



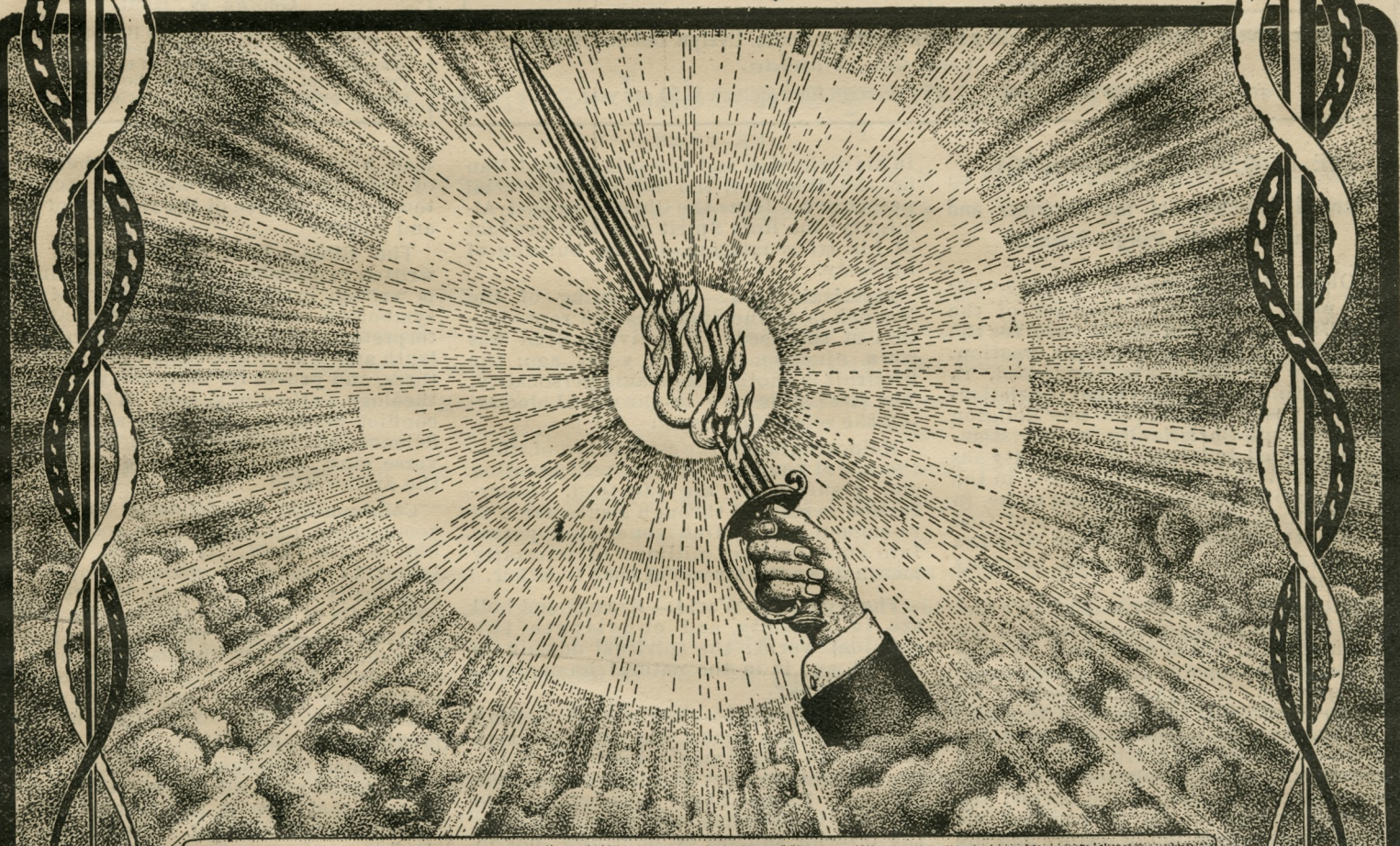
THE FLAMING SWORD

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ORDINANCES OF ESTERO, FLA., TOWN COUNCIL

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

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

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 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., OCTOBER 3, 1905. A. K. 65.

