



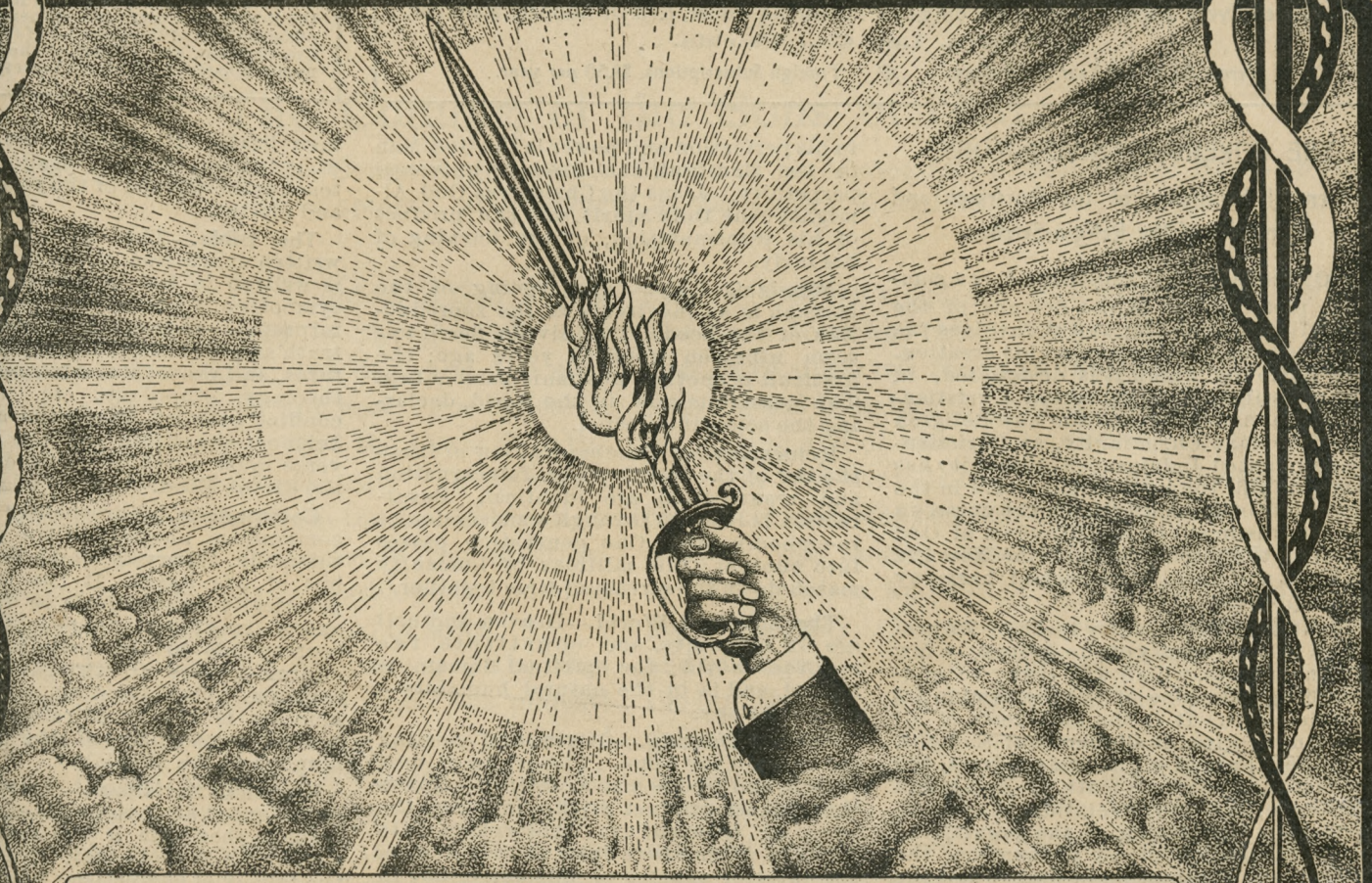
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XVIII.

ESTERO, FLA., APRIL 25, 1905.

NUMBER 46.



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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

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

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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."

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ESTERO, FLA., APRIL 25, 1905. A. K. 65.

Whole No. 603

The Coming of the Sons of God.

The Laws and Processes of the Divine Regeneration Shown to be Analogous to the Laws of Seed-Sowing, Development, and Harvest in the Lower Kingdom.

KORESH.

"AND HE SAID, So is the kingdom of God, as if a man should cast seed in the ground; and should sleep, and rise night and day, and the seed should spring up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." In the above we have a concise declaration from the Lord himself, in parable, of the law and processes of reproduction, which according to the laws of development involve the multiplication of the fruit planted or sown.

Men have been looking for the coming of the "Son of man" from the time the "Son of man" was planted in the race, but have not known the law or process of that coming. In the foregoing, the Lord has shown that the sower sows his seed, sleeps, and rises night and day, but does not know how the seed is to consummate its fruit. The church and world have had no true conception of the coming of "Christ," nor of its chronological order. The coming of the kingdom must certainly include the principles of foreshortening embraced in the statement, "Except those days should be shortened, there should no *flesh* be saved." Hence, one of the foremost considerations is a knowledge of what is signified in the *saving of the flesh*. It certainly cannot mean the saving of mortal flesh, only as the mortal is to be turned to the immortal flesh. This is precisely what it does mean.

In studying the character of the coming of the kingdom of God or of the kingdom of righteousness, we have to consider the character of the seed sown, and the laws and processes of growth as we find them ob-

taining in all the kingdoms with which we are familiar. The Lord Jesus has taken the principles of growth as men have observed them, as illustrative of the processes in the kingdom of growth which he had in contemplation and of which he was giving the true rendering. The seed sown in the church or the humanity to be regenerated, was the Son of God himself. The character of this sowing cannot be understood without something of a knowledge of the principles of the higher Alchemy. A genuine knowledge of the existence and relation of spirit and matter must obtain before the law of the Lord's planting in the race can be comprehended.

The law of alchemy determines the processes by which the Lord's body could be eaten and absorbed into the gestative cell of his reproduction (regeneration). The Lord declared that his body, his flesh and blood, should be eaten. This fact and declaration of the Lord are practically denied by all would-be interpreters of the Bible. The laws of the higher Alchemy are not understood by the world, and for this reason it is not known that the Lord was eaten as to his material life; and for this reason the law of his return has not been known. That the Lord went away with his material body is a fact, and a fact believed by the church universally. That he will come physically has been believed by some, and they are becoming fewer in the church; but the law of that coming has been obscured through the ignorance of the doctors of divinity and the doctors of the law. The Lord left the world through his dematerialization. This means, through the change

of his material form into the essence of that life in what has been denominated the Holy Spirit. I make this declaration authoritatively, from the Lord himself; and what I declare concerning the transmutation of the flesh of the Christ to the Spirit of the same Christ, will be verified through the fulfilment of the predictions I hereby make under the command of the Lord God, who speaks the things which I hereby utter.

The Lord attained perfection, and was absorbed. He could not have been absorbed without that alchemical process by which his material body was consumed by the fire which he said he came to send, and which he declared was already kindled. When the fire was sufficiently kindled it burned his body, consuming it, and reducing his visible and tangible form to the spirit or essence of that form whence he was eaten or absorbed, into the church through the channels of his Apostleship which received him out of external sight. It was the personality of the Lord which was planted in the race, the church. It was the material form that fell into the earth of regeneration.

