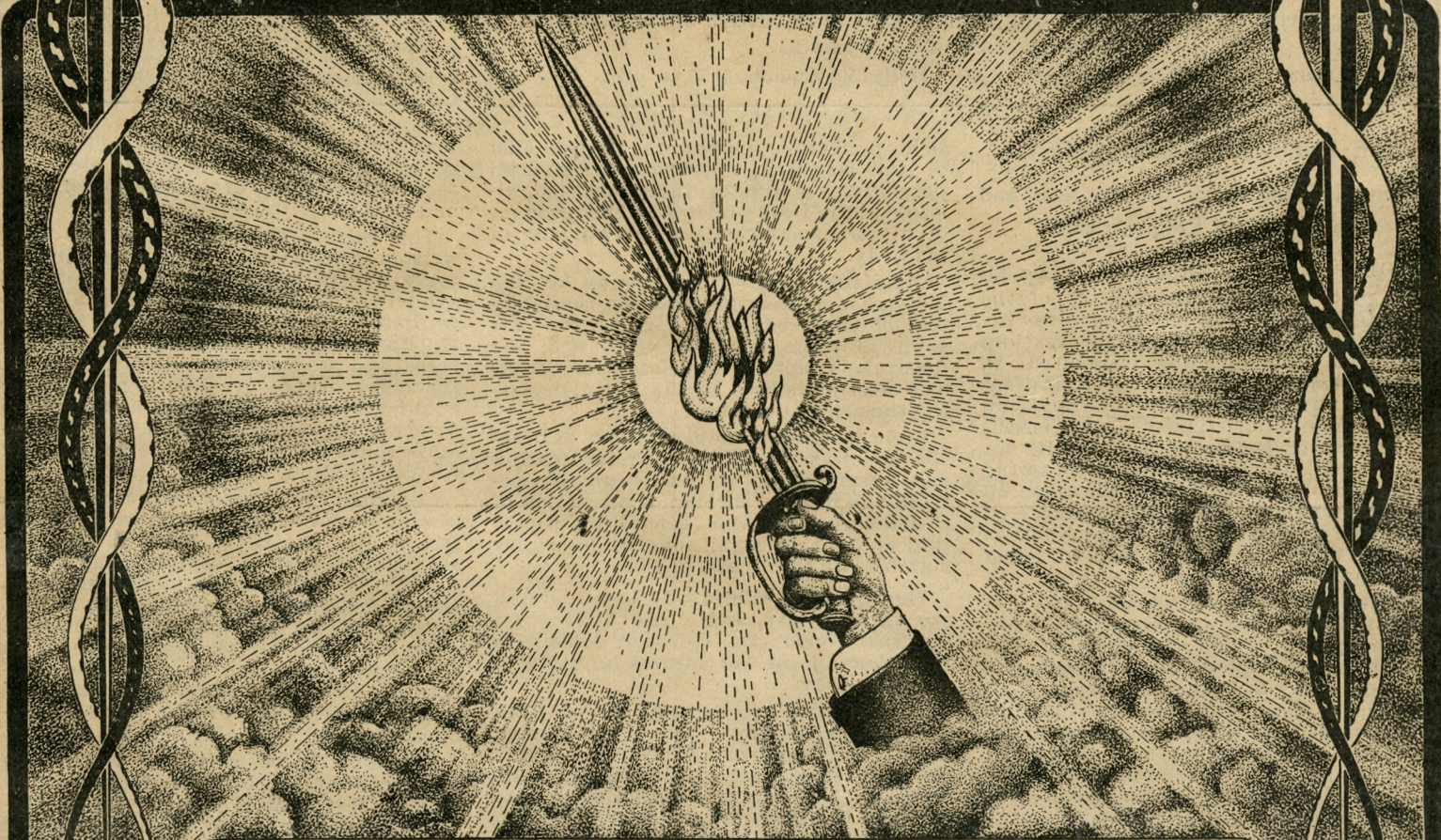




VOLUME XIX.

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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

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

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THE KORESHAN UNIVERSOLOGY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Flaming Sword

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

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Whole No. 617

The Great Stone of Fire.

The Sign of the Lord's Coming and the Culminating Conflagration; the Life of God in the Sinful Church; the Burning of the Wicked.

KORESH.

"Behold, I will send my Messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi [Levi signifies conjunction], and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Mal. iii: 1-3.

"For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."—Mal. iv: 1.

IN THE FOREGOING texts, two distinct predictions are made, neither of which has been fulfilled in the past. These predictions are, first, the positive assertion that the Messenger of the Covenant shall be sent as the preparer of the way of the Lord. In this preparation the Messenger sits as a refiner and purifier of *silver*. Silver signifies doctrine. The first office of the Messenger is to separate the silver from its dross, thus bringing to light the pure gospel of life. In his mission he cleanses the sons of Levi as *gold*, life or affection, and *silver*, truth or intellection. Second: He brings the fire that burns as an oven, by which all who do wickedly shall be left neither root nor branch.

Who is this Messenger of the Covenant? He certainly is the BRANCH. If the Branch, he must necessarily be the reproduction of the Root, who is Christ the Lord. He is, therefore, both Root and Branch. For what does he come? His office is a sacrifice by which a fire

is kindled, beginning with himself. This kindling and fire constitute the theocrasis, by which his personality is consumed. This being the culmination of the Lord's sacrifice for the world, neither the Root (Christ) nor the Branch (CYRUS) will remain. Thus Root and Branch are consumed in CYRUS, the Messenger of the Covenant. But what has this to do with such as do wickedly? Did the Lord Christ in his coming nineteen hundred years ago, or does CYRUS the Messenger now, do wickedly?

Jesus came into the world to be eaten by the world. Modern Christianity denies this. What does the Lord say about it? "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting [age-lasting] life, which the Son of man shall give unto you: for him hath God the Father sealed." "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world."

"Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." "The Jews then murmured at him." "Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me except the Father [who was in the Lord Christ] which hath sent me draw him: and I

will raise him up at the last day." At the last day, then, or at the end of the age, is the time when they come to him, and the time when they will in no wise be cast out.

The law of appropriation or eating is, that the substance eaten is transformed to the body making the appropriation. The church which ate the body and drank the blood of the Lord (through his theocrasis) was a sinful church, and was not to come into life until raised up at the last day, or end of the *aion*; that is, dispensation or age. The power which was to raise up, was the life of God which the church, as the Grand Man or the sinful body of Christ, had eaten. God will not effect the resurrection by being out of man, as an extrinsic force, but by being an intrinsic potency of transformation, converting the body of sin to the body of righteousness, through the power of the bread and wine; namely, the Lord's flesh and blood, transmitted to the world through the theocrasis, which was the conversion of his person to Holy Spirit.

It is a fundamental doctrine of Koreshanity that the Lord, in passing down by the operation of the Spirit into the humanity, as the life of God, was transformed, in the sinful church or body, to sin. Thus was fulfilled the declaration made of him: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (II Cor. v: 21.) When is he made the righteousness of God in him? When he should raise us up at the last day; certainly not before that, otherwise the doctrine of the resurrection is a farce. Did the Lord Christ become sin in the race? Read what Ezekiel says of him: "Son of man, take up a lamentation upon the king of Tyrus [Tyros signifies *rock*], and say unto him, thus saith the Lord God; Thou sealest up the sum, [bear in mind that it is said of Jesus, 'him hath God the Father sealed,'] full of wisdom, and perfect in beauty." This could be said of none but Christ the Lord.