Whole No. 626

The Alchemical Laboratory of the Brain.

PART XXI.

The Apex of the Cone of the Universal Conarium; the Zodiacal Belt of the Human Race; the Conarium as Related to the Glandula Vitae.

KORESH.

IN DEFINING THE ZONE OR ANNULUS of the cone of which the Messianic center is the apex, we must consider the laws of successive and simultaneous order. The seed of a tree involves in its growth all that precedes it in the timic or successive order of its involution. The seed embodies the tree in its perfection in the least form of the tree. The seed is as virtually a tree in its involved product, as the unfolded seed is the tree in its perfection in its greatest form. The seed could not unfold the tree if it had not previously embodied the tree by processes of progressive development through involution. What is true of the seed of the tree is also true of the universe. The seed of the universe is the individual man in the least form of the universe; that is, in the microcosmic form of the universe. Because the universe is in its least form in the perfect and individual man, the expression of that man in his greatest amplitude is the universe in the form of the universal man.

Universal development, as pertaining to the human race, progresses consecutively in the order of time, culminating aggregatively and simultaneously into one universal form, with its coördinate function, including all that has preceded in the successive and developing order. The universal kingdom to be established as the finished product of progressive evolution, has been unfolding through the successive stages of its parts, until the climax of its development is the obtainment of the integral universal form and function of the peaceful kingdom of the human race. Let us, then, locate the apex of the cone of universal being.

It will be noticed, upon a critical study of the efforts to locate an oriental Christ or Messianic center at the present day, that the Christ of the Christian world is disregarded as an essential factor in the processes of discovery. There are thousands of people who are willing to concede that the "Man of Galilee" was an avatar, a mahatma, or a great teacher, holding a place along with other great or greater teachers of contemporaneous or other times. Not one of these people is willing to regard him as all that he declared himself, and all that his Disciples and Apostles pronounced him to be—the veritable Son of God. A scientific examination of this proposition may reveal some factors in the line of discovery hitherto neglected in attempts to ascertain, definitely, the true character of the personality recognized as the head of the Christian dispensation of the world. Preceding the advent of the Christ and Son of God, it was ordained that there should be a scientific preparation for the gestation and birth of the child God. Because there are coördination and correspondence between the Zodiac of physical form, relation, and activity, and the Zodiac of human life and progression, it was also ordained that the representative man of all men and the hyleg of all being should be in the line and focus of that Zodiac, as the sun of the physical Zodiac is the focus and fulcrum of its active forces.

Can we locate the Zodiac of the human race? Let the student set aside all prejudice and, without bias, make the attempt. The Christ of the Christian world came from a specific people, having a definite relation to

the central trend of the civilizing potencies of human progress. We may define the character of that people, and also the relation which they sustained to the civilization of the world. The evolution of the Jews began with the production of twelve sons, born under scientific guidance so as to be related, specifically, to the twelve constellations and signs of the Zodiacal belt. Of these twelve sons, related specifically to the twelve constellations, one was born in Leo. This was Judah; his tribe was the tribe of the heart, because Leo and heart signify the same thing. If we should attempt to trace any other people having the indications of the Zodiacal potencies of the world, there could be found no other intimation of a claim to having constituted the Zodiac of anthropotic being and progress.

The fact that the twelve sons of Jacob were born in relation to the Zodiacal signs and constellations, and that they perpetuated the function of such a relation through the establishment of the laws and ceremonies which could determine the progress and culmination of that relation, in the production of the focal apex of what no other system of laws and regulation could provide, is sufficient to determine that people as constituting the crown of Zodiacal glory. The Lord Christ came from this people, governed by the laws of astrological function, as belonging to the line of the ecliptic of progressive evolution. The Lord was the apex or point of the cone of universal life, and was, therefore, the conarium of universal being. But we are to consider this conarium in relation to the universal glandula vitæ in the order of consecution or succession, and to determine, by environment, the location of the vital point of universal life, through the laws of natural evolution, in the line of successive order and the specific transmission of the vital potencies of the focalization of the functions of the anthropotic Zodiac.