Observe the seed when it falls into the ground. It has the potency in it of what it is capable of unfolding in the evolution of its growth. The seed first dissolves and becomes the spirit of the seed. In that dissolution it dissolves also, the substance with which it will multiply its life. It takes from the richness of the soil in which it is planted, and mixes this debris, this filth, this richness, and interblends it with the spirit of the seed; and with this admixture of the good seed with the filthy soil, it proceeds to multiply its kind. And so, saith the Lord, shall be the coming of the kingdom of God. But who hath believed this our report? Who *will* believe it? As many as received the Holy Spirit ("ghost") nineteen hundred years ago. None but such can receive the doctrine now, for the reason that no others had the Christ planted in them for the purpose of reproduction.

The coming of the kingdom of God will be the coming of the Son of man. This coming is the manifestation of the Sons of God. If we know the character of the one Son planted, we may know definitely of the character of his offspring, for the fruition will be the multiplication of the life planted, and that life was the personality of the Lord God. God was planted; the Sons of God will be the fruition.

I, the true Prophet of the Lord God, do definitely declare the character of the coming of the kingdom, the coming of the Son of man, which is the coming of the kingdom of the Gods. The Sons of God when they are manifest will be like the Son of God, the seed planted. The Lord Christ was the germinal beginning of the Tree of Life; the Sons of God will constitute the fruit of that Tree. As the germ planted was a material man, so the fruit of that Tree will be the Arch-natural, material men. It was the full grown man that was

planted; it will be the full grown men that will mature as the consummation of that fruition.

In this paper, I have employed the first personal pronoun as a matter of emphasis, because the urgency of this truth demands a positiveness in the declaration which the editorial "we" does not contain nor convey. The time is at hand for the manifestation of the Sons of God. They will come down from heaven, but not from the physical heavens; they will come from the invisible and spiritual. But that coming will be through the materialization of the spiritual heavens to the material Sons of God, who will comprise the earth in which God will dwell. This dwelling will be in his Sons. God will reign in the earth; that earth will be the material offspring of the Almighty, offspring of the universe. Universology is the science of that manifestation.

It would not be scientific nor wise to declare at this time, the hour of the full fruition of the Sonship. There will be a nucleus where the fire begins which shall consume the wicked and transform the corruptible to the condition of incorruptibility, and the mortal to immortality. Where the Prophet determines the place, there the Almighty will fulfil his purpose in reinstalling the conflagration which will burn up the world and bring forth the perfected Kingdom.



THE PRE-EMINENT'S IMPERIAL EDICT.

Victoria Gratia's Message to Her People, Delivered at the Celebration of the Spring Festival.

TO MY PEOPLE AT ESTERO AND THROUGHOUT THE WORLD: GREETING:—We have reached another semi-annual period in the progress of our work; and while we take a retrospective view of the few past months, it may be well to glance over the longer period of the two years from the time our little body took its pilgrimage from Chicago to this land of sunshine and promise.

You know that for many years the Master Mind of our great purpose and undertaking had turned his attention to Florida, as the place of his choice for the location of the building of the permanent center for the Imperial Reign which should ultimately determine the government of men. We well remember the days of activity after the sudden announcement that the time had come when our people were to leave the scenes of their many years of social enterprise. It looked to us as a great undertaking, in view of the fact that there had been no preparation for sheltering our various plants of industrial use, to say nothing of the housing of the one hundred and more people to be transported to this, another clime. The plans were matured and laid; the day was set for our departure; the hour of the afternoon in which a train of thirteen car loads of furniture, machinery, printing-plant, and people ready to take the train, had arrived; and it will be remembered

that fifteen minutes before the hour, the last piece of machinery was put into the car and its door locked.

The precision of that move was absolute because the plans were laid, orders announced and executed with fidelity. We landed with no place to house our machinery and furniture; with no mill built or placed with which to saw material; with our lumber rearing its lofty trunks skyward as nature had formed it for human appropriation. We had to establish our saw-mill, fell the trees, transport them to the mill, which our activity had accomplished in reducing to working order. We had to make our lumber with which to build our houses. The eye itself may define the story of our labor, devotion, and of our faith.

We must not forget that with our own hands, with but little outside enterprise, we have accomplished the results which may be only partially observed from a casual glance. This is but the beginning of the accomplishment of the purposes of the Director of our enterprises. For many years his prescient eye had seen, and his prophetic declaration had pointed to this land as the nucleus of the new civilization. He had declared to us the final structural completion of a great inter-oceanic canal across the Isthmus which was destined to render the Florida peninsula the central point for the radiation not only of commercial enterprise, but the nucleus of the highest culture in the arts and sciences for future generations.

You, my people, were crowded into uncomfortable spaces, and without complaint endured the hardships and privations incident to pioneer and frontier existence, anticipating with enthusiasm the time when the wilderness should assume the designs and proportions of the shapely City; and the wilds of nature through the application and development of art, the proprieties of civilization. Though, perhaps, on a somewhat meagre scale we have made the wilderness blossom as the rose, we are laying the foundations of a divine harmony wherein the Architect of magnificence in all of the domains of the useful and of the beautiful shall stand in equitable and familiar relations to the artisan who shall execute the plans which, matured as the Arch-natural demonstration, shall constitute the central attraction of the world.

Were I to dwell upon the achievements of the past six months of our enterprise and devotion, it would be to make conspicuous the heroism with which you have met your daily sacrifices and endured the privations of the hour; sacrifices which constitute the handmaid of progress to the triumphs of prosperity. You know that we have chosen for our University motto, "*Vincit, qui se vincit*," which means, "He conquers who overcomes himself." No man can become truly great and direct the destinies of the world who cannot heroically meet the vicissitudes of adversity with the smile of super-

conscious fortitude, knowing that to meet adversity and gracefully accept its discipline, is to round out one's character with the experiences essential to the amplitude of moral power, obligation, and renown.

Nineteen hundred years ago one Man without the claims of the scholasticism of the institutions of learning, chose for his Disciples twelve men from the common walks of life, to represent the principles which he declared to be the foundation stones of that superstructure which should ultimately constitute the Temple of the Almighty God, and which did inaugurate the mightiest empire of civilization which history definitely records, the supremacy of Imperial Rome, which, sitting upon her seven hills has ruled the modern world. The potential energy of that Christ whose dictum has shaped the destinies of empires, kingdoms, and republics, for the weal and woe of hundreds of millions of people, is but the foreshadowing of the mighty possibilities of determinate purpose when the will is directed by the forces of that intellectual prescience which distinguishes the characteristic Figure of predetermined heroism.

The throes of a mighty despotism, the struggles of a degenerated imperial Christianity, in its effort to avert by antagonism, the forces of dissolution, with many concomitant signs and indications, point definitely and unmistakably to the culmination of the age. Need we reiterate the oft-repeated declaration that the competitive system has sounded its own death-knell, and that the system of peace in earth and good will to men is about to be substituted; and for the reason that the spirit of the Lord Christ, planted and dying in the race, is upon the verge of its *renaissance*, its resurrection from the dead?