"Thou hast been in Eden, the Garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx and the jasper, the sapphire, the emerald, and the carbuncle, and gold." These ten stones are but the ten truths or principles of the Decalogue; the ten natural laws of life, the laws of God which constitute the foundation of natural immortality. These, Jesus the Lord possessed in the Garden, before the fall and disintegration came. "The workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed [Christ or Messiah] cherub that covereth [impregnate for immortality], and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." Enoch was a stone of fire—translation or theocrasis. Noah was a stone of fire. Moses, Elias, and

Jesus were stones of fire. CYRUS is also a stone of fire.

"Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Now all this refers to the Lord in his descent into hell; that is, into the corruptible body of the church, through which he is born as the man of sin; that is, the man who took upon himself the sins of the world. The Lord does this, not by the assumption of the divine-human as he appeared nineteen hundred years ago, but by passing down through that divine-human into the sensual-human, that he could become, through his fall, the resurrection of the dead.

Let us examine still more critically this question of the destruction of the wicked. The wicked shall be destroyed, root and branch. Said Jesus, "I am the Vine, ye are the branches." Again he said, "I am the Root and the offspring of David." The Lord was the Root. He became the Branch by his descent into the body. He took upon himself the nature of the sinful church by his descent into it; thus the Root and Branch, in the church, is the Lord's body. Is the church righteous or wicked? This question may be made a general or a personal one. Is the church today righteous or wicked? Are its members righteous or wicked? He who says he is without sin is a liar, and the truth is not in him. But this might not always apply. We say it will apply, so long as he who hath the power of death consigns men, women, and children to corruptible graves.

The wicked are to be destroyed, root and branch. "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Thus we pray that the divine fire, the second baptism, may come and burn up the tree of the knowledge of good and evil in us, that the wicked in us shall not be left, neither root nor branch; that there be nothing left in us to indicate that we have either father or mother, the beginning of days or end of years, but that we may enter by the fire of conjunction into that eternal order of Melchizedek, of which the Lord Christ was the High Priest.

Joseph's Stick in Ephraim's Hand.

The stick of Joseph in the hand of Ephraim constituted the central magnet of attraction for the stick of Judah in the hand of Judah; and the progress of their union and final reincarnation is marked by periodical manifestations of mental prodigies on Time's traditional and historic dial. God is making for himself a man. In him he collects the heroism of all men; and while in his conflicts with men and armies he signals forth the prowess of the conqueror, in him no victory is so great, no achievement so commendable, no triumph so glorious as the conquest of his own soul and his victory over self.

New Century Studies and Reviews

Lucie Page Borden

THE GREAT QUESTION OF THE AGE.

The Advent and Mission of the Messiah; What the Anointed Personality Involves, and the Substance He Imparts.

THE RECOGNITION of the Messianic personality of the age is the first expression of a desire for perfection. The artistic perfection of human character has been the theme to inspire many singers. Traits of beauty have been discerned and nobility of motive found in many men of this age and of the past. Symmetry of character is not found. Great faults beset the poets, the musicians, even those who have done mighty works. They are not the saviors of the race.

The Messianic personality holds his office by virtue of his inherent love for humanity. How could he have this love were he not related to it through the ramifications of racial descent, as well as by the involution of forces destined to save the world? In every age there comes a man chosen by the Almighty to be the continent of his own life. He is the intimate friend of the Almighty for he understands his purposes and is negative to his influences. In other words he comes into the delights of freedom. God renews himself from the race; so in choosing this man to involve himself, God provides for the substances of his own renewal. The Man stands as it were between two fires, for he has an influx from the highest spheres together with the traits derived from the race.

The interest felt in the poets, philosophers, and statesmen is of a more or less transitory nature. It is in proportion to the volume of their service, and they are loved because they minister to the happiness of more men than others; but they do not contribute to lift the race to the same level as the Messianic personality. No one of the great men who figure on the world's roll of fame could at any time have said of himself with any degree of truth, "I am the way, the truth, and the life." Why not? Because they are not instinct with life, and will be obliged to see corruption like other men. These men are not saviors because they must die themselves.

But the Messianic personality involves the complementary entities needed to fill out, to round out the artistic expression of human life. No person is able to express symmetrical beauty on account of the fact that human beings are fragments cast off from the divine and projected into the spheres of experience, where they suffer in the absence of their kindred in the spiritual spheres. Segregation means death. Humanity in the separated state, where males and females are in diverse forms, is not able to attract the entities of the interior spheres. It devolves upon the Messianic personality to put it into rapport with the celestial spheres. He is attractive to the lower and sensual humanity on the one side, and to the celestial influx on the other. He is able to

impart to the world the very substance of life through his knowledge of the properties of matter. Thus he escapes death and in passing out kindles the fire which is said to burn up the world (the human world).

The want of symmetry that is found in the great men who kindle enthusiasm by their virtues expressed on some specific line, is due to their incompleteness. They are not in possession of the spiritual entities which have belonged to them in the past both in the spheres of human life and in the divine. The intermediary function is to reassemble and to blend. The Messiah involves the spiritual life of the past, and through this function he is the great magnet. His charm is seen for those who are related to him. He brings back their own to the souls astray from God in the realms of thought where God is not. He fills up the gap in human existence by bringing it into contact with angelic purity and super-sensual bliss.

The substance of life comes from the dematerialization of the visible body of the Messianic person. Could it be imparted in any other manner than through the translation of a man it would be no example of the central law of the universe; for it is found that the transformation of matter to spirit and of spirit to matter is at the heart of Nature. The change of the visible body of the Messiah from matter to spirit gives the spiritual entities polated in him liberty to seek their related spheres of attraction.

The first subject of interest for the world, when a person announces himself as the Messiah, is to differentiate his claims. How to distinguish between the true and the false—this is the source of great unrest. There is an infallible test by which to distinguish between the various claimants. The right one will be known to his own followers by their love for himself. He will be in possession of the laws that govern translation.

The devotees of the cult known as "Christian science" do not speak of the personality of the Messiah, but of the "Christ-principle." A principle without a person to exposit it, seems a strange anomaly. Would the principle of geometry ever have come into the world without a person to formulate its propositions? No principle ever gained expression except through a person. Principles are not running about the streets to be embraced. Without the operation of the Messianic law, operative in the personal Messiah, no "Christ-principle" would have been found.

To embrace the "Christ-principle," would mean to practice the doctrines taught by the Christ nineteen hundred years ago, which include practical communism and the destruction of modern commercialism. The devotees of the cult named above do not in any way adhere to these practical commands of the personal Jesus, and the principle they observe so closely is vitiated in their teachings as well as in the modern church.

The differentiation of the Messianic personality from all others in a given cycle of years is one of the most important as well as one of the greatest decisions. To compass his physical destruction, the wise and the great band themselves together on account of

the severity of his doctrines. "The truth," says Bishop Potter, "is always antagonistic to the world." The doctrine of a philosophic communism is not attractive to the majority of persons, but the early church was founded under this impulse in its purity; so the new church of this age must be distinguished by the same spirit which founded the old.

The Messianic personality must discourse of himself, because like Jesus, he knows that he can impart the substance of life whereby man becomes immortal.

Department of Astro-Biology

Rabon Adonoseperi

THE COMING ECLIPSE OF THE SUN.

The Peculiar and Striking Astrological Relations and Significances at the Time, in Respect to Russia.