The science of the laws of projection (laws which determine the course of the progress of the vital currents of human progress) must be pursued that we may trace the course of civilization to its true head and final center of polarity. The ventricular cavities of the human brain have their correspondence in the spiritual spheres of the dispensations; and as the cavities discharge their fluids through ventricular *foramina*, so the spheres of one dispensation discharge their spiritual forces into the vacuum of the succeeding dispensation. John the Baptist constituted the apex of the Jewish age, and was the channel through which was poured the spiritual aggregation of the dispensation, of which John was the culminating point. The spirit of which John was the apex passed over from John into the Lord. This fitted the Lord for the performance of his function as the Messiah of the age in which he appeared. The spiritual spheres of the Jewish dispensation were contracted and forced through John into the Christ; from this flow there continued the process of the crea-

tion and enlargement of the Christian spheres or heavens which succeeded the Jewish age.

That period and condition of the world in the relation of the two dispensations constituted the correspondent of the posterior foramen; and between the posterior and the anterior foramen, or foramen of Monro, there is the corpus callosum, which constitutes the floor of the two lateral ventricles. This body extends from the posterior to the anterior *foramina*. The correspondence of the corpus callosum in the universal man is the Roman Catholic line of the central priesthood of the Christian system. The location of the foramen of Monro (the anterior foramen) may be determined partially by its relation to the Roman Catholic church. The fluids of the third ventricle discharge partly through the foramen of Monro into the infundibulum, thence into the glandula vitæ; but some of them pass through the third ventricle into the lateral ventricles, to be carried back to the posterior foramen by way of the posterior cornu, thence again into the third ventricle. It will be seen that the juices of the third ventricle do not entirely empty into the glandula vitæ through the infundibulum, but that there is a continuous circulation back and forth from the lateral ventricles to the third, thus performing the function of retorts and alembics in the preparation of the essences of vital function for the uses of the general body.

There can be no question of the immutable truth that the Lord Jesus was the apex of the cone of universal life, because he sustained a relation to the universal heart that no other man could sustain; he was the legitimate product of the activity of the crown or Zodiac of universal human existence. Now, to define the line of transmission of this vital product of the preceding ages, it will be necessary to study somewhat the laws of ethnic affiliation or racial attraction, that it may be determined by what ethnic course his life was transmitted to the world, and into what portion of the race it was infiltrated. The Lord belonged to Leo in the spiritual course of his function; but in the natural relation of his career he belonged to Aries. In the natural and descending direction, the Lord precipitated into the posterity of Joseph as the primal direction of his material course of progress through the dispensation. It was because of this fact in the transmission of the Lord's life, that he was buried, after his crucifixion, in the tomb of Joseph of Arimathea; and this was a symbol of his appropriation by his church.

The ten tribes (including, of course, the tribe of Joseph) were carried away into Assyria, where they were absorbed by Media, Persia, and Assyria. By this absorption the ten tribes were obliterated; this obliteration being in the line of Biblical prediction. The ten tribes were absolutely lost, so far as their natural existence as Israelites was concerned. Their ethnic infiltration with the three nations into which they were

absorbed developed the Germanic race. This included the Latin race, because the Latin race appropriated the Germanic by marital infiltration, as the three nations had absorbed the Israelites. Inasmuch as Joseph, because of the loss and absorption of Israel, had given character to the Germanic family, the Germanic race constituted the body of Joseph into which the life of the Lord was transmitted. The method of this transmission was the dissolving of the Lord's natural form and its conversion to Holy Spirit or, as it is called, the Holy Ghost. The Holy Ghost was the substance of the Lord; this went into the Apostles and Disciples, and, through their ministry, into the body of Joseph, the posterity in which the Lord was planted, to be resurrected at the end of the dispensation in the Sons of God.

Truth may be communicated both by oral and written expression, also by the impartation of the substance of life itself, through the function of theocrasis or translation. The Lord spoke the word orally to his Disciples; this was a distinct quality of spiritual essence, but did not constitute the complete impartation of the Word. The Word was not thoroughly communicated until the Lord, who was the Word, was himself dissolved and his life transmitted and absorbed. The impartation of the Holy Spirit, which was the impartation of the substance of the Lord's body, was the literal communication of the Word. The Word was not fully communicated until the Lord himself was transmitted to his church. The impartation of truth by oral expression from the Lord was the communication of a certain quality of the Word, and corresponded to the transmission of certain juices of the individual or vidual brain.