Were you to see the physiognomy of that Christ who inaugurated the epoch of our Christian civilization, you would behold the unmistakable marks of a force of character indicative of the possibilities of achievement which go to make the history of this most eventful period of the postliminious dispensation; for it is due to the magnanimity of that great Character, Imperial Son of universal amplitude, the Son of God who made the universe, that we today stand out distinguished from all other claimants to the inheritance of the throne of the Almighty, and are enabled to logically asseverate our title. No less forceful must be that character, no less distinguished in facial expression, can be the man whom God appoints to stem the tide of modern prostitution and iniquity which defines and distinguishes the times upon which we have fallen. The age demands a mighty Man of valor, with undaunted heroism, one in whom the Son of God enthroned by the resurrecting power of the Archangel Gabriel, reinforced by his lieutenant, Michael, stands with authority to command the world.

Did the Christ of nineteen hundred years ago with twelve chosen Apostles, determine and define a chronological epoch and begin a new world? So today there has arisen a power as mighty as that which founded Christian Rome, Imperial city and kingdom, which from her throne of ornate grandeur has dictated to the inhabitants of the world that degree of civilization which renders the age distinguished.

Would we be emplaced upon the throne of our inheritance and enter upon the activities of the Royal Family of the Sons of God, find fulfilled in us the promises of our inheritance and become Priests and Kings unto God, let us know what are the commandments of Eternal Law which will enable us to overcome the ravages of sin and disease, to eliminate the forces of corruptibility, and render immortal that which so far in the history of world has only been corruptible and mortal.

Let us verify our claims to Royalty through the distinguishing characteristics of love to God and the performance of righteous uses to the neighbor, thus fulfilling the Royal Law of Love, and through that love dominate the world.

New Century Studies and Reviews

Lucie Page Borden

ESTERO'S SPRING FESTIVITIES.

The Celebration in Honor of the Pre-Eminent's Natal Day, and New Impulse Given to Our Work.

THE BIRTHDAY FESTIVAL held in honor of the Pre-Eminent of the Koreshan Unity, was one of those bright epochs in the history of the Society, which leave their imprint upon the memory as a happy experience. The quiet manner in which the day was celebrated was enlivened by the guests who came from Fort Myers at the invitation of the Unity to visit the new Colony and ascertain for themselves what steps of progress it has made.

In the afternoon there was a series of exercises devised for the enjoyment of the members, as well as for their upliftment in the line of greater usefulness. The Pre-Eminent read the semi-annual Edict, by which her people are comforted and sustained, as well as exhorted to pursue still further the path of effort. This was received with the deepest interest and affection, and at its close there were many eyes suffused with tears at the tender manner in which the Pre-Eminent referred to the past months of concerted action in the new city.

The music rendered was of a high character, and showed not only taste and skill, but appreciation of the best classical composers. The interest felt in the Pre-Eminent's Edict was the result of her own care and

thoughtfulness for the upbuilding of the community in those things which elevate the mind into the altitude of greater love and nobler purpose. She is enshrined in the hearts of her people as never before, and they will render her praise and love for the example of devotion to the cause of righteousness. The Pre-Eminent's Edict is given in full in this number of THE FLAMING SWORD.

The reading of the Edict was followed by an oration from KORESH, emphasizing the necessity for aggressive warfare upon the errors and fallacies of the age. It was an inspiration to all and was heard with the greatest enthusiasm. The people who came down from the North over a year ago to make the desert blossom and to extend the Koreshan principles in a new country, were encouraged by the advice of KORESH, and they felt a renewed sense of gratitude to their noble Leader for the conquests made in tilling the soil and in advancing the cause they love in its representative aspects. A full meed of praise was given to all who had helped to furnish the program. The exercises of the day were under the direction of the Rev. Eleanore M. Castle, whose artistic and critical ability as well as taste and executive judgment, were conspicuously seen in all its features.

The guests from Fort Myers arrived in time to inspect the park at Estero, which seemed to astonish them by its extent and beauty. Despite the recent freeze and the scarcity of water, sufficient has been done in the way of landscape gardening to show some charming effects. The grounds have been laid out in the most beautiful manner under the direction of KORESH. (The Egyptian Landing with its stately palms, has been commended by a competent artist whose eyes have seen the Nile.

The eyes of the visitors were gladdened by the sight of a handsome pavilion erected for the purpose of serving as an art centre in the Unity. The paintings of a celebrated artist, Mr. Douglas Arthur Teed, the son of the Founder of Koreshan Science, are soon to be exhibited herein and will be a source of pleasure to connoisseurs. Florida is attracting a host of tourists from the northern cities every winter, and there is no doubt that Mr. Teed's pictures will be greatly sought by experienced judges. His work is of the highest order of excellence. He is known as an accomplished artist whose seven years of life in Rome, the acknowledged mistress of art in the old world, have been supplemented by travel in every part of the globe. Mr. Teed purposes to paint Florida in all its aspects, and his work will contribute toward the advancement of art in America.

One of the surprises of the day was the presentation of a beautiful landscape, showing features of Estero Park,—the gift of Mr. Teed to VICTORIA GRATIA.

The evening entertainment consisted of a varied program, enhanced by the brilliant effect of the costumes worn by all the members. The Pre-Eminent was the central figure in the scene glowing with color. The guests assembled after the collation to listen to the Koreshan Orchestra, now under the direction of Mr. Harrison B. Boomer who is to be congratulated on his

musical ability as cornetist and conductor. The musicians were ably seconded by other artists. Mrs. Maud M. Redding, of Boston, gave a fine contralto solo. The picturesque effect of the costumes was the subject of much enthusiasm on the part of the guests who had ridden many miles to participate in the birthday fete, and were kind enough to express their pleasure and satisfaction in the entertainment. They were so unstinted in their praises that the members of the Unity may be pardoned if they feel a justifiable pride in the success of the April Festival. Among the guests present were Mr. and Mrs. Arthur Teed, of Binghamton, N. Y.

At the close of the program, which all agreed had been happily planned and executed, the culminating event of the evening took place in a reception tendered the guests by VICTORIA GRATIA, the Pre-Eminent of the Koreshan Unity and Head of all its Orders, secular and ecclesiastical. The Founder of Koreshan Science received with her, and both accepted the congratulations of their guests upon the surprising progress made by the Community during the past year of united effort in the South. The broad avenues already laid out, the extensive grounds, the well furnished printing-office equipped with the latest machinery, the decorated Art Hall, all showed that the material prosperity of the Unity has increased with its removal to its Southern home.

The day closed in pleasure and will long be a delightful memory.

The Revelation of God in Nature.

"THE INVISIBLE THINGS of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." The words of the Apostle begin to be understood in the light of a revelation of Nature which defines the character of the physical earth. The beautiful conception which shows how the universal frame is constructed betrays the Creator's mind. He stands revealed in every line and feature of those mossy crags, those overhanging cliffs, those stars and suns celestial.

The mechanism of a watch does not more surely speak of mental ability than the intricate diversities of the landscape. The love which has set atoms and molecules in motion did not exist in inert matter. It began in the heart of the Creator whose watchful eyes presided over all the parts of the great domain where science is free to delve. The eternal power and Godhead stand forth in every lineament of Nature's face when she is seen instinct with life, not as a hoary old beldame ready for extinction. The physical universe is not in its decrepitude waiting for the sun to withdraw his beams. It is in process of creation constantly, and the forces of decay are balanced by those of life.

The face of the Creator has been veiled from sight because the principles of his creative power are not understood. The strangest views of God's love and life have put the human earth to sleep, as the cold blasts of winter sweep over the frosted plains, and lo!

Nature rests and dreams. The sap no longer circulates in the bare limbs of the trees. The buds do not swell nor plants lift their tiny heads out of the ground. The love which begins in the heart of God is expressed in the warmth of the sun's rays which fulminate to the uttermost bounds of the earth; his wisdom in the manifold wonders of the Cellular Globe.

