new mood of Nature cannot possibly escape. As far as the vision can compass, grasses of gold wave over fields of silver, reaching far away to the sky-line of cobalt blue. Green islands, so dream-like that they seem to float in the tremulous sea of a sleep just ready to waken, open arms of welcome to their enchanting shadows. Across the matchless blue of a summer sky the children of the storm chase each other in scudding clusters of feathery cloud; but they are only children at play, for at their worst they break into soft showers which seem to have no purpose save to make broken bits of rainbow and to add a little to the sum of life that is everywhere. For life *is* everywhere in this enchanted region, where earth and sky and air, plant and tree and shrub, all seem to quiver and throb with its birth-throe. The edge of an active crater compels the thought of the supposed anguish of creating Nature; the smoking sea at early dawn suggests the menace of death held in the leash of life; the desert and the prairie tell of a life which, though it has passed, still lingers on the edges of its old

arena. But here, in the lake of mystery, with its islands of enchantment and its untold story, life is alive. Over it all and through it broods that informing spirit of the essential life which is the heart of all things. Here one pardons—even applauds—the Spaniard, who so often gave sacred name to the unhallowed object. Here he was not guilty. Here, mastered by the charm and beauty, and filled by the overwhelming, subtle life of it, he whispered, 'Laguno del Espiritu Santo,' christening the Caloosa's 'Lake of the Sweet Water' by its new name, 'the Lake of the Holy Spirit.'"

A charming picture, truly, of the land of the Illuminated Waters, the singular and beautiful island-dotted, inundated prairie. The wonder may be why those scenes of beauty are not more often visited. What barriers guard the mysteries of the Glades? One difficulty is expressed as follows: "The region of mystery is not exactly land, and it is not exactly water. That is, you cannot travel by land, because there is water there, now shallow, and again rather deep. And you cannot travel by water—at least not freely and at will—because there is land there, or rather, high, close-grown, saw-edged grass, which as effectually bars the progress of a boat." It is this giant saw-grass which has hitherto made the Everglades almost impenetrable. The approaches to the Glades are few and most of them difficult; but during the past several years, a few men at different times, have succeeded in making their way across the expanse. It is said that "The story of the search into the mystery of the Everglades is one of the strangest in the history of exploration." The Spanish adventurer, Ponce de Leon, searched for the fountain of perpetual youth in Florida. A prescient spirit must have presented to his mind a view of the fountain symbolized by the great clear, crystal springs in the heart of the Glades, wells of water springing up to scenes of life and beauty. At present, the world sees nothing in the Everglades but a possible yield of dollars. It appears to us that something else lies in store in the Everglades than what might result from giant speculative enterprises. Capital may lay a ruthless hand upon the Glades, without solving the mysteries involved; but to whatever extent the great tracts may be monopolized and drained and changed, the ultimate purpose in the design of the factors of Destiny will be realized. There are evidences which seem to show that, withheld so long from the hand of the destroyer, guarded so effectually from the encroachments of greed under the guise of civilization, the Everglades are designed for utilization by the new order of things, the establishment of the central nucleus of which is in progress in territory adjacent to the Glades. In the Everglades, Nature is in its primitive glory and wildness; and the sole inhabitants of this region of mystery are the Seminole Indians who, as the remnant of an ancient people, in a manner in keeping with the meaning of the name, are destined to play an important part in the development of a new race.

There must be some treasured resource or possibility guarded effectually in the mysterious Everglades. They have been looked upon as a vast, worthless waste, without

promise or possibility of utilization by man, neglected because unavailable. Curiosity has perhaps for the most part prompted attempts at exploration; besides the barriers to penetration of the region of mystery, there has been the lack of incentive. "What is the use?" "What good would it do to cross the great expanse of difficulty and danger?" "Who could expect anything good to come out of the Everglades?" It was not expected that any good could come out of Nazareth; yet from the city of the Nazarenes the Fount of all Life appeared. The unexpected happens; the new becomes manifest in unlooked-for quarters. The crystal Waters of Illumination or true science spring up into immortal life. The Fountain of Perpetual Youth is in reality to become manifest in Florida. What the old Spaniard saw in his mind as a sparkling fountain of water on the plane of the physical world, is to be found springing up from the body of humanity. The Lake of the Holy Spirit, full of significance and power, and freshness and life, may be found in the Everglades of the human world, the region of mystery and unsolved problems, whence must develop the power of solution and demonstration, the ultimate fruits of true discovery.