What was true of the Lord was also true of John the Baptist. He taught his disciples by word of mouth, but he went into the Lord by another kind of transmission. The spirit of John passed from the Prophet into the Lord at the Lord's baptism by John, who came primarily for the express purpose of carrying over to the Lord the Spirit of the Father, which up to this time was in the Prophet. The spirit of John was not entirely transferred to the Lord; it was partially directed to the disciples of John, who did not wholly accept the Lord as specifically as did his own Disciples. John's disciples continued to follow him, and became a distinct sect of believers; they continued separate from the Christian church, and may be traced finally through the various denominations of believers in dualism, such as the Albigenses and Waldenses, through which, also, the Baptist church claims to have traced its line as a distinct church from the denominations which, as Protestants, have sprung directly from Catholicism.

The Baptists claim to trace their church directly to the Lord; but their mistake is that they came from John the Baptist, and their Christianity is merely an

infiltration from Catholicism. It is because of their absorption of dualism that the dualistic Campbellites became an offshoot from the trinitarian Baptists to the dualistic Baptists of the so called Christian church. The Baptist church derived its conception of the tripersonality of the Godhead from the Roman Catholic church; for it is a fact that the gospel of the Lord never even hinted at a tripersonal Godhead. This is a paganistic idea, derived into Catholicism from its infiltration into paganism.

(TO BE CONTINUED.)

New Century Studies and Reviews

Lucie Page Borden

THE FATHER-MOTHER DEITY.

The Modern Church Blind to the Science of Theology; the Teaching of the Bible Concerning the Divine Bride and Bridegroom.

"THERE IS NOTHING in the Bible to show what you call the biunity of Deity." This statement by an orthodox Christian, was supplemented by an expression of opinion to the effect that the concept of a Father-Mother Deity was displeasing and absurd.

The investigation of the Bible on this subject shows the teachings of the Lord to be very explicit when he speaks of the kingdom of heaven as "within you." The kingdom of heaven is likened unto good seed sown in the ground. Again, in another place Jesus explained the parable in these words: "The sower sowed the Word." The Word was Christ, and in his theocrasis he was planted in the wills of as many as believed in him as the Messiah. Now if those people who received the Word are in existence today, they will be ready to recognize his doctrine and to feel a response in themselves to the beautiful truths communicated; but if there is no such answer in the hearts of some who cling to the old church out of which the savor and life have gone, then they did not receive the Christ nineteen hundred years ago, and are therefore incompetent to judge of the doctrine of the Word today.

"The kingdom of God is within you," said the Lord to his Disciples. He did not mean that he had then imparted to them the substance of his own body to regenerate them from the mortal state, but that they had within them already the responsiveness to his teachings which had led them to forsake all to follow him. They had not the substance of life in themselves, but they had that which corresponded to his love, and reached out for his baptism. They could not do otherwise, because through their own previous embodiments they had been brought to the point of receptivity.

The "biunity" of Deity is not brought forward in the Scriptures. In the use of language, the Bible conforms to the best style of imparting divine truth. It speaks in symbols. It discourses upon those subjects

which pertain to the origin and destiny of man as involved in the Christ. He is the one who has absorbed the interior spirit of the preceding epoch, and is therefore putting the very heart and life of the ancient church in its purity, back into view. But so far has that church wandered from his own teachings as delivered in the past, that not even the sight of the principles and doctrines its members had seen in their previous existences could move those who formed the bulk of his audiences. He did not mention the "biunity" of himself, but John said, "He that hath the bride is the bridegroom;" and in so saying he despoiled the Christ of nothing, for in His interior was the principle of life. The orthodox concept of God as self-existent would surely argue that were it so, his life must be perpetuated by the union of the sex principles in himself. Why then, should the members of this church be so disposed to cavil at the science of the Word as proclaimed today in the same concept of Deity as remitting the blended essences?