The renewal of spring means that the whole face of Nature becomes green in token of the intimate relationship between the physical world and the human. The same phenomenon is observed in humanity when the showers of divine truth have watered the ground and the new life begins to spring up in its verdure.

Memory's Images.

PROF. U. G. MORROW.

1. MY MIND'S a mansion full of rooms—
Spacious parlors, halls, and secret chambers.
These rooms are for my use; in them
I store my treasures—memory's images,
And meeting my friends, I bid them enter.
2. My welcome they feel when I entertain.
My halls of art are full of masterpieces
Executed by hands down the ages—
Scenes of seas on which I've gazed, enraptured
By the shifting colors of sky and cloud,
The sandy shore and shimmering water.
3. Strains of sweetest harmonies are heard
When I listen within, though silent all
Without the walls of my mansion.
My ears are closed, but through my eyes
Shine the light of the sun
And the countenances of those I love.
4. Richer furnished than queen's boudoir
Are my parlors; for in them—
In the warm corners, secluded spots,
I place my friends—memory's images.
Here I welcome them, here I cheer them,
And ever present they abide with me.
5. Their words are pearls I string
On threads of gold; I run them one by one
Through fingers oft, counting each
As I view the scenes anew
Where they wrote or spoke to gladden me.
6. Their names are registered with ink indelible
Upon fair pages of living volumes,
Where are treasured stories writ;
Each name signed to golden record
Of looks and words of appreciation
Of the golden links of friendship's chains.
7. Closer in my mind than without,
May I meet them and greet them.
In my heart of hearts they throb as mine,
And I in theirs—memory's images fair,
Living pictures, jewels bright,
Reflecting the colors of life's rainbow.

Department of Astro-Biology

Rabon Adonoseperi

THE VOICE OF THE ORBS OF THE SKY.

Astrological Reading Before the Pre-Eminent's Court, Evening Entertainment, April Tenth.

CHRONOS, GOD OF TIME, doth knell his clock for such as know not God nor fear his name. The toll which sounds the knell, in the great piece of time which marks the cycles in their courses, is stroke of joy to those who live in God, and seek to do his will. Another hour defines its close upon the dial. The Sun, effulgent orb riding in his circuit, on this the Tenth, the day we celebrate, in the zenith meets his counterpart, dear Luna to embrace; and they as one together in brief moment ride the sky.

Auspicious hour is this; a sign to us who read the stars of God's emplacement, of deep significance; for he fixed the Sun, the greater light to rule the day; the Moon, the lesser one to rule the night; the Stars emplaced He to light the earth of men. For signs, for seasons, days and years, he set them there, and in the firmament of heaven to guide man to his goal. If we be wise in the lustre of that bright and morning Star which gave his light undimmed for us, David's Root and Offspring, all signs may be defined and as well illumined.

Eventful hour is this. So speaketh Luna and her complement. And answering them, the stars in orbits fixed, their hours marked upon the dial's face, and planets, too, in their careers, denote the affairs of men.

The wisdom of the Orient in her great Seers, conscious of creative unity, in one bright stellar point, saw indexed the birth of God. Its meridian led them to the sanctuary of his Nativity, and in the infant Deity responsive to the voice of Nature's star reëchoed in the breath of God, was voiced the Word of God to man. Shall Occident the less responsive be, and fail? Or does that Star, setting, rise again, and in the new West a newer East emblazoned *rapproche* the herald of the Sons of God?

Let there foundations be to the Temple of the Living Fire. Let not the ire of those who hate, abuse or desecrate its sanctity. Lay the foundation stones, emplace them deep and firm, and voicing forth its superstructure, say: "Be reared on high foundations laid in earth; in sky thy domes and minarets appear for God; and He shall dwell therein."

The Sun, Moon, Planets, and Stars, at this signal juncture verify the acclamation: "The hour is here, the throne of Empire reëstablished, the Sons of God appear; and She, the New Jerusalem, the Lord our Righteousness, shall reign!"

There can be no conflict between a true religion and a righteous government.

General Contributions

TRANSMUTATION AND POLARIZATION.

Two Great Fundamental Laws of Being and Existence Revealed and Applied in the Koreshan System.

DR. C. A. GRAVES.

INVOLVED in the Koreshan System is the revelation of groups of laws, fundamental in their character. The world has for thousands of years been unacquainted with these laws. The absence of a knowledge of them is the cause of man's ignorance of his own nature, of the nature and character of God, and of their mutual relations; and man's ignorance is responsible for the discord and chaos characterizing all modern institutions.

It is impossible to adjust human relations wisely and well without applying the principles of these laws to the business of life. We desire to illustrate these laws in some such simple way as to give the student a working comprehension of them, in order that the student may begin for himself to apply them to an explanation of phenomena, both in the realm of physics and the domain of human life. But first, we wish to direct the mind to a primary and fundamental concept, without which the effort to understand the principles of being and existence may be without avail. It is this: All things are related. There is nothing that stands separate and apart, or unrelated to every other thing. There is nothing that does not belong to some one of the general kingdoms of existence; and each of these kingdoms is an essential part of the whole. Associated with this concept must be its correlate idea—that interior to each and every material thing is its own essential spirit. Spirit and matter are eternal coördinates.

QUESTION.—What is fundamental law? ANSWER.—Fundamental law is foundational law, basic law. It is law or principle upon which subsidiary law rests. Statutory law is or should be founded upon constitutional law. The Constitution of the United States of America is fundamental in its relation to our statutes. The Declaration of Independence and Bill of Rights are fundamental in relation to our Constitution. English statutory law is based upon English common law, which in turn is based upon the Mosaic law in the Bible; and the Bible is based upon principles eternal in the universe.

QUES.—Should subsidiary or statutory law be in agreement with fundamental law? ANS.—Most assuredly. Fundamental law in the absolute is nothing more than the expression of the foundation principles operative in the universe, whereby its integrity and perpetuity are provided for. These laws are not made; they exist *per se*, and of necessity. They are eternal and unchangeable. If statutory law is not in harmony with fundamental law thus defined, absurdity and stultification result; conflicting opinions, different renderings, and general legal chaos obtain. It is these funda-

mental principles that KORESH has brought to light, two of which we hope to illustrate in this article.

QUES.—Is this necessary agreement observed in the present system of jurisprudence in the United States? ANS.—It is supposed to obtain; but this is a legal fiction—in reality it does not. On the contrary the principle is constantly violated.

QUES.—This seems a strange paradox. How can our statesmen have so stultified themselves as to violate this principle? ANS.—The fact remains that they have so stultified themselves. The reason for it is not difficult to find; but it is foreign to the specific purpose of this article.

QUES.—Before leaving this question, will you give an instance or two of such violation? ANS.—The Constitution of the United States provides that “no man shall ever be imprisoned for debt.” Also, that “every man shall be protected in his life, liberty, and the pursuit of happiness.” Every city in the United States is continually imprisoning its citizens for debt (fines assessed in its municipal courts). The states are doing the same thing in sentences issued from the courts of the justices of the peace. The statutes of every state show instances of unconstitutional restrictions upon the rights of individual citizens.

QUES.—Why is such a state of things tolerated? ANS.—The principle reason is that an unenlightened public opinion indorses it; and public opinion is a great force behind many laws of the nation.