The peninsula of Florida holds in store great secrets and vast resources for the health and wealth of its people; but we believe that its greatest blessings are not to be derived under the old order of things. Florida waters are dotted with enchanting islands; and the land is dotted with numerous fresh water pools and lakes. The Everglades constitute the most extensive inundated portion of the State. At some time in the past, the law-makers of the State of Florida were so foolish as to make extensive land grants to railroad companies, by way of encouragement to transportation and commerce. The State constituted itself a sort of nursery for infant industries. The infants, having grown to be giants, are taking steps to possess themselves of five or six thousands square miles of Florida cypress swamps and the Everglades. If any portion of the Everglades is to be utilized for agricultural or other purposes, let it be by the people and for the people, and not by the corporations, who are rapidly monopolizing all available resources of wealth.

In the heart of the Florida Everglades today are perhaps five hundred Seminole Indians, who have sought refuge from the encroachments of civilization. The location of their headquarters is unknown to the whites. They have receded to the heart of the great protective sphere of the Glades—indicative of the fact that the passing race, withdrawing from the scenes of external activity, are attracted to the interior spheres of humanity.

Nature is the faithful and infallible expression of the thoughts of the divine Being, who is always in and not outside of his universe of creation. Every object in the natural world is the symbol of a principle of activity in the life and mind of Deity.

The weaknesses of most people prove too strong for them to overcome.



# The Open Court of Inquiry.

THE EDITOR.



## The Elements of Divine Perfection.

"The central sun has both light and dark sides or hemispheres. Is this a symbol of perfection? Where is the correspondence between this and the perfect God or Christ? Or is there any perfection at all in the universe? How can God be called perfect if he is subject to death and decay?"

Most people have very crude ideas of what constitutes perfection; their ideals of divine perfection are false, unreal, and impossible. No one can have any adequate idea of what perfection really is as long as the mind is filled with the thought that the universe is illimitable. Only a limited universe could possibly be perfect and complete, wanting nothing, lacking no possible element, characteristic, factor, or function. God could not make a universe that is both perfect and illimitable, because if designed to be illimitable it could never be completed in all the ages of eternity, because the *end* of the work of construction of an illimitable universe could never be reached.

The word perfection is from the Latin *perfectus*, which means brought to an end or consummation, completed—from the prefix *per*, through, and *facere*, to make. The Deity in his creative power and function is perfect because he is the completion, the involved product of universal activity, the First and the Last, First Cause and ultimate Effect in one. The elements of his perfection are in the involution of all that the universe contains. He could not be perfect if there was *one thing* not represented in him, for his perfection implies that he is absolutely without lack of anything in the great sphere of possibility.

The Creator of the universe is perfect and limited—he is limited because perfection demands limitation, the bringing to an end, a finishing, a completion. God knows all things possible to be known, and does all things possible to be done. If there was one thing he did not know, or one thing he could not do or does not do, he would not be perfect. Therefore, God must know evil, and he must be capable of dying. If he could not die he could

not do all things; and he could not possibly have any dominion or control over death at any time, if he himself did not enter its state and conquer its power. Death exists; death is projected into the world from Cause, descending through the channels of divine involuntary activity. God's knowledge of evil and God's death in the human race are absolutely essential to the redemption of man. The rise and fall of Deity are essential to the existence of the universe.

There could be no such thing as resurrection if the Almighty did not fall into and with the race of humanity. A seed is the perfection of its own kind of life. In the seed are involved the very essential elements of death as well as life, for if a seed could not die it would be compelled to abide alone, and hence fail to reproduce itself and perpetuate its kind. Immortality is perfection, because immortality is both male and female, and both life and death, because the reproduction of life is possible only through death. *Immortality is the fruit of life, from the dead;* and all fruit is from both seed and soil. Jesus the Christ was perfect because he contained the elements and possibilities of both life and death. He could both live forever and eternally as to his interior being; he could die effectually and completely as to his external life and personality.

The Almighty is perfect because in the processes of his mental activity he is enabled to wisely dispose of the entities of his involuntariness. Good and truth could not be known absolutely if there did not exist in the mind at the same time, for contrast of opposites, the consummate entities of evil and fallacy. The perfect Deity, therefore, voluntarily radiates the substances of light and life from before the throne, the light side of his mentality or intellect; but he involuntarily sends out or banishes from behind the throne of his intellect, the substances which correspond to darkness, and which when expressed in the world of mortality, become voluntary evil and fallacy. Therefore, God in his perfection is the Creator of both good and evil, of light

and darkness, and continually perpetuates the forces and forms of life and death.