The more unfavorable the criticism of the wonderful truth that God the Lord has his own Spouse, and that in the processes of regeneration his Sons appear, the more the idea of the family in its true sense is lost and vitiated. The Father-Mother and Son in the supreme sense appear in those portions of the Gospel where reference is made to these relations. To honor the Father and the Mother in the commandments of Moses has been shown by KORESH to refer to the Deity. The supreme affection of the world has been centered in the masculine Divinity in order to induct the church into the relation that it bears in Scripture, where it is said that the Holy City, the New Jerusalem, comes down from God out of heaven prepared as a bride adorned for her husband.

The femininity of God must be made just as prominent in order to recompense those who have been stranded by the sight of a wrathful God in place of the tenderness needed with human ills. The conjugal relation reaches its fulness and completion in the Sons of God who neither marry nor are given in marriage, and are in heaven and in earth doing the will of God as in heaven.

Saved By An Automobile.

THERE WAS A HUSH through the town just before noon. It seemed strange to see men leaving their places of business and moving toward the same spot. They did not seem full of pleasure nor enthusiasm and their faces betrayed some interest beyond a personal one. Despite the number of small boys running up the streets it was clear that a cloud of some sort rested upon the place, and had any wayfarer threading his way along the thoroughfares asked one of the hurrying urchins what the repressed excitement meant, he would have heard a swift reply in terms of wonder, "Why, don't yer know Jim McCreery's going to be hung?"

It was the part of the visiting physician to see that the man whose life was to be snuffed out had every

attention, and as he passed into the cell his thoughts reverted involuntarily to a scene which he had witnessed six months prior to this same day on which he stood ready to visit one whose life was forfeit to the state. He remembered every incident of the trial, and the agonized expression on the face of the prisoner when he stood up in the presence of his fellow-townsmen to plead "not guilty," had fixed itself indelibly in his mind.

Was Jim McCreery guilty? Might there not have been some mistake, though the foreman gave in his verdict on account of the fact that Hal Stephens had sworn that he saw Jim stooping over the girl in the back room where she was found dead? It was another verdict rendered from circumstantial evidence. Jim had apparently told a clear story, but he could not prove what he said; so the jurymen held that he was guilty on Stephens' word. To be sure Stephens did not see Jim use any violence, but his hand was cut and his coat was bloody. Well, it was a terrible business. The physician sighed as he went into the cell, but he was not prepared for what followed.

"I can get a reprieve, Doctor," said Jim breathlessly, after he had finished his story. "I know that if you go to the Governor yourself and tell him what I've told you, he'll grant me a new trial. Andy Delmont's got the paper. He can prove that I'm innocent. Sir, I loved Alice Lee myself like a sister, I wouldn't harm a hair of her head. Oh! sir, can't you get somebody to go down and see the Governor?"

"There isn't time," were the words which trembled on the lips of Dr. Reginald, but a thought came into his mind and he left them unsaid. "I'll do my best for you, Jim," he said hastily quitting the cell.

The story he had heard from the prisoner showed him in an unmistakable manner that the man who was in danger of execution had a chance for life. To put himself into his machine and ride to the neighboring town, see the chief magistrate and if possible bring word to the sheriff in time to prevent a flagrant act of injustice such as the hanging of an innocent man, was the work before him. Should he not try it though it seemed an almost hopeless task? In a few moments Dr. Reginald was speeding through the outskirts of the town on his way to remit the sentence of a condemned man. He was not an expert in the art of managing his machine in his own opinion, but he concentrated his whole mind on the expedition before him.

The entire population had assembled in front of the gallows. There were men with beetling brows staring straight at the prisoner. Two women in the front row who had elbowed their way through the crowd to have a better view of his face were wiping their eyes, and a bevy of school-girls looking awed and scared had pulled out their handkerchiefs when a sudden commotion on the outskirts of the spectators attracted attention. Some one had ridden up in a swiftly moving car that seemed to fly over the ground. Some one was forcing his way to the front where the sheriff was adjusting the noose on the prisoner's neck. Some one,—yes! surely

it was Dr. Reginald who held up his hand and shouted, "Pardon! Pardon! A pardon for Jim!" The crowd saw him and it seized upon the meaning of his words. Instantly the blessed message was upon every one's lips, and a mighty shout swelled and rose higher and higher. "He's pardoned! Jim's pardoned!"