QUES.—But to return to the main question: How does it happen that all these all-important, fundamental, natural laws have been so long undiscovered? ANS.—Because humanity has been unequal to the task of reading them out of the Book of Nature. If there is one thing more obvious than another, it is that all things are in the grip of inexorable, undeviating law. Men have tried to interpret these laws—in some cases partially successful, but never fully, more often remaining in total ignorance of them, or so misinterpreting them as to arrive at fallacious conclusions. The world at large is not in possession of the whole truth upon any one subject; hence, it is today in fallacy; that is, what they believe to be true and are teaching, is fallacious.

QUES.—Do you mean to say that what is being taught to the students in our schools, colleges, and universities is not true? This were a fearful indictment, if so. ANS.—We do mean to say that what is taught there is so out of harmony with the fundamental laws that govern the universe, as to constitute a system of fallacy. And further, that the man or woman who has come to a knowledge of some of these fundamental laws, and has begun to make a conscious application of them in explanation of the phenomena of Nature and life, is a more enlightened person and wiser, even if counted illiterate, than those in possession of all the so called learning of the schools. The schools give some technical information, but no revelations of fundamental laws or truths. The scholastic has the conventional learning of the day, which is so fallacious as to be in many cases, a positive detriment.

The unlettered, knowing a few fundamental principles, is on the high road to real knowledge and wisdom. Such knowledge must be antecedent to the highest culture. This is obvious, since fallacy must be eliminated before truth can be applied. Our so called cultured classes, being filled with fallacy, will be the last to perceive the truth.

QUES.—Kindly be more specific, and state some subjects upon which the teachings in our institutions of learning are fallacious. ANS.—We may instance chemistry. No chemical formula of the text-books can be wholly true, for no account is taken of the spiritual element that enters into every chemical change; which element is as important and has as positive a bearing and effect upon the chemical combination, as any of its material elements. The quality that the spirit elements possess, for good or ill, as the case may be, are not destroyed by transmutation.

QUES.—Please state another specific instance. ANS.—Modern geology, while covering many facts, is in theory false; and considered as a science, is fallacious. The same may be said of astronomy. A belief in the absurdities of modern astronomy entertained in the mind, makes a knowledge of the universe impossible; and no progress can be made in true knowledge of Nature nor of human existence and life, until that most fallacious of all so called sciences, is eradicated from the mind. Modern astronomy is founded upon two primary concepts—namely, the convexity of the earth's surface, and that light travels in straight lines—both of which are untrue; hence its subsequent conclusions are false. Modern astronomy has to do with many facts of observation; but the system itself is but an absurd interpretation of the facts.

(Continued in next issue.)

Koreshans Believe in the Doctrine of Evolution.

FROM THE WRITINGS OF KORESH.

WE thoroughly believe in the doctrine of evolution, but not as given to the world by so called evolutionists. There can be no evolution without its coördinate involution. Let it be taken for granted that the principle of involution be true; is there any proof that another kingdom may not succeed the present kingdom called man? We maintain there is not. If the kingdoms of Nature as they now obtain are the result of the law of evolution, may we not reasonably suppose that the continued operation of the law will bring into being another, higher, and better race of beings? The Bible furnishes historic and prophetic testimony to the truth of evolution, and better evidence than the so called scientific world has so far, ever presented. It has given prophetic and historic testimony in the facts concerning the conception of the Lord and his character as the archetype of a new genus. He was the Son of God, the involved product of the human race. He demonstrated the law of a higher kind of life than that which obtains with the world at large, a life in which immortality was unmistakably manifest. The life obtaining with the Lord was the acme of creative power in the perfection of man. Humanity brought forth the Son of God as the first product of the new genus. From this first-fruit there must come a multiplication of the same kind. These Men, begotten by and born of this Son, who becomes the Father, will constitute the higher order to succeed and rule over the race that now inhabits the earth.



In The Editorial Perspective.

THE EDITOR.



THE EXALTATION OF GOVERNMENT will be in the restoration of the Royalty of the Gods manifest in earth. The Koreshan Court scene at the Spring Festival was but an expression of the new faith and hope of the higher realization in the relations of human society. The coming of the Almighty in glory and power must be in and through the ostentation of divine Royalty; for he has promised to come as the King of kings and Lord of lords. He is the Majesty of the heavens; and the servants who are to perform his functions of church and state are to be Priests and Kings of the new order. The burden of the testimony of the Bible is to the effect that the kingdom or the empire, not the republic or the democracy, is the form of the divine government; and all Nature corroborates Inspiration in the most unmistakable terms, that the principles of the empire are operative in the universal order of the cosmos. The symbol of the greatest King is the majestic orb of the sky; the symbol of the greatest Empress is the moon, radiating her silvery beams. Indeed, the universe itself is a great empire, having a governing center and receptive circumference, the two poles being reciprocally related on the basis of mutual recognition and interchange of substance. Nature ever shows forth the principles and laws of the empire; and the physical world must constitute the great scientific and infallible pattern for the construction of the righteous order of human control. The Bible is a corresponding expression of the divine order; and art and language both must and do also harmonize with Nature and Inspiration in their revelations of the imperial character of the divine Being. Art, when it speaks with force, speaks the truth; it must faithfully portray the higher ideals of life and mind. The progress of art always attends the march of civilization and reflects the light of the ages in its forms of beauty. Have not the masters in art paid their tributes to royalty? Have not the court splendors constituted subjects for display by the artist's genius and actor's skill? All true forms of expression involve a center, pivot, or climax, to which all lines, colors, shades, and forms surrounding pay tribute. Has real art ever spoken with emphasis for modern democracy? Has it portrayed the principles of the republic? Has it expressed the doctrine of human equality? It has not. There has never been nor can there ever be, a masterpiece to speak against the forms and principles of righteous Imperialism. The greatest masters of this age have chosen for their subjects the forms of royalty and religion. It has ever been so and will ever be, because the royalty of the true religion and the religion of the true royalty are the source of the refining influences of the civilizations of the ages. Likewise, literature pays tribute to the majesty of the heroes of history. There is no democracy in art, and there is none in literature. Democracy on the stage would be without interest and without meaning. Shakespeare was the royal dramatist. He chose his heroes from the royal families, and his tragedies from history. There never has been nor will there ever be a Shakespeare of democracy, for the reason

that it does not comport with the essentials of artistic expression and refinement. Democracy is the dominance of the unrefined masses. True imperialism is the dominance of the splendor of refinement, the might of centralized influence, the power and glory of the Sun. Language as truly and forcefully expresses universal principles as does life itself. Remove all thought of royalty from language, and thousands of words dependent upon primary roots and germs originating in royalty, would be rendered useless and the highest powers of expression lost. The purity of language declares for imperialism, the principles of the empire. The Goddess of Liberty is exalted in both France and America. Artists have endeavored to portray the principles of democracy; their expression is admirable, because through their work, art has spoken the truth as opposed to their conception. "Liberty Enlightening the World" stands in majesty in New York Harbor—a veritable expression of the sovereignty of the representative Woman, the Imperial Head of the new order. The genuine Goddess of Liberty, in living and tangible form, is destined to fulfil the prophecy of the form of the statue; for the coming of the divine Kingdom is inevitable; and in its coming the highest Royalty will be restored and the exaltation of human government realized.