The central sun is therefore the symbol of perfection, because it is the physical universe in its least form. It lacks nothing that the universe contains; nothing of all the resources of the cosmos is withheld from it. It involves and therefore creates, in order of emplacement, quality, and degree, all that belongs to the physical domain of which it is the center and source. As we said, the world entertains very crude conceptions of perfection. A God that could not involve in himself the elements, possibilities, and principles of death, would not be able to run the universe very long. He would be like a seed withheld from the soil—a changeless, inactive form, motionless like a marble statue, incapable of reproducing himself or perpetuating his kind.

The issues of life in its perfection demand that life should forever consort with death. The elements of light and darkness, the germs of life and death, the principles of good and evil, must therefore be involved in the one form which embraces, includes, and expresses the perfection of divine attributes. The center of the physical cosmos and the great Center of the world of humanity must be analogous in every particular; they correspond in their office and function as related to their respective spheres of activity.

## The Seasons of the Zodiacal Year.

"There seems to be a contrast rather than a correspondence, between the solar and Mazzarothic cycles. In the daily cycle the sun as gradually ascends as he descends or declines. So in its annual cycle, there is a gradual ascension as well as declination. But in the Mazzarothic cycle or Zodiacal year in the human world, while there is a gradual descent from the Golden Age to the Iron Age, there is a sudden transformation from the lowest to the highest. Is this right? How is it?"

There are four seasons in the common year, definite periods measured by the sun's progress in its annual orbit. So in the great Mazzarothic cycle or year, there are four great seasons, each containing three great

Zodiacal months or dispensations. These seasons are ages. The Golden Age is the spring-time of the human world; the succeeding Silver, Brass, and Iron ages representing respectively the summer, fall, and winter—the winter of the world's discontent and darkness.

Now, the correspondence between the cycles in the physical world and those in humanity is complete. Is there not a gradual descent from spring to winter—and then a seemingly sudden transformation in the coming green and freshness of spring? Though spring springs rather suddenly, the approaches to the transformation are gradually; and all the while the sun is gradually making its way toward Aries from the south.

The seasons are the effects in the world; the sun makes gradual ascent and descent to produce them. The inquirer has confused the transformation, the changes in effects, with the progress of the cause itself. No sooner does the Iron Age begin in every cycle, than the Almighty begins the work of the perfection and ascent of his Son. The progress of the anthropotic Luminary is interior to the world of effects. The seasons themselves do not constitute the sun. Though the movement of the sun in its diurnal orbit is regular, and the decline of the day gradual, is not the effect of the rising of the sun comparatively sudden?

#### The Doom of the Russian Dynasty.

(Continued from page 9.)

been erected on unstable foundations, and in whose construction the laws of gravity and levity have been set at naught. The position here is one of gravity, because the arms of the people, which have been supporting the crushing weight of autocratic power, are threatening to cast aside their burden and let fall the image which, like a great Juggernaut, has been immolating their bodies. It is also one of levity, because Saturn in Aquarius marks the point of terminal transmutation, which involves the combustion of old conditions and the conversion of those factors which constitute the ban and curse of mis-government, into forces which will ultimately call into being a system of free institutions.

This fierce aspect between Sun and Saturn seals the doom of the present dynasty. It is punctuated by the fact

that the same aspect is by direction operating in the nativity of the emperor himself, due to the retrogradation of Saturn to the radical place of the Sun. As, then, the destruction of the Russian empire within the next few years is assured, it is a matter of minor importance whether or no the subject of our article lives or dies. As the lord of the sixth house is in evil aspect with the lord of the eighth, and as the lord of the fourth afflicts the lord of the tenth house, who is hyleg, his prospects for continuity of life do not greatly outweigh the possibility of his succession to the throne.

We have not at present the knowledge that will enable us to determine either the name or the position of the star of Imperial Russia; but judging from such astral indications as we have at our disposal, the hour of its setting cannot be far distant. The most instructive feature is that Saturn, the ruling planet of Russia, is the universal plumb-line of integrity and justice, that draws the line of demarkation between just government and oppression. Saturn is either levity that lends the power of flight to the wings of the eagle of liberty, or the ponderous hug of the bear, that presses to its death the object of its embrace; and as such, he is specifically injustice with its co-ordinated retribution, from which ultimately springs equilibrium and the adjustment of grievances.