It was life and not death that ended the day's excitement and the hero of the hour was Dr. Reginald, the man who had ridden forty-five miles on a spurt to save that life and to tell the crowd that Alice Lee's murder did not lie at any man's door, for she had left a letter stating that it was her fixed intention to end her life because she was out of work and discouraged with the strike. Jim happened to find her, the first, and his words at the trial were strictly true as the Governor had conceded.

"No, I wasn't afraid the car would break, nor the tank explode," said the Doctor laughing. "My machine is a good one, I don't spend much time tinkering on it and I believe that carelessness is at the bottom of half these accidents. I shall always love my car for it saved a good man's life."

The saving of life means much to a man whose hopes are bright, but to a poor girl whose prospects are blasted by a hand-to-mouth struggle with the conditions of modern wage-slavery, it seems easier to throw down the burden. Would to God that some of the legislators set to make laws for the country would abolish capital punishment, for aside from the danger of taking the life of an innocent person, there is no respite for society in the process. The freed spirit but incites other rebellious souls to mischief, instead of finding instruction and discipline where it is located. Work and education are demanded by society for the criminal who is but the product of his past and is acted upon by his environment.

Why So Many Divided Homes?

WHEN SO MANY homes are broken up by legal formalities that statistics show that every one in seven is divided, surely there is some defect in the modern marriage vow. The modern clergyman is disconsolate at the figures shown and the sight of the American home ravaged by divorce is the eyesore of the times. The unanimity of sentiment which should mark a union for life has not been found in those who come into the marital relation for the sake of a moderate income or a handsome equipage and a large fortune. It is true that the love of money lies deepest in the heart, and who can confess that he is not under the evil spell?

The majority of marriages are devised in order to swell the bank account or to provide a maintenance. "Yes, I'm so tired teaching school that I'd marry any old man who came along to give me a home," were the words of an excellent person. It is the view of marriage as an aid to a livelihood that prepares the way for domestic trouble. Religious harmony is not to be found until the two persons to be united have accepted

the fact that mutual forbearance is needed. No person should interfere with the religious duty of another. Mutual concessions are the basis of a possibility of happiness.

The causes are many, but the truth is that every seventh home in this country is broken up by divorce. It is the seventh day that needs to be seen as the true principle of being. The Sabbath is the rest of the Lord. The rest means no more labor from an overburdened maternity. The rest of God means the removal of the curse upon man and woman. It means a new civilization where the workman gets the full benefit of his work.

General Contributions

THE GATEWAY TO UNIVERSAL PEACE.

True and Lasting Peace of the World Must Come Through the Overcomer of Death; What the Coming Kingdom Means to Humanity.

BERTHALDINE, MATRONA.

THE PALMS OF VICTORY waved at the recent Portsmouth peace contest, seem to be fairly divided by trinitarian Christendom between peace zealots of Uncle Sam, Russia, and Japan. Will they constitute a triple alliance to keep the peace of the world? The Bible, that inspired record of reliable prophecy, declares the coming Shiloh the world's age-lasting peace-maker to be not a trinity of men or nations, but a triunity of divine attributes expressed by a one-man power, which makes him a "square man," an imperial dictator of terms for a square deal. He is described as "the mighty One of Forces," and as the "Overcomer."

"He conquers who overcomes himself." "Unless above himself he can erect himself how mean a thing is man!" To live the Koreshan motto, "He conquers who overcomes himself," requires the most strenuous scientific Koreshan endeavor. The Overcomer, the self-conqueror, foretold by Christian Apostolic Prophets, is always referred to by them with a singular personal pronoun. Celestial visions of the coming Victor reveal him as a man with a following so identified with himself that his name is theirs for the obliteration of all that pertains to their mortal personalities. Self-effacement as to self-expression by mortal name, fame, and lineage, evidently serves men in the accomplishment of self-preservation in the divine image and likeness.