THE TOTAL ECLIPSE of the sun that occurs on the thirtieth of August, seems likely to provide the spectators of the drama now being enacted in the East, with some spectacular effects that will probably exceed in interest and far-reaching consequences, anything that has gone before. The feature that renders this eclipse more remarkable than those that have preceded it in recent years, is the close opposition of Mars and Jupiter from the fifth degree of Gemini and Sagittarius respectively. The occultation takes place in the sixth degree of Virgo; so the two opposing planets form an almost exact square to that point in the Zodiac where the solar rays are cut off, exciting thereby its potencies for good or ill to the fullest extent, and adding piquancy and force to every event and consequence it fathers.

The astrologer's knowledge of the import of solar and lunar eclipses is commensurate with the astronomer's acquaintance with the cause that creates them; and nothing that has so far been set forth in Koreshan literature throws much light on the problem of their significance and relation to the affairs of the human race, although the process whereby the ray is cut off in the physical world, has been fully explained and demonstrated in the CELLULAR COSMOGONY and other literature.

Any obstruction that inhibits the life-giving ray of good is a sure harbinger of evil results accruing from any event that takes place at the time of occultation; and experience, if not science, has demonstrated that births taking place at these psychological moments yield still-born children.

The particular effect of an eclipse on the affairs of a given nation, group of people, or single individual, will depend on the quarter of the heavens in which it takes place, and is thus determined by the local time of the conjunction. Viewed from St. Petersburg, this eclipse which takes place at about a quarter past three in the afternoon, is particularly ominous. Sagittary and Gemini are respectively rising and setting; Jupiter and Mercury being lords of the ascendant and descendant—

the latter planet being in conjunction with the eclipse, and therefore in quadrature to Mars.

The eclipse takes place in the eighth house of the figure, Mars holding a very threatening position on the cusp of the twelfth house, Jupiter being similarly situated on the sixth, while the retrograde Uranus holds the ascendant. The fact that the eclipse falls out so near to the horoscope of the Emperor of Russia, and that the opposing planets occupy his zenith and nadir, affords very striking evidence that, peace conclaves and armistices notwithstanding, the forthcoming month and that which follows it hold in store developments that bode no good to the Russian empire.

The cutting off of the life ray in that quarter of the heavens that corresponds to bondage or liberty, to life or to death, sounds the knell of the Romanoffs, and executes a judgment whereby the outstanding debts they have contracted will be summarily liquidated. With Mercury and Jupiter in mutual antagonism, Mars as afflictor of both planets, judgment appears to operate more specifically in the commercial and religious domains, and to threaten above all things the sources of revenue and financial integrity of the country.

The affliction of Saturn in Aquarius by Mars in Scorpio, which takes place from the twenty-ninth degree, and ten days previous to the occurrence of the eclipse, is another significant indication that yet one more catastrophe is to be added to the long list of disasters that have befallen the Slavic empire. Those who have carefully noted the important crises in the present war and compared the time of their occurrence with the stellar configurations at the time, will have noticed that the affliction of the cruosic planet by the caloric has without exception been coincidental with disastrous consequences to the cause of the Russian autocracy.

The previous occasion on which the sun received the square of Mars was on January 26, when the major light had just entered the constellation Aquarius to receive the ray of the red planet from the sixth degree of Scorpio. The reader will doubtless call to mind that "Red Sunday," which witnessed the great massacre in the Russian capital, occurred on January 22, when the sun first reached the orb of the Martian quadrature. This planet, the medium through which judgment is effected in all domains, appears to be specially inimical to Russian aims and projects. The word judgment signifies the declaration of the law of life; and the inevitable consequence of the infringement of this law is death.

The red flag of liberty is the outcome of the abuse of power, and heralds the advent of license, of anarchic conditions, and of death to both rulers and ruled alike. Its appearances on the political stage, which occur with unfailing regularity, announce the approach of one of those crises when the heaped-up effects of misgovernment become the voluntary causes of the overthrow of their creator, and the vast social structure that the toiling ages have called into being, in a twinkling is reduced to the homogeneous state that awaits the strong

hand of another moulder to shape into the semblance of a living organism.

The aggregate humanity involves all the qualities and requisites necessary to create the Grand Man of social perfection; yet the stricture imposed by fallacious governmental methods inhibits the free play and interaction of his several organs. Free and unrestricted commerce is the law of life in all domains,—the heart of the Grand Man is its regulator. We foresee the hoisting of the blood-red banner that will marshal the forces, not of a single nation, but of the entire peoples of the earth, when the princes and rulers of the world, powerless to stem the pent-up forces of disruption which long-standing abuses have created, will be swept away by the resistless waters of the people, and all preëxisting social fabrics will present their dust to be moulded to the image and likeness of the living Creator and Architect of the universe.

The disintegration of Russia presents instructive features to those whose gift of prescience reflects the universal anarchy of the future, and whose sense of analogy enables them to perceive in the disunited groups that compose the Russian empire, the warring nations with their suicidal policy of competition.

~General Contributions~

THE LANGUAGE OF GOD IN NATURE.

How God May be Known Through the Science of the Physical Cosmos; the Reading of the Books of Divine Expression.

BERTHALDINE, MATRONA.

THE FIRST GREAT CAUSE is the involution of all things causable, and may be appropriately called the holy Seed, or microcosmic body, soul, and spirit of the universe. First in interest to the evolved individual (divided) or infinite (unfinished) man, should be the study of the finite (finished) or the individual or undivided Man, the personality of the microcosm. The study of His evolution as a whole into what is called the macrocosm or great universe, serves as the best possible introduction to him. It is fundamental to begin with an outline study of the knowable form and functions of the macrocosm as the correspondents of the form and functions of a man. From thence one should proceed to inform himself as to the nature and character of the highest known product of the universe, *the Man* who declared himself to be "the Beginning," "the Word made flesh," "the holy Seed."

God may be studied in each effect of the evolution of the living Word, as the root of a script word may be studied in its derivatives, which express in some degree or reflex of a degree, the full meaning involved in the seed or root word. God is in a specific kind of animal, vegetable, or mineral existence in that degree of his ascending or descending being, which the specific form of existence, if scientifically understood in all its relations to

the rest of creation and the Creator, would be plainly indicated by its form and functions. The specific form would tell us in the symbolic language of the Almighty, something told by naught else, of some attribute of the One in whom all fulness dwells.

The universe is an open book recording the symbolic language of One altogether lovely, addressed to the mind of one the eyes of whose understanding he has opened, that he may read the things written in the Book of books, the book of the generation of himself as the regenerate and regenerator. To the scientific Seer each evolved part of the perfect macrocosm reflects a ray from the throne eternal that foretells a degree of glory to be attained and revealed by one awakened in the divine image and likeness.

The kingdom of heaven in earth is made available to men in the flesh as an earthly inheritance, by the discovery in their midst, of "the King in his beauty," to whom the kingdom of the universe belongs as a birthright. To the uninitiated he "has no beauty that they should desire him," but to him whose eye is the light of the Eternal, the science of the being of the universe, he is the One altogether lovely. The King is discovered clothed with light as with a garment, so dazzling in splendor that mortal man may well be thankful for the veil of mortal flesh with which he obscures himself, for in the presence of those whom he is calling from darkness into light he appears as a mortal man among mortal men. The Almighty hides the treasures of his life forces, the hidden riches of secret places, in earthen vessels.