The emperors of Russia, by virtue of the limitless power that is theirs within the confines of their own domains, have been granted opportunities to labor for the welfare of mankind that fall to the lot of few. Yet their record displays nothing but a long series of heartless barbarities, in which the power conferred on them by a submissive people, has been employed as a means for plundering and debasing instead of elevating, the millions that compose the Russian proletariat. The imperial authority has been employed as the fore-legs of a huge bear, that has for ages been squeezing the life from the people in the hug of its huge embrace. It is therefore not to be wondered at, if at the eleventh hour, when Saturn returns once more to the eleventh division, Aquarius, which denotes the fore-leg—the people, awakening to a knowledge of the strength which numbers confer on them, like the cub that has just attained to fullness of stature, should as a body rendered united by the one desire of freedom from bondage, requite the author of their misfortunes with the same fond embrace that he has extended to them in the past.

Saturn will in the near future pay off many old scores; and Russia, although one of the first countries to feel the effects of his just requitals, is only one of many that will experience the weight of his blows. There exists, for instance, at the present moment, in the United States, an oligarchy, which by virtue of the authority conferred on it by the power of sealed gold, and in spite of the so called free institutions of a pseudo-democracy whose authority it has supplanted, exercises its power in a manner which is no less a menace to the life and liberties of the people, than is the autocratic government of Russia. In the days that are rapidly approaching, when Saturn enters Gemini, the constellation of the United States, he will cause gigantic upheavals and wholesale destruction, both of life and property, beside which the approaching revolution in Russia will sink into insignificance.

#### THE CAMPAIGN OF 1905.

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

"It Will be a Pleasure for Me."

"I have noted with interest the announcement made in a recent issue of THE FLAMING SWORD. I hasten to write you that it will be a pleasure for me to use my best efforts towards spreading the gospel of Koreshanity in this community; so will be pleased to hear from you in regard to the Campaign you have in view. I have tried before this to interest friends and acquaintances in the literature of Koreshanity, but have had little success so far—chiefly through lack of persistency on my part, and perhaps also because I did not apply my efforts in the proper manner. I will be pleased to receive your suggestions and hope to apply them with encouraging results. I ought to be able to get at least ten subscribers to THE FLAMING SWORD. I am well known in this locality."—WM. BRET-SCHNEIDER, Texas.

"I Would Like to do Something This Year."

"I would like to do something this year to help disseminate the truths of Koreshanity in this locality. I have just read your appeal in your issue of January 3; and I write you for information and instructions."—E. BENSON STEELE, Manitoba.

"I Will Canvass my Neighborhood."

"I have not as yet been able to be out; but as soon as practicable, I will canvass my neighborhood, and will send you more subscribers."—ROSE TRAUTMAN, Minn.

## 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.

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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.

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### Books and Periodicals.

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

Review of Reviews.—The March number may be characterized as strictly up-to-date in every way; it is certainly an excellent number. The frontispiece is a portrait of Grand Duke Sergius, of Russia. The principal articles are full of interest—especially “The Doom of Russian Autocracy,” by Dr. E. J. Dillon, who wrote from St. Petersburg, after witnessing the tragic events of January 22. A Civic Awakening at the National Capital; Civil Service under President Roosevelt; and The Post Office—Its Facts and Possibilities, are excellent contributed articles. In the Editorial department, “The progress of the World,” the President's relations with the Senate, the railroad rate legislation, and other matters before Congress are fully discussed, while foreign affairs are treated with the *Review's* customary thoroughness. 25 cents per copy. 13 Astor Place, New York City.

The *Cosmopolitan*.—American Pottery forms the subject of the March number's article in its series of Great Industries in the United States. It shows how clay-working has been revolutionized by machinery during the past quarter of a century. The article is finely illustrated. The *Empire of the Rothschilds*, by David Graham Phillips, is of special interest; also one by Archibald Forbes on the war of 1812-15, interest in which is reviving. The article contains the remarkable statement that towards the end of the year 1814 the Duke of Wellington came very near crossing the Atlantic to take supreme command of the British forces in America. The entire number is excellent and up to the magazine's usual standard. 10 cents per copy. Irvington, N. Y.

Twentieth Century Home.—The March number maintains its place among the really high-class magazines devoted to the home. Each number contains articles of a type which raises it much above the level of the ordinary publication for women, while at the same time not overlooking the importance of helpful suggestions in common domestic life. The art of Window Decoration, by Esther Singleton, well-known authority on furniture and house adornment, forms a highly instructive article in the March number. Numerous other articles of interest and importance appear; also excellent fiction. 10 cents per copy. Irvington, N. Y.