If one cannot scientifically vidualy claim to be the personality having the specified credentials of the legitimate Messiah who is to be the world's Shiloh, he may on discovering the one person who can, so relate himself to him, that he will gain his name and fame without loss to the Victor. In the Victor the true soldier may by self-sacrifice, find himself made alive to his true individuality and its highest and noblest self-expression.

In this day we frequently hear the expression, "he is a degenerate." If there be one degree of human degeneracy expressed by mortal men, expressions of all other degrees might be found expressed by mortal kind. To determine degrees and average states there must be a standard of value to mark the perfect Man and enable men to behold the upright. A law must exist in the universe of being which, if fulfilled, would produce the perfect natural man, the cross of the divine with the human, who could become the world's true Peacemaker, the square dealer of God Almighty with all other men, to set things right as the kingdom of righteousness. If such a man exists he should be discoverable, become a well-known quantity, and the science of the law of his being the best known science.

Any agency claiming to give humanity a clue to such a prime factor of universal righteousness and peace, should be respectfully investigated and valued according to its service. When found, the human olive-branch borne by the dove, symbol of the biune spirit Jehovah, must become as appreciated by natural humanity, as is the sun in the physical heavens, before the nations will "learn war no more." It is written, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Nearly two thousand years have elapsed since the dove went forth from the Ark of the passing dispensation—to find the olive-branch, the science of universal life, destined to make possible an age-lasting peace. The flood of fallacy and evil expressed by the dark ages of competition has deepened and spread until it has deluged the world, and has, until this terminal of the Lord's generation, prevented the return of the dove bearing the significant "sign" of the fulness of the Gentiles. The great separator of waters, the spirit of the Almighty, has made it possible in this day for a new heavens to descend and a new earth to appear in their least form as "the Sign of the Son of man in heaven." This Sign embraces the true dove with the genuine antetypical olive-branch, who is to find rest in the land of the Shiloh. That the great Sabbath of God's rest for this weary world is close at hand, is now scientifically demonstrable to the heart-hungry inquirer.

The power of polarization is well known in physics, and has a measure of appreciation in human organizations social and religious. Prophetic descriptions of social conditions in the latter days of the Christian era, abound in indications of men becoming filled with defiance of all the laws of order designed to unite them. This age, be it remembered, was instituted by One who said, "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." And so it has been throughout the universe. It is not strange, therefore, that the Christian era should culminate as prophesied, in a "time of trouble," "such as was not since the beginning of the world," "with every man's hand

against every man." The masses of men have turned their backs on God's way and on how to find it. A false "individualism" so called, but really a vidualism of personal self-centeredness, has carried every man away from unity with the personal individuality of God, the Lord God, to the extremity of corruptible self-dissolution, the race suicide of moral rottenness.

Naught can turn men from the error of their ways save the activity of the "radium" of a one-man power of genuine science, with its essential vortex of all-absorbing love. This radio-active, all-penetrating agency can reach the heart of men and things, out of which are the issues of life. Personal polarization in this one Exponent of scientific, all-absorbing psychology power, means for those to whom wisdom gives the courage of a rational conviction to yield to it for an absorption into Deity, and a self-expression by self-effacement in the true individualism of God Almighty, "the One altogether lovely." This self-effacement is indicated as a sentiment in this expression: "Not my will but thine, O God, be done." It means a return to the law and the testimony of the universe of form and function, for the science of the divine-natural life of the Lord, the fulfilment of the law.

The law is said to have come to us by Moses, but grace and truth by the Lord Jesus Christ. The Lord Jesus declared that he came not to destroy the law but to fulfil it. As an act of *graceful* obedience to the law in his day made void by the traditions of the ignorant, the Lord Jesus became obedient even unto the death of the cross, despising the shame. By this obedience the Lord, who knew no sin, became the chief of sinners and has served as their leader on many of the world's greatest battle-fields. This crucifixion was for the natural education of the Lord's elect Lady, the church,—elect in the wisdom of the law, which enables mortals to learn to know good and evil, and