Men in mental darkness grope helplessly after God, and most blindly and desperately, when he is so near they could, were they quickened, almost feel his breath. So perfect is the Almighty in the grace of patience and strength, so deep are his yearnings for the love of his kind, that he is said to wait to be gracious till man's sense of need becomes a profound mental capacity great enough for the intellectual reception and full affectional enjoyment of his indwelling and abiding presence. Such a mental capacity in man is derived from the implanting of God's holy Seed. To such a capacity the Almighty comes at the end of the cycle of its regeneration; and to its possessor by divine birthright, it may be said: "Surely, God is in thee, and there is no other [God]."

"Man's extremity is God's opportunity." The most perfectly evolved or circumferential man is the best representative of human capacity for divine wisdom and the understanding of the laws of the being of the universe; he is therefore the "certain man" who "went down from Jerusalem to Jericho," and the man certain to involve the double or biune spirit of the individual Jehovah, in whom all fulness had its beginning and has its ending. The breath of lives, the spirits which return to the God who gave them, is sure to proceed from the man with capacity for the perfect continence of God Almighty's evolved forces, and the mentality to grasp the science of the divinest use of his natural pabulum.

The grandest man of God's redeeming love is the substantial natural man, whom he has called out of darkness into the marvelous light of the science of his being and made at-one with himself. This man, substantial as matter and the spirit of God Almighty can make him, is in the midst of humanity today, the representative man-woman power of earth's virginal beginnings, which infolded and projected from the throne of God, constitutes the race—man, the Grand Man, recreated in the image and likeness of the Gods, and called "a living soul." This race, the Gods, or harvest of the primal living soul of the Lord Jesus poured out unto death in obedience to the law of the cross, are increate or involved as to their femininity in the circumferential man, the Messenger of that final covenant which makes the man one with God.

The incorruptible dissolution of the Messenger's body constitutes the breathing-out by the Almighty of the breath of lives into the chosen people of God, to make of them a virginal race of men called the Gods, of whom it is written, "And he called their name Adam in the day that they were created." The holy Seed of the God-race, the immortal Jehovah Jesus, was disseminated in soil called "the elect" of mortality, those ripe in affectional capacity to receive it. In this soil the divided elements of his personality as men and women have aspired, and warred with the appetites and passions of the corruptible flesh, for the attainment of the resurrection of the body of Christ, with the harvest, fulness, or increase of the flesh of its kind. This body of Christ has preserved the spirit of its type or essence of its being in its essential cup-bearer, the man found by Jehovah with the requisite natural capacity to learn to know and understand the laws of its regeneration as to form, function, spirit, and life.

He stands now among men as the Shepherd and Guide of his flock, and has been with us always, though dead during the age as to his high calling in Christ Jesus, to which he was made alive by his scientific awakening in 1870. He has been regarded, as he has been during the dark ages, as the unknown and unknowable. Involuntarily active in the functions of the prophets, priests, and kings, he has rested in the hope of being made alive again as the Christ of the living God. He is in the world alive today as such, and is awaiting its great awakening to the consciousness of his presence and power in ultimates. Among his credentials today are the marks of the wounds he has received in the house of his friends. He has been called "the friend of sinners." Men who know themselves to be sinners should be able to discover in him their friend in need, the Lord their righteousness, for upon him was laid the iniquity of us all, to be dealt with by him according to the law and the prophets, with wisdom and understanding.

He who hath genuine science hath wisdom, for she giveth her life to him that has it, and he understands the law of her being. He therefore dares to wield for her the flaming sword which turns every way to keep the way of the Tree of Life. Let all the earth keep silence before him, and learn what the Spirit of Truth, the Science of Universology, has to say concerning him of whom Moses and the prophets did write, and whom the Revelator saw as the final Overcomer, the First and the Last.

POSSIBILITIES IN RACE CULTURE.

Care and Cultivation of Plants and Improvement in the Animal World;
the Cultivation of Man by the Gods.

WALTER BARTSCH.

WONDERFUL RESULTS have been accomplished in the past, and are being effected today, through the careful selection and cultivation of plants with a view toward the enhancement of their value to man. The little sour crab-apple has been developed through the wisdom of the painstaking horticulturist, until today we have those many delicious varieties too well known for description. The small wild strawberry has yielded to care and culture until the fruit has attained a wonderful degree of delicacy in flavor, with an increase of size. Wild oranges and other citrus fruits, some apparently worthless, have been selected and grafted until we have obtained numerous kinds, agreeable and tempting to the palate.

Many plants that were without value incipiently, are today included among the most useful helps to our physiological sustenance. Shops, markets, and provisionaries exhibit to the inspection of a discriminative public those products which satisfy the stomach's cravings, sometimes gross perhaps, but necessary withal. Not only have great strides been made in the development of edible varieties, but beautiful examples of prudent selection and cultivation are shown in the great conservatories and gardens, where flowers are grown to delight the eye and regale the mind. The roses, the lilies, the orchids, the shrubs, the trees: all these testify to the uses of care and culture in plant life.

The animal kingdom is very susceptible to training and discipline. Here we also find advancement in usefulness. The mongrel species, shy and useless or ferocious and harmful, have been bred and selected until we are blessed and assisted by our friends, the cat and dog, the chickens and ducks, the cattle and horses. We might instance, for example, the faithfulness of dogs in rescuing people in mountainous regions from those dreadful storms which so suddenly overtake the traveler. Stung with chill blasts, hindered in his progress by the rapidly falling snow, deadened in sense with cold, he succumbs in exhaustion to Nature's angrier mood only to be scented out by the vigilant St. Bernard, trained to his task by the dwellers of the monasteries in those regions. We know also of the wonderful development attained by horses. What was deemed good speed for a mile a few years ago is today considered quite ordinary. What was thought to be a noble animal in the past is today outclassed by magnificent specimens of the carriage and draft horse.

Who will not admit, then, that all these have greatly benefited in their contact with a higher kingdom. Have not their wild tendencies been softened and their experiences multiplied, broadening their field of activity which fits them for progress? The fact is obvious. The thought now arises in solicitude for the welfare of man himself. An earnest investigation reveals the fact that he, like the fruit or animal left with-

out care and culture, is in a state of mongrelism. Physiological decadence and vitiated mental acumen, devoid of true principles of love and moral rectitude, are evident facts.

It is patent that a law which benefits the vegetable and animal spheres will also advance the human. There is need for the intervention of a higher kingdom, whose superior knowledge will cultivate the race for its own progress and for the benefits to be derived by the spheres above. The advent of the higher intelligence is about to manifest an appearance upon the stage of natural activity as defined in the tenets of Koreshanity. This is made up of the Gods who had receded to the interior spheres of universal existence ages ago.

When the Gods are again manifest to develop and govern man, we will again have noble specimens of the *genus homo*. The physique of the mortal man will be enhanced in accord with his mental attainments through proper training. His obligation will be to serve the higher kingdom. Their pleasure will obtain in the cultivation and upliftment of his standard of morals, for it is through the reciprocal relation of the different kingdoms that the universe is perpetuated and the properties of balance maintained.

THE COMING OF THE MESSIAH.—PART 3.

A Critical Examination of the Subject of Messianic Manifestation for the Present Period of the World's Progress.

REV. J. B. PARMELEE.