It is said that we are living in an enlightened period of the world's history; but the light is not productive of ideal results. There must be something wrong with the quality of the light. There are schools in abundance, but very little genuine education. Young men and women are turned out of the schools, not as plants that have grown under the fostering care of the college, but as conventional shapes pressed in the mould. The modern method of stuffing the mind coordinates the use made of what is learned. A recent writer has said that the disease of haste "is laying waste so much that might be educative, cultural, and beautiful;" and she uniquely discloses the fact that even the essentials of good language and good manners are disregarded by school men as well as business men: "Many business men show in their correspondence, in their announcements, and in their catalogues, a disregard of correct language and a frequent discourtesy, that are attracting marked attention. Their carelessness is beginning to be a crime. Their posters and notices occupy every bit of space that a thrifty advertiser can secure for them, and their circulars crowd the mails. The public has before its eyes at all hours of the day and night, a choice selection of false and picturesque syntax. A teacher of every-day English could take his class for a street-car ride, or a promenade down a frequented business street, and use the signs encountered as text sufficient for a thorough review of our virile language." There must indeed be something lacking in modern life. The lack is striking; the lack is of the life and love of higher ideals. A prominent teacher has said: "An art school is an asylum for the blind;" and another: "People are blind to the ideal in art, and the faculty

of appreciation must be cultivated." It is not enough to be educated as machines to make dollars. Modern schools are turning out tools for the corporations. Business colleges are places where hundreds of thousands are taught how to help the trust magnates make more money. Under the circumstances, it is not surprising that it is frequently asked, "Is life worth living?" In view of the prevailing conditions throughout the civilized world, it is pertinent to ask, "Does a true picture of modern society reflect the character of advanced civilization, the genuine light of truth?" It does not, for the reason that all that passes current as light, is but the effete thought of the past, the vitiated and perverted truth that was. "Ye shall know them by their fruits." The tree of modern learning is bearing the fruit of modern life, with all its obvious corruptions. The higher ideals and forces of attainment and realization must spring from a higher source than that comprised of the leaders of modern thought.

The beginning of the twentieth century is a period of time characterized by strange and startling statements. Many of the statements are strange and startling because they were made over a third of a century ago, and now just repeated, with some slight alterations, by men who claim to be engaged in the work of discovery. How peculiar it is that the X-ray discovered by Professor Röntgen ten years ago, found place in the Koreshan Cosmogony at the time of its founding in 1870! How strange that the truth concerning radium should have been known long before Madame Curie found it in pitchblende! How remarkable that many years ago, the Founder of Koreshanity announced the possibility of producing gold in such quantities as to make it as cheap and plentiful as iron, and thus destroy the power of gold, its value as a monetary standard—and that now Sir William Ramsay should make a similar declaration. The editor of the *Wall Street Journal*, under the heading of "The Golden Flood," declares that "the public indifference with which the recent report of the United States Consul Mahin, at Nottingham, England, has been received, is amazing. It affords another proof that the most momentous events in the world are those which the generation which produces them, takes the least account." That is why the discoveries of Koreshanity have been so wantonly ignored. The incidence referred to by the above writer is the discovery of a process of extracting gold from sea-water—and the discovery is made and announced by Sir William Ramsay himself. It is estimated that there is over \$2,500,000,000,000 worth of gold in the oceans of the world, and the people may soon be wild to get at this the greatest modern Klondike—and when they get what they want, it will be comparatively worthless! We quote as follows: "It must be plain to everybody that the production of so much gold will be to make it as cheap as dirt. The demand for it in the industrial arts will decline. Who will want gold as an ornament when it will be of less value than pig-iron? All investments made therefore, upon the basis of gold, will be worthless. Millions will be involved in ruin." Truly, the inflation of the golden calf would be the cause of its death! But the auriferous substance itself will doubtless be of great utility and value to the Koreshans. Men in the

past have laughed at the idea that the Almighty could procure enough gold to pave the streets of the New Jerusalem. But such a thing may be made the subject of actual demonstration on the peninsula of Florida.

A well known scientific journal recently contained the following paragraph: "If a man were in a hole in the center of the earth, he would not know which direction was up or down; there would be no such thing as direction. This would be the case without reference to the size of the hole, even if it were thousands of miles across. If the earth were hollow, a body anywhere in the hole would be equally attracted in all directions, and would lose the sensation of weight or gravitation. All directions would be the same to him." We thought we had the earth all nicely hollowed out for the foundation of a new science—and now appears this paragraph to upset it all! But we console ourselves with the thought that if the earth were not hollow, the writer of the above could have no opportunity to test the matter, and hence in reality, could not know just how a man would feel inside; so his conclusion cannot be depended upon. On the other hand, if the earth be really hollow, it follows that his conclusion must be absolutely wrong, because bodies do actually have weight, every ponderable thing tending in the downward direction. But even from the basis of the Newtonian theory of gravitation, a body not in the center of a hollow sphere would not be equally attracted on all sides, because the attraction is supposed to be in proportion to the mass, and inversely as to the square of the distance. A ball is placed within eight feet of one side of a hollow sphere 8,000 miles in diameter. Does any one conclude that the side of the earth 8,000 miles away, could possibly pull as much as the side only eight feet distant, if the force of gravitation diminishes in proportion to the square of the distance? The fact is, modern physicists are all wrong concerning the character of gravity. It is amazing that a mind more or less familiar with the phenomena of matter, and the manifestation of the forces of motion and inertia, should conclude that a body placed in the open space of a hollow globe 8,000 miles in diameter, would or could remain suspended in perfect poise in the atmosphere. Surely here is gravity of conclusion with a vengeance!

Race suicide does not consist in the refusal of a number of people to enter the bonds of matrimony; but in the employment of all the factors of sensual self-destruction. It is possible for a race to destroy itself through strenuous efforts to greatly multiply its numbers. The time comes in the history of the world when the suicide of the race can only be prevented through wholesome restraint of the propagative instinct.

Koreshanity advocates the principles of race culture, which demands the perpetuity of the Tree of Life. The wise farmer finds it necessary to destroy the *weeds* in his field. The field of humanity is already over-run with weeds. The modern conception of race-improvement is merely that of cultivation of such growths.

The Open Court of Inquiry.

THE EDITOR.

THE ESTERO CELEBRATION.

Significant Features of the Day in Relation to the Koreshan Movement.

THE FESTAL DAYS of the Koreshan System have a significance far higher and deeper than may be seen from a superficial point of view. The days are set apart not merely to semi-annually note the anniversaries of the two great Natal Days which astrologically indicate the Aries-Libra axis of the anthropostic Zodiac; but as times of special impulses to the Koreshan heart and mind, which impulses are destined to mightily impress the world in years to come. They are days of special manifestation of the strength of the bonds of Koreshan fellowship which not only tie heart to heart in the circle of membership, but also the circumference to the Head and Center of the Koreshan System.

The Festal Days of the Koreshan System are instituted for special functions, days of special blessing, days of refining influences. In time to come, both Art and Nature will be made to contribute to the glory of the Koreshan Festivals. There are to be numerous attractions in relation to these days, the matured fruit of genius and skill, which will make Estero the great center not only for Koreshan pilgrimage, but also for tourists and visitors from all parts of the country, who, on account of the distinctive features of the Koreshan City, and the special features of the celebrations, will semi-annually note the steps of progress in our work.

The Spring Festival this year was in itself of special significance. It introduced a new epoch; it was the beginning of a new line of effort in the direction of discipline and military precision and order. Greater harmony of effort prevailed than ever before in the Koreshan Community; and the manifestation of devotion by the Koreshan people to the Pre-Eminent was a delight to observe. There were touching climaxes which will long be remembered.