The *Stenographer*.—We have before us a recent number of this excellent publication devoted to the interests of shorthand and typewriting. Its several departments are full of interest to all students and writers in these branches. The shorthand pages are neatly executed, several different systems being represented. If you are a shorthand writer and have not seen this publication, send 10 cents for sample, and you will be pleased. 1413 Filbert street, Philadelphia, Pa.

## THE FLAMING SWORD'S CLUBBING OFFER

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THE WEEKLY NEWS-DIGEST.

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Important Foreign News.

Stirring reports have come concerning the progress of the Russo-Japanese war. It is said that one of the bloodiest battles of the age has been in progress between Shakhe river and Mukden. At present writing the Russians under Kouropatkin are hourly losing ground. 260,000 Japanese are said to have marched right through Kouropatkin's army, cutting off left wing. It appears that the Russians are meeting with overwhelming defeat in the conflict. Kouropatkin's army is surrounded entirely by the Japanese, with the railroad communication cut off south of Mukden. The losses on both sides are reported heavy. The aggregate losses for present battle may be over 100,000 men. The fighting was fierce, the Japanese enduring almost incredible hardships and sacrifices in order to win. According to late reports, Kouropatkin is expected to surrender at an early date. LATER—According to latest reports Mukden is taken by the Japanese, they capturing large stores and taking many prisoners. Kouropatkin's army is "in orderly retreat."

A prominent and leading Russian periodical advocates putting down the rebellion in the interior must be put down at any cost. The peasants have inaugurated a movement against property holders in Central Russia; bands of armed peasants are said to be marching through villages destroying property, and the police are unable to cope with them.

Bubonic plague is said to be sweeping India, and the infection has spread to Burma. Last week as many as 30,000 victims were reported.

Happenings in America.

The President has named his cabinet for the opening administration; the cabinet is substantially the same as that existing previous to March 4—only one or two changes being made.

Detectives are at work on the mystery surrounding the Mrs. Stanford poisoning case.

The supreme court hands down decision in appeal of Wm. J. Bryan from decision of the superior court; it is to the effect that Bryan is not entitled to the bequest of \$50,000 made to him by the late Philo S. Bennett.

Secretary Hay gives satisfactory explanation to Senate, of the San Domingan treaty.

National Congress of Mothers convened at Washington last week.

The Federal Government is preparing to move against the great drug trust. Some startling disclosures are said to be in store.

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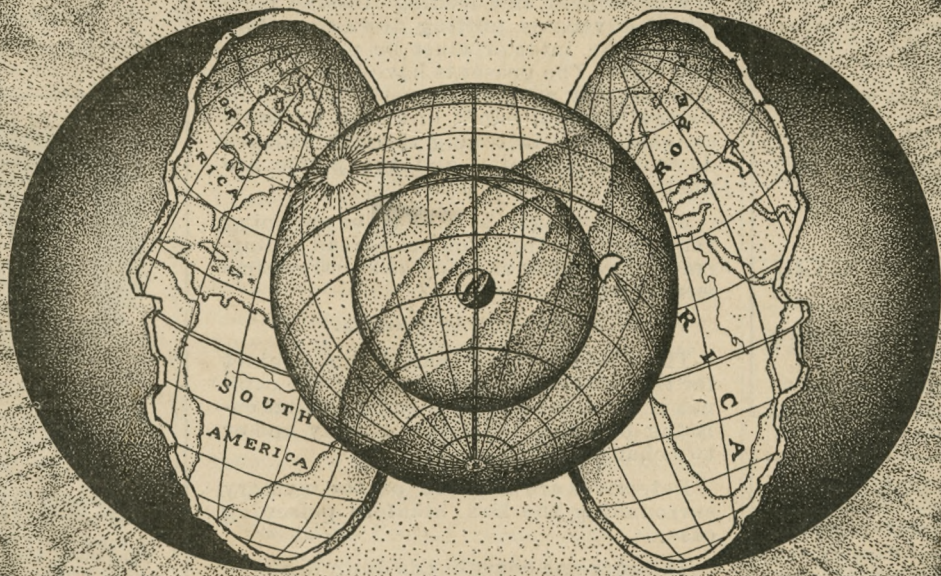
# THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XVIII.

ESTERO, FLA., MARCH 21, 1905.

NUMBER 41.



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