WHAT DOES KORESH say of himself personally, and also as related to Swedenborg? In his lucid writings upon the opening of the seals as foretold in the Apocalypse, he says: "Swedenborg tells us that the holy City, New Jerusalem, descending from God out of heaven, signifies the doctrine of truth descending from God to earth." But of necessity it must come through a Messianic medium, a man among men, prepared to receive that truth and communicate it to men in a rational manner. Swedenborg announced himself as the man prepared for that work in his time; that the old or first Christ church, had come to its end, and that the new church was to be inaugurated. Koresh says: "Emmanuel Swedenborg constituted the terminus or line of demarcation between the old and the new in the spiritual world. His mission was Messianic to that world, to introduce judgment, or separate between the elect and non-elect. In the communication of that judgment the new spiritual Jerusalem is established. John saw the new doctrine descending from God out of heaven, the doctrine of the new dispensation." John saw it descending, but it had not yet reached the earth.

Again, quoting from the Founder of Koreshanity: "The doctrine of the new order cannot descend in its purity until the Sign of the Lord's coming is manifest, because this special Sign is the great Teacher, and hence the real Precursor of the judgment to the natural or external degree. The New Jerusalem, which is in the spiritual world, has its center. This center is seen there as the sun. Swedenborg was absorbed into that sun, and is known in the spiritual heavens, not as Swedenborg, but as Emmanuel merely, of whom it is said: 'And they

shall call his name Emmanuel, which, being interpreted is, God with us.' The spiritual heavens being full, and judgment being there complete, it rests upon the earth or literal degree, which so far, is still chaotic, except as to the center in the natural or literal degree, which is manifest as Elijah—God the Lord."

"The manifestation of Elijah, the real and special Sign of the Lord's coming, is the polation in the literal or natural degree of the spiritual heavens. From this polate center, manifest in the earth, yet exalted to the heavens, and therefore in the heavens as to divine knowledge, must go forth or descend the doctrine (city) coming down from God out of heaven, the exalted or illuminated man. The truth (doctrine) will be manifest, then, in Elijah (God the Lord). Or, what is the same, the knowledge of God (God's knowledge), expressed through the person of a perfectly natural man, a man born of natural parents and known as other men. This *man* is not God the Lord, but the truths of doctrine manifest through him constitute God the Lord, and he is the Sign of the Lord's coming, the real coming being to those who are subjects of the baptism which proceeds from the theocrasis."

These subjects of the baptism are they who desire and are looking for the Lord's coming. Jesus says in his last words in the Bible: "Yea, I come quickly." His sons respond: "Come, Lord Jesus." "This desire for the Lord's coming constitutes what Swedenborg calls the good. This desire manifests in the many, centralizes in a few, and becomes united to the doctrine—or truth—in its descent and acceptance. This is the marriage of good and truth. The Bride is the city (doctrine) descending; and the husband is obedience to the doctrine through desire for the doctrine of life on the part of those who will accept it through God's own appointed channel."

CYRUS is the name of this channel, the Messianic medium of communication of these truths. Swedenborg says, "CYRUS is the Lord as to the divine-human principle." (E. 298.) As a man he fully answers to the promise to Moses (Deut. xviii: 18): "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

Who are they that will receive the Lord's message through this man? Those who received the seed nineteen hundred years ago. Matt. xiii: 37-40: "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world [the consummation of the age]." The sowing is in the beginning of the age, as the farmer sows his grain at the beginning of the season. The harvest is the end of the season. The Son of man became the Son of God by glorification—that is, his flesh and blood were transmuted to Holy Spirit through his theocrasis. Then he breathed upon his followers, and said, "Receive ye the Holy Spirit." In receiving the Holy Spirit they received his flesh and blood, of which he told them they must eat and drink (appropriate) in order to obtain immortality and eternal life. Thus the Son of God was planted in the church as the divine-human seed, and the harvest must be the Sons of God; and the time is near at hand.

Now we have found him of whom Moses and the prophets wrote. What will we do with him? Are we willing to follow his lead until his theocrasis, then receive the baptism, through which alone the Sons of God must be raised up at the last day?



In The Editorial Perspective.

THE EDITOR.



GENUINE REFORM is not so easy as the advocates of many reform schemes are wont to think. The ballot-box cure has turned out to be only a quack remedy; but it is liberally advertised during political campaigns; and notwithstanding the fact that the people vote—millions of them, corrupt politicians get into office and play havoc with the rights and interests of their constituents. The destiny of many a so called reform movement is in a bill read before law-making bodies and pigeon-holed, or else passed as law and left unenforced. If we should look continually on the promises of politicians and reformers, we might conclude that the world is growing better from year to year; but the facts concerning the non-fulfilment of their promises, the facts concerning the course and trend of things in the affairs of the human world, indicate most unmistakably that the world is still going down grade. The socialists take advantage of the situation, and vigorously promulgate their economic doctrines. They paint all their pictures in roseate colors; nothing is said of the difficulties which might beset their plans, but the effect of every proposed measure is greatly exaggerated and magnified. The obstacle of corrupt human nature is scarcely thought of. "Once let us have socialism, and all our troubles will end," is the cry. Thousands are induced to follow the will-o'-the-wisp, the reform on paper, the promises pictured. Socialism would be as much of an experiment as the American republic. The liberty of which our forefathers sang has not been realized after an elapse of one hundred and thirty years. The American revolutionists did not foresee that through the operation of the very principles upon which the nation was founded, a worse thing than the tyranny of Great Britain would overtake the American people. The trusts today are a more formidable power of oppression than was the power of George III. There were about two and a half millions of people in America in bondage to the mother country; now there are nearly eighty millions in bondage to a greater power. The socialists dream of peace and plenty, freedom and flowers, life and luxury. Should they succeed in persuading the world, with all the corruptions of the human heart today, to adopt the so called principles of socialism, there would come instead of order and peace and plenty, the forms of anarchy in all planes of activity. The world would be irretrievably ruined if left alone in the charge of the unpractical dreamers. The great world is too much for many so called reforms. This was recently pointed out very forcefully by the editor of the *Record-Herald*, in discussing the subject of reforms on paper. The world was interested in the cause of Finland some years ago; reform for Finland became contagious throughout the nations. The measures were adopted—and Finland passed under another phase of oppression. "The change is not in Finland. It is in the rest of the world. From being a focal point of interest in a dull world, Finland has become a mere detail in a whirling, excited world. There is so much else to watch that no one has time to think of Finland. The greatest of wars, the greatest of naval battles,

the most marvelous development of a nation in history, the portents of the greatest of revolutions, have dwarfed everything else. Our old standards of comparison have become worthless. We must adjust ourselves to the area of immensity in the world of events. Norway deposes its king, and we are interested but not astounded. Hungary becomes more desperately entangled with Austria, but we are content to ignore developments, not speculating on the outcome, but only awaiting it. The Balkans are in turmoil, as always, but we have not even a moment for them. If some Alexander and Draga should be assassinated today, it would be at the most a few hours' wonder." A world like this cannot be reformed by a mere change in environment. The remedy must reach the heart of the trouble, the seat of the disease. The heart of trouble is in the *life* of man, not in his external affairs. The treatment of symptoms will not effect anything. Unless the cancer is removed, it will gnaw at the vitals of society until death and chaos result. Nothing short of the actual establishment of the divine kingdom in earth will lift the curse.