For some time previous to the celebration, many willing hands worked

with enthusiasm to execute the plans for the preparation for the Spring Holiday. Much work was accomplished in a short time; it was demonstrated that marvels may be achieved through concerted action. Like the program of the day itself, the program of preparation was carried out like clock-work. The day came with all the magnificence contributed by the brilliant orb of the heavens, and the delightful breezes from the bosom of the Gulf. It was a day to be enjoyed in every way.

We shall not endeavor in this department to give a detailed description of the exercises. Many of the features of the celebration have been beautifully presented by our well-known and entertaining contributor, Lucie Page Borden, who greatly and pleasantly surprised all our people by arriving at Estero from New York City on the evening preceding the celebration. We are also glad to reprint an excellent article by the Editor of the Ft. Myers *Press*, who was among the score or more of guests entertained by the Unity both afternoon and evening. From these two articles our readers receive accurate information of the principal features of the Lunar Festival. We take pleasure in publishing in full the program for the afternoon and evening exercises; also the mottoes; and the beautiful Epigram by KORESH, which appeared in the program.

To what has been said concerning the evening program, it may be appropriate to add that the Koreshan Court scene was the first ever witnessed in the history of our movement. The afternoon program was carried out in the old Assembly Room. The Court Entertainment was held in the new Art Hall, where the Court entertainers delighted not only the Imperial Heads of the System and members of the Court Circle, but also the guests and visitors (numbering perhaps over sixty) from Ft. Myers, Estero, Survey, and other points in Lee County.

The Court Circle constituted a very beautiful scene. The central figure, was that of the Pre-Eminent in regal costume; and extending from either side of the dais on which the Pre-

Eminent sat with KORESH and those of special functions of the evening, were the banked seats occupied by the members of the Community in regalia. The whole was a beautiful color effect, which was very striking and impressive. The Koreshans marched in full regalia and costumes from the main building to the Art Hall, where they were seated to music. The management of the members of the procession, and the order with which they were seated and arranged, called forth much comment from the guests.

The Art Hall was beautifully decorated with colors, canopies, figures of palm leaves, flowers, mottoes, and Chinese lanterns. The building was brilliantly illuminated, and the beautiful effects of the decorations and colors of the Court Circle were all very pleasing to the eye. For the success of the celebration, great credit is due to the Rev. Eleanore M. Castle, of the University System, and to her assistants not only in the work of preparation, but also on the evening of the entertainment. In this connection we announce that Mrs. Castle left Estero on the 14th inst., for Chicago, where she will remain during the summer months on a mission in relation to our work.

From festival to festival of each year it is gratifying to note the forward movement of the Koreshan System, not only in the line of its promulgation in the world, but in its practical application in the development of its orders and its city. Improvement in every line of our activity is a subject of special remark by those who visit us from time to time. We are glad to feel that years of effort at culture along various lines are producing desirable results. The principles of the System find some new forms of expression at each recurring Festival. There is an increasing display of the artistic; the new incentive to human activity is calling forth the best endeavors of willing workers. This constitutes the basis of the new education, wherein intellectual progress is coördinated by moral and spiritual development.

The near future is full of promise

for the Koreshan people. Pioneer effort is bound to ultimately bring rich rewards. The fruit of the highest love is the highest life. The science of the Way is clearly revealed. The Guiding Star moves forward to the goal of destiny, and bids the most progressive to follow in his footsteps. Nothing can hinder the forward movement of our work. In it inhere the forces of its own impetus, the elements of maturity of the fruit of the ages. The factors of certainty are operative in and through the absolute truth; and we delight to honor the supreme Instruments of truth's revelation and application.

VICTORIA GRATIA HONORED.

The Editor of the Ft. Myers Press Describes the Festivities at Estero.

Carriages, buggies, surries, etc., lined the road to Estero, on Monday afternoon and evening, each vehicle filled with ladies and gentlemen from Fort Myers *en route* to the Koreshan Unity, to witness the "Spring Festival" of these people. In all there were nearly fifty persons in the party that went from Fort Myers, without doubt the largest party that ever went that distance by team from Fort Myers. Incidentally it was a display of livery outfits that would have done credit to Tampa, for Fort Myers people insist on having only first-class turnouts.

Many of the county site delegation had never been to the new city being built by the Koreshan Unity, and arrived there in time to see the grounds by daylight. Their first view was a very pleasant one, as everything about the place had a holiday appearance. The walks, terraces, pretty garden plats, bridges, etc., were all admired, and to those who had been there on previous occasions, great progress with the work was noted. DR. TEED, the head of the Unity, and many of the officials were on hand to explain the plans of the Unity, chief of the ground plans being a natural curve of the pretty Estero Creek, which is to be used as the basis for the building of an out-door amphitheatre, with the pretty stream between the audience and a great out-door stage, which is to face this amphitheatre on the opposite banks. The complete plans of this scheme call for the installation of a system of telephones to carry the voices on the stage to the ears of the audience, who will witness the scenes of the plays to be produced.

The members of the Koreshan Unity were nearly all attired in white suits, and

as they moved about the grounds the effect was a very pretty one to the visitors.

After a walk through the grounds, a visit to the well-equipped printing office was taken, where the latest improved machinery for turning out book and job printing was shown—this being probably one of the best equipped book printing establishments in the State. The machine shops and other enterprises were also shown to the visitors.

At 6 o'clock an excellent supper was served, of which many of the Ft. Myers people partook. The large dining room was filled with nearly two hundred members of the Unity, besides a score of visitors, but the service was excellent, and the wants of everyone were attended to promptly by young ladies who waited on the tables.

A number of new buildings have been erected by the Unity, lately, chief of these being a handsome and ornate edifice to be known as the Art Building. In this building the evening exercises were held. An afternoon program had previously been carried out. At 7.30 p. m. this building was well filled with spectators. Then came the procession of the members of the Unity, all attired in picturesque costumes, to conform in some degree with their positions in the Unity. The excellent orchestra, under the leadership of Mr. Harry Boomer, played Pryor's march, "On Jersey Shore." The marshal headed the parade, attired in a handsome costume of white from head to foot. He was followed by the guards with their great battle-axes. Then came the Mayor of the city carrying the keys of the city and tokens of love. He was also handsomely attired in a well-fitting costume of red. There was all the pomp and display usually attending royalty on occasions of state; but to many of the audience it was not quite clear whether this was intended as a serious function, or on the order of a burlesque or comic opera.

It was noted that there was a stage at one end of the building covered with a canopy, over which was inscribed a motto in Hebrew characters, while at the opposite end was a canopy under which were three great seats arranged as a throne. All about the walls were hung mottoes in Latin.

After the main body of those composing the procession had found seats there was a minute's wait. Then came a pretty little flower girl, and immediately following her came VICTORIA GRATIA, surrounded by her maids in waiting. She was richly gowned, the long train of the skirt being carried by the pages as she advanced to the throne with stately step

and took the center seat. The Mayor now stepped forward facing the queen—for while she is not thus styled, the homage paid her was of that regal style that makes the term a fitting one—in a neat speech presented to her the keys of the City of Estero, and the tokens of love from her people. We might add here that this Festival was in honor of VICTORIA GRATIA's birthday anniversary. DR. CYRUS TEED walked in unattended, with a bright red mantle covering one shoulder, and took a seat at the right of MADAME VICTORIA.