Admiral Togo's famous report of his great victory over the Russian fleet in the battle of the sea of Japan, has stirred up many a thought in the Western world. Credit to supernatural power is freely given in the following words: "That we gained a success beyond our expectations is due to the brilliant virtue of your Majesty and to the protection of the spirits of your imperial ancestors, and not to the action of any human being." The Christian world may generally discredit those words; but it is noteworthy that the American *Review of Reviews* remarks that the attitude of the mind which could write a sentence like that is inscrutable to the people of the Occident. "But after all, may it not be literally true and justified?" asks the editor. Then after describing the sterling qualities of the Mikado, the remarkable virtues of the man which make victories in war but more far-reaching victories in peace, he says: "After all, Admiral Togo is correct. If it had not been for the wisdom and gracious patriotism of his Majesty the Emperor Mutsuhito in surrounding himself with such progressive spirits, and in advancing his country as he has done, not only would military victories have been impossible, but such remarkable progress in the arts of peace could not have been recorded." Thus a great editor seriously credits the Emperor of Japan with powers not manifest in the West. Russia, great in territorial domain, is small in the concentration of its forces. Witness the power of Japan, polarized in the Mikado! See him strike his blows at the greatest nation, supposedly the most formidable power in earth before the war. Russia disintegrates; riots and red-flags and red hands are indirect results of the terrible judgment upon the Russian nation, at the hands of the insulted Nipponese. The Japanese army and navy have surprised the world; and they have done so because there was a directing power, not only of the forces on land and sea, but of the mental and spiritual forces of the Japanese, the energies of impulse

which made determination strong, aim deadly and sure, and courage unparalleled, and victory overwhelming. The principle of polarization, the law of centralization of power, the great principle and law taught and defined by Koreshanity, are demonstrated to be effective in Japan, even against a most formidable enemy. The power of death must be overcome, not by force of numbers, but by the power of polarized energy in the Conqueror of death, the Messiah and Martyr of the new dispensation.

Professor Willett, associate professor of Semitic languages and literature, of the Chicago University, severely criticises the Bible, claiming that it is a fragmentary work, and inartistic from a literary point of view. His recent declarations before his classes have caused much comment. He is a prominent minister in the church of the Disciples of Christ, and is one instance out of hundreds and thousands, of surrender to "higher criticism." But it is easier to criticise than to produce the equal of the thing criticised. Yet the Bible pays no attention to the ignorance of the critic nor to the sneers of the cynic. It goes right on being read by the millions. Perhaps Professor Willett thinks he could do better than the Hebrew priests, prophets, and poets; let him try. If he can get his work circulated as extensively and for so many centuries as the Bible, well and good. But he may learn a lesson if he will, from an attempt to produce a better work than even the Koran of Mohammed. It has been said of the Koran that "its diction is rude and rugged, but for grandeur and sublimity it probably approaches nearer to the Bible than any other work extant." Mohammed appealed to the Koran as a proof of the divinity of his mission, challenging any one to produce a single chapter comparable to the book which he claimed to have written under inspiration. Labid, a famous poet of Arabia, took up the challenge, and a poem which he offered was affixed to the gate of the temple at Mecca. When a selection from the Koran was posted by its side, Labid, who was an idolator, was immediately converted to the doctrines and claims of Mohammed. Ibnal Muquaffa was hired to rival the Koran, and of his work it has been said: "After six months he was found absorbed in study, with a blank sheet of paper before him, while the floor was strewn with torn manuscript; he confessed that he could not write a single verse equalling the Koran." Now let some of the modern *literati* undertake to rival the works contained in the Hebrew and Christian Scriptures!

We have said a great deal in praise of Florida. Its climate is unexcelled, and there are attractions here on sea and shore that are unrivaled anywhere in the world. But we are not endeavoring to induce people to join the Koreshan Unity because of the attractions which constitute our environment; we are not advocating Florida merely to induce people of the North to leave their homes to enjoy the climate and scenery of the South. It is not our object to have people come to Estero who do not accept, heart and soul, the Koreshan System. There are people who would not remain in this work and institution if every hour of every day of every year, so far as the weather and climate

are concerned, was all that could possibly be desired. Many people are not constituted to meet the requirements of communistic life, nor to make the great sacrifices necessary to the attainment of immortality. But there are many others who are destined to come into the closest relations with our work, and who would remain even if the conditions of climate were very adverse. If the Koreshan Institutions were removed to the most frigid portions of Alaska, there would be those who would gladly follow and take their place in a life of hardship for the sake of the cause. They are the people desired—the people who have come down through the dispensation, through all the persecutions imposed by all the phases of opposition to the development and progress of the Christian system. Koreshanity is looking for such; it finds them here and there, and they are the jewels of the new kingdom, factors in the establishment of the new order. Happily for them and us, Florida is the ideal site for the new city and center of the new civilization.

The fact that lawyers generally manifest a disregard of law is a subject which was strikingly and interestingly commented upon recently by a well-known writer; and it was even declared that law-makers are, in both thought and deed, often the worst law-breakers. The business of law and law-making has become professional and commercial; money, not justice nor righteousness, is the object of nearly all who enter the fields of law and politics. Likewise the preachers preach for business; and the laymen compete among themselves. The church and the world generally occupy the same moral plane, so far has the church fallen from its primitive function and mission. The conditions which prevail in the spheres of activity mentioned above, are analogous to those existing in the days of Jesus the Christ. The great Teacher condemned the lawyers, not only those who practiced in the courts, but the doctors and teachers of the law, both secular and religious. They taught theories, phases of interpretation of the law, but they made void the law through their traditions. And the Pharisees, the most devout men of that period—were they not condemned without stint? and the poor laymen who blindly followed their teachers, did they not enter into the judgment of that day? There was a crisis then; the Jewish polity fell. There is a crisis now; and Christendom is destined to pass away with a great noise.

"The microbe of extravagance has pervaded governments, municipalities, and individuals." Thus spoke a prominent financier recently before the London Institute of Bankers. The microbes of extravagance must have a source of origin. To what do they owe their existence? Surely not to the principles of economy; but rather, to competition. Everything is costing too much—not merely too much money, but too much effort, too much energy. This is because greed is productive of chaos, and much time and energy are wasted in accomplishing what would be achieved through comparatively little expenditure under wisely directed human affairs. The world is learning its terrible lessons of extravagance and waste; and the time will come when the people will appreciate the principles of common ownership and coöperation.

The Open Court of Inquiry.

THE EDITOR.

Unveiling the Secrets of Nature.

"Life is chemico-electrical activity. The process of digestion is chemical, the action of the heart and circulation of the blood mechanical. Every impulse, thought, feeling, sensation, or motion, is the result of nerve force. So long as man lives and can digest his food, can move and feel, he is alive. When his physical forces stop and his electrical factors cease, he dies.

We cannot deny these facts, for they are based upon reason, investigation, and research. Reason is all man has, and he must depend upon it. When things cannot be made subject to it, he is lost. That nearly all animals and beasts reason we know; hence, we are justified in trusting to this mental faculty. If God designed that man should go beyond his reason, he would have endowed him with other powers; and it is, therefore, prudent and wise not to make an effort to unveil the secrets of Nature."—GALVANI, in *Boston Globe*.

Age-long momentum in the direction of a given or common goal, is not without results. Nature is not deceitful in implanting in the human heart a desire, an aspiration, a motive for discovery. The unveiling of all mystery must at some time take place because the desire and tendency of the progressive mind of man is in the direction of the solution of all universal problems. The intellectual fruit of the ages must be in the unveiling of the secrets of Nature.