The program was now taken up, consisting of musical numbers and recitations. The orchestra performed better than it had ever done before, and the rendition of the comic operas, "Babes in Toyland," "Foxy Quiller" and "Red Feather," were greatly enjoyed. The vocal duet "Ruth and Boaz," by Annie Ray Andrews and Carlton Case, was well rendered and highly appreciated. The "Dance of the Frogs," in which eight little boys and girls were rigged up in suits representing frogs, proved very amusing as they went through their drill with Japanese umbrellas. The string quartette showed the ability of the fine performers in high classic music. The

(Continued in middle column, next page.)

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dance, "Rustling Spring," in which seven young ladies, led by Miss Imogene Bubbett, took part, was a graceful performance. Mrs. Maude Redding delighted all with her contralto solo, and Mr. Harry Boomer played a fantasia on the cornet that showed his abilities on that instrument to advantage. Mr. Geo. Hunt figured prominently in the Peripatetic Minstrel Troupe, and surprised his Fort Myers friends by his vocal abilities. At the close of the program a reception was held by VICTORIA GRATIA.—Ft. Myers (Fla.) Press, April 13, 1905.

THE SPRING FESTIVAL PROGRAM.

ASSEMBLY, 3:00 P. M.

1. OVERTURE, "Reception," R. Schleppegrell.—Koreshan Orchestra.
2. VOCAL SOLO, "The Choir Boy," Paul Armstrong.—Carleton Case.
3. IMPERIAL EDICT, Victoria Gratia, Pre-Eminent.
4. CONFIRMATION SONG, Congregation and Orchestra.
5. CONTRALTO SOLO, "He Shall Feed His Flock," Handel.—Mrs. Maude M. Redding.

Estero a Money Order Office.

The Estero (Fla.) post-office has recently been made a Money Order office, and remittances may now be made to us direct through our post-office instead of through Fort Myers, as heretofore.

6. VALSE ESPAGNOLE, "Andalucia," C. Le Thiere.—Koreshan Orchestra.
 7. QUARTETTE, "Lead, Kindly Light," Cardinal Newman.—George Hunt, Chas. Hunt, Jesse Putnam, Robert Graham.
 8. ORATION,—Koresh.
 9. SELECTION from "Woodland," Gustav Luders.—Koreshan Orchestra.
- 7:30 P. M.

1. MARCH, "On Jersey Shore," A. Pryor.—Koreshan Orchestra.
2. HERALD, Lovell McCready.
3. SELECTION, Comic Opera, "Babes in Toyland," Herbert.—Koreshan Orchestra.
4. SOPRANO SOLO, "Our Empress," Catherine McCready.
5. READING, (Astrological), Stewart Bosanquet.
6. VOCAL DUET, "Ruth and Boaz" Adaptation from Ascher's "ALICE".—Annie Ray Andrews, Carleton Case.
7. DANCE OF THE FROGS, Harry Morrow, Eddie Koester, Willie McCready, Roy Acuff, Ruth Wallace, Rosie McCready, Eula Hussey, Mabel Teed.

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.

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

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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.

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

The Tract Series:

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

The Leaflet Series:

5 cts. per 100.—What is Koreshanity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geoliner Forecasting.

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8. BARITONE SOLO, "Asleep in the Deep," H. W. Petrie,—Robert Graham.
9. STRING QUARTETTE, "Air," Bach.—Laurence W. Bubbett, Annie Ray Andrews, Jay Morgan, Wilton Hoyt.
10. SELECTION, Comic Opera, "Foxy Quilter," De Koven.—Koreshan Orchestra.
11. DANCE, "Rustling Spring," Imogene Bubbett, Ruth Boomer, Marie McCready, Florence Graham, Mamie Weimar, Eva Morrow, Ada Grier.
12. CONTRALTO SOLO, Selected.—Mrs. Maude M. Redding.
13. CORNET SOLO, Fantasia, "Tramp, Tramp, Tramp," T. W. Rollinson.—Harrison Boomer.
14. PERIPATETIC MINSTREL TROUPE, George Hunt, Rollin Gray, James Bubbett, Jay Morgan, Charles Hunt.
15. SELECTION, Comic Opera, "Red Feather," De Koven.—Koreshan Orchestra.

Leader of Koreshan Orchestra, Harrison B. Boomer.

Mottoes Displayed in the Art Hall.

- 'Ο νικῶν κληρονομῆσει ταῦτα. [The overcoming one shall inherit all these things.]
- Hen yir'ath 'adonai hi' hokema; wesur mera' bina. [Behold, it is fearing the Lord that is wisdom; And to turn aside from evil is understanding.]
- Vincit, qui se vincit. [He conquers who overcomes himself.]
- Virtus millia scuta. [Virtue is a thousand shields.]
- Cor unum, via una. [One heart, one way.]
- Virtute, non astutiā. [By courage, not by craftiness.]
- Finis coronat opus. [The end crowns the work.]
- Vincit qui partitur. [He conquers who endures.]
- Veritas Prevalabit. [Truth will prevail.]
- Vincit omnia veritas. [Truth conquers all things.]

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The fulfilling of the law is love. This is shown in the uses of kindness, man to man.

One's true neighbor, man may love with ease; but when in the desperation of his enemies' hate, his soul is so filled with tenderness toward them that he is urged to exclaim:

"Father, forgive them; they know not what is in them, nor whither their hatred leads;"

And in the spirit of that prayer imparteth to them his aid in sacrifice of self, then in truth he may declare:

"God walketh in me."
So shall the world be transformed.—
KORESH.

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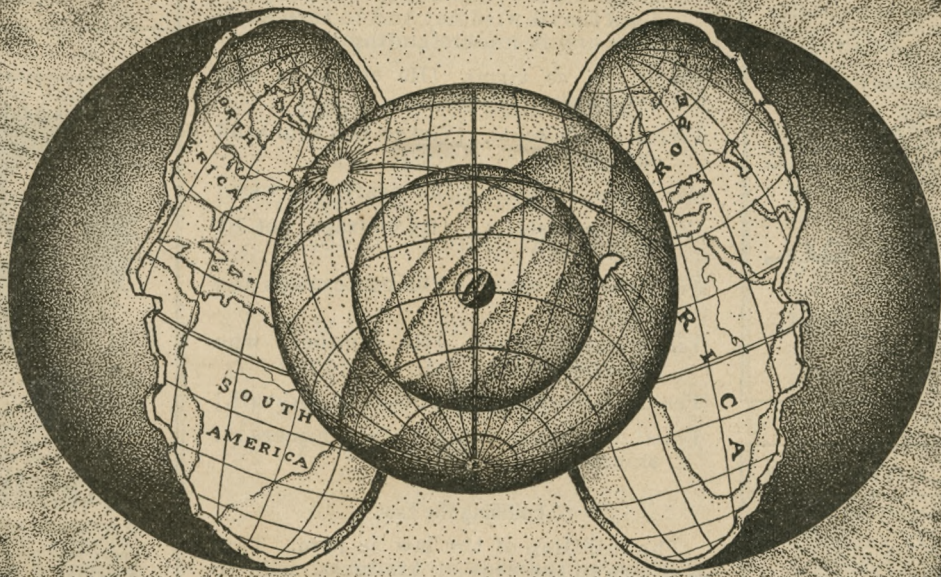
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XVIII.

ESTERO, FLA., APRIL 25, 1905.

NUMBER 46.



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