Nothing can thwart the great object and purpose of the existence of the universe—and that is to yield its own climax in the involution of itself in the master Man and Mind, the Reasoner. In the Reasoner the central Being of the universe occupies his throne, the enlightened intellect, whence he wields his power. Koreshanity advocates the supremacy of reason, the purity and power of genuine science, as distinguished from the unreasoning hypotheses upon which the modern puerile and impotent pseudo-science is founded. Man is endowed with the faculty of reason; but it has become almost obsolete, almost dormant, while the entities of wild speculation run riot throughout the world.

The man who talks about the processes of digestion being merely chemical, and the action of the heart and the circulation of the blood merely

mechanical, has certainly never reasoned very much; and we should not think it strange that such a mind should deem it unwise and imprudent to undertake the work of unveiling the secrets of Nature. He does not dare to do so, for he blunders in his first thought concerning life. As long as a man supposes that he is a mere aggregation of chemical atoms, acting upon each other and upon substances appropriated, just as chemicals operate upon each other when thrown together, he will hardly feel able to undertake the solution of very great problems.

But the above is an instance where reason is said to be the thing upon which man can depend. For what? If his premise is true, and his logic correct, he may depend upon a true conclusion. He may produce invariable results through mathematical processes. Correct logic is as certain of invariable results as mathematics. So in reality we may trust this mental faculty. But the man who has not learned to swim does not venture far in water. Swimming is not a theory; he who thinks of swimming only, might not trust his thoughts far enough to get beyond his depth. Therefore, in the above quotation, the writer shows his mistrust of his own reason when he deems it unwise and imprudent to make an effort to unveil the secrets of Nature.

The secrets of Nature must be known at some period of human progress. The universe is perpetuated through the knowledge of law and its application to human life. The light of the mind—that is, illumination of the human intellect to the extent that it may perceive the cause and *modus operandi* of everything in the universe—is as necessary to the cyclic progress of humanity, as the light of the sun is to the progress of vegetation.

But the processes of such illumination transcend all conceptions of the agnostic, who looks upon man as a mere chemical combination, the elements of which he cannot understand, and of the destiny of which he is wholly ignorant. The modern Christians have taken God in their imagination

far beyond the stars in their flights in infinity; the agnostic takes his cue from the Christian, and then forthwith denies the existence of God; and thus leaves the agnostic's universe without the potent factors of the inherent life of its own origin.

The position taken by Koreshanity is that God alone is able to comprehend his works, to comprehend the universe. But God is not apart from the human race; the mind of God constitutes the spirit of the highest thought manifest in the world, just as his life is the source of the life of the world. The human mind, the human intellect, is illumined when God as conscious spirit, conscious entities of genuine science, descends from the interior of the mental world, to the external mind of a central humanity; then man reasons concerning the universe, and its great Cause; concerning himself and how he may apply the laws of the universe to himself, that he may live and not die.

In the unveiling of the secrets of Nature the Water of Life is reached, the *Elixir Vitæ*. Man reasons, and a new world is made; the veil is rent and the secrets of Nature are given to the world. Koreshanity comes, and mystery is no more!

SCIENTISTS IN CONFLICT.

Statements of Leaders Concerning Evolution Placed in Direct Contrast.

For the benefit of those who object to the record of Genesis, as having no value as evidence against the theory of evolution of one species from another, let us shut off the light of revelation and turn on instead the great lights of natural science. In their chosen court let us try this case. Call the witnesses for and against—Darwin, Huxley, Wallace, Virchow, Agassiz, and the whole multitude, great and small, who testify on the point at issue. Briefly we note some of the testimony:

Sir J. W. Dawson, LL. D., F. R. S., says: "We have found no link of derivation connecting man with the lower animals which preceded him."

Alfred Russell Wallace, who also discovered "natural selection," names various peculiarities of man which could not

have originated by natural selection, to wit: The absence of any natural protective covering, the use of tools, his musical faculty and voice development, the size of his brain and others. In short, he honestly refutes his accepted theory.

Professor G. Fred Wright, author of "The Ice Age of North America" and other geological reference works, says: "The mystery of the origin of man has not been in the least degree diminished by the Darwinian hypothesis or by any light which evolutionary theories have thrown on it."

Professor Barraude, the great paleontologist, declares "that in none of his investigations had he ever found any fossil species developed into another."

Position Taken by Huxley.

Professor Huxley, agnostic and scientist, stated that two things were essential to support Darwin's doctrine, both lacking, namely: "That varieties within one species could be so widely divergent as to be no longer fertile, one with another; secondly, that hybrids could be made fertile." Neither being possible, the theory falls to the ground.

Professor Virchow testifies: "Any attempt to find the transition from animal to man has ended in total failure. The middle link has not been found and will not be found. Man is not descended from the ape. It has been proven beyond a doubt that during 5,000 years there has been no noticeable change in man." He further says: "There is complete absence of any fossil of a lower stage in the development of man."

Professors Dana and Silliman, well known geologists, emphasize the same testimony. The latter affirms: "And we find in the planet itself the proof that the (Bible) record is true."

Pasteur, the noted bacteriologist, sums up the evidence as it appears to him thus: "Posterity will one day laugh at the foolishness of the materialistic philosophers. The more I study Nature the more I am amazed at the works of the Creator."

Charles Darwin nowhere produces any evidences to refute these statements. Instead of demonstrating the evolution of any species from another, he did the very opposite, in that he made known the law of reversal to type. This general law, always operative, provides against the permanence of any accidental or cultivated variations from the original type. It is nature's decree that each species shall forever remain the same. This law of return to type promptly does its work in three or four generations. Man, subject to the same law, after two hundred generations, shows no sign of reversal to the ape.

Weakness of Darwinian Theory.

Darwin was a grand man, a great student of nature, but all her secrets were not revealed to him. He was too honest for the success of his theory, to which he attached less importance than to other of his more reasonable deductions. * * His tentative chain of the evolution of man from lower orders had many links of mud, and he often, in his "Descent of Man," when he could not find the mud link, supplied its place with the formula, "It is to be supposed," or an equivalent. I am not sure that he did not intend the theory for a huge joke on a gullible public. Anyway, could such logic establish the theory in a court of reason? The verdict of science is against it. The evidence, positive and presumptive, is all in favor of the "myth of Genesis," where the creation of each species did not involve a long succession of experimental failures on the part of omnipotence, but was complete and "very good" at the first.—W. P. MARSHALL, M. D., in *Chicago Record-Herald*.

THE WEEKLY NEWS-DIGEST.

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

Important Foreign News.

A break occurred last week in the progress of peace between Russia and Japan—the resignation of Count Muravieff as Russia's chief peace plenipotentiary. Some pressure was brought to bear upon the Czar to replace the count, but the liberal statesman, M. Witte, was appointed to succeed Muravieff. The Russian press generally is satisfied with the appointment. Witte is an advocate of peace, and belongs to the anti-war party in Russia. It is said that he was always opposed to the Manchurian adventure.

Recent reports from Manchuria are to the effect that during the past week or so, the Japanese have been forcing the Russian army under Linevitch, farther northward. The Russians now hold only two positions south of Tumen river. The Japanese are in complete control of Sakhalin Island.

Japan has taken steps to crush outlawry in Korea. For some time past the banditti have terrorized the people of small towns in Korea, plundering stores and robbing persons. A band of Japanese soldiers was despatched to the seat of trouble, and about 60 men charged with being bandits were hanged.

A French authority states that France is shielded from attack by Germany, by British dominance of the European waters and commercial relations with the French.

It is said that a large party of Zemstvoists desires that the Czar be deposed in favor of a regency for the Czarovitch, the present heir to the throne.

The Japanese are raising sunken Russian vessels at Port Arthur.

Happenings in America.

Two adventurers successfully swam the lower Niagara rapids from the whirlpool rapids to Lewiston, the start being made from Flat Rock.

List of ————

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Atlanta, Georgia

Lieut. Robert E. Peary left New York last week in his new ship "Roosevelt," in quest of the North Pole.

Roosevelt declares that the American Government will rid the Panama canal district of yellow fever.

Trusts are to be shut out of Arkansas; the anti-combine law is held valid by the supreme court.

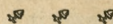
It is expected that investigation of the "cotton leak" will result in some startling disclosures.

An aeronaut falls 3,000 feet from Montgomery's aeroplane; injuries fatal.

North Carolinians desire compulsory education applied only to the whites.

Hot wave prevails in northern cities; many deaths occur from prostrations.

Earthquake shocks are felt in Maine.



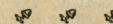
Books and Periodicals.

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

The Cosmopolitan for August.—The most interesting event in the magazine world for the coming month is the appearance of the *Cosmopolitan* under new auspices and in new garb. The famous old magazine, which was one of the pioneer 10-cent periodicals, has taken on a new lease of life. The August number is the first of the new series, in handsome covers, and splendidly illustrated, some of the half-tones being tinted. Of particular interest to our readers is "Solving the Mystery of the Stars," by Garrett P. Serviss. Also "Peonage in America," exposing practices in the South. And just now of interest to everybody, is the subject of John Paul Jones, of whom a brilliant biography appears, by Alfred Henry Lewis. "The Most Daring of all Mountain Climbers" is admirably and interestingly illustrated. Fiction is in plenty, as well as other features. Yearly subscription \$1.00. International Magazine Company, 1789 Broadway, New York City.

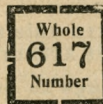
Our Race News-Leaflet.—In the June-July number, Professor Totten interestingly discusses Bible chronology, and shows how it is verified by the Pyramid. The Union Jack and the Maltese Cross are also subjects of discussion. Every one interested in Pyramid literature will want what Professor Totten calls his solution of the new Pyramid riddle. Price 30 cents. Our Race Publishing Co., New Haven, Conn.

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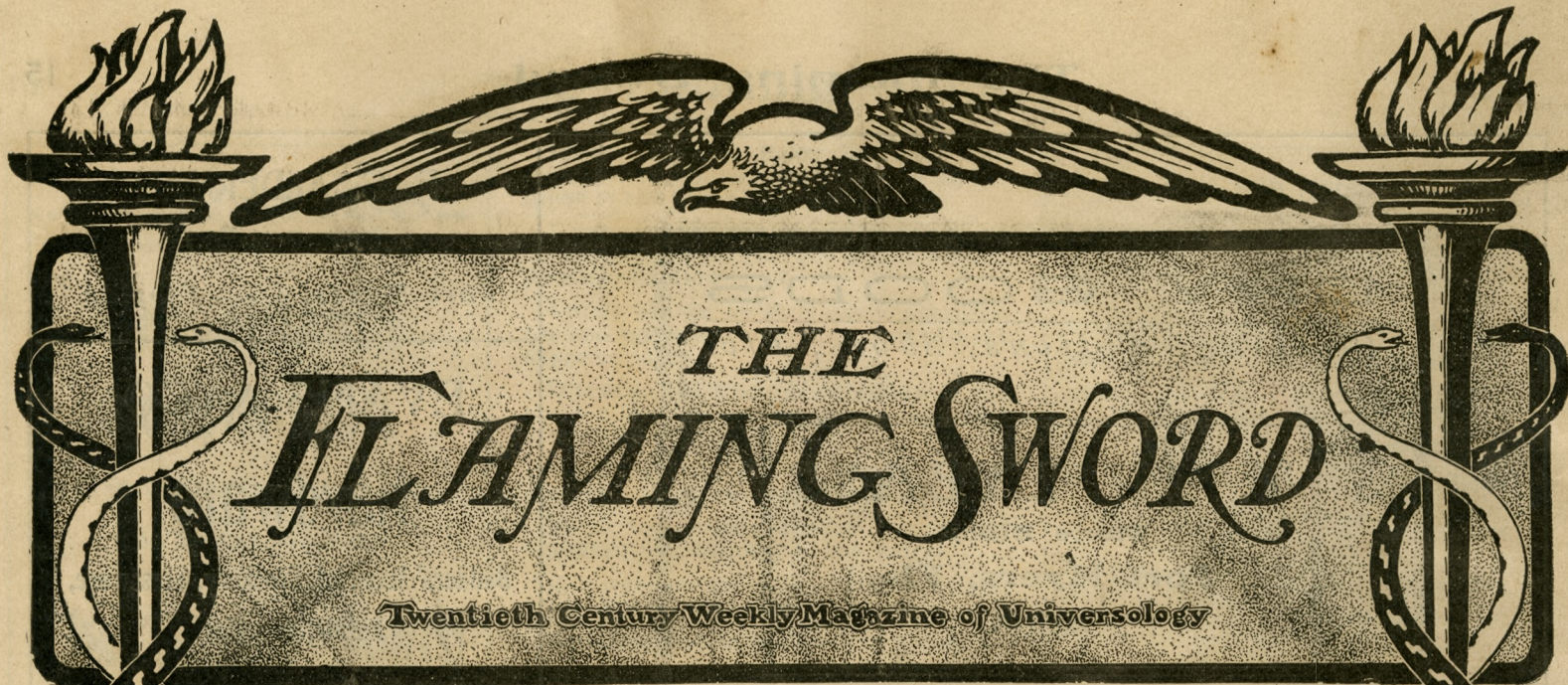
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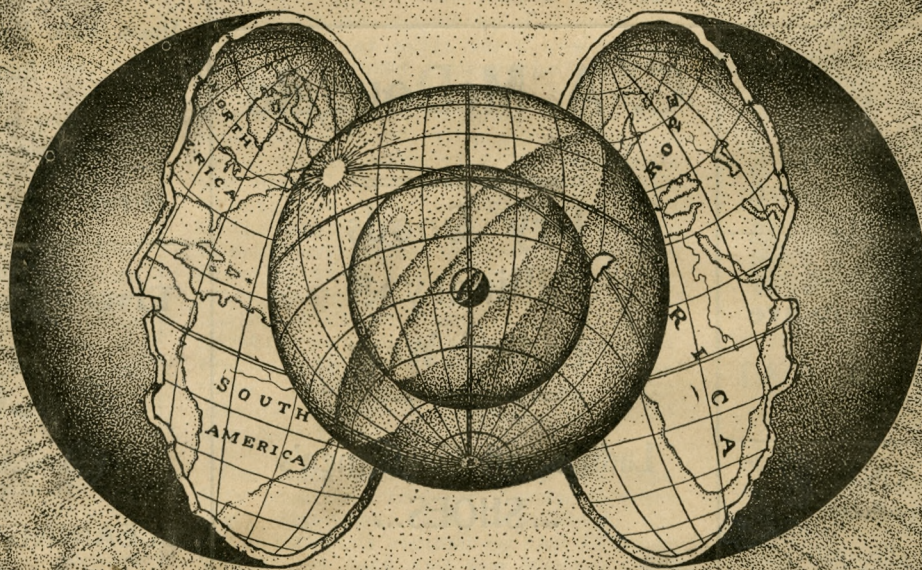
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NUMBER 8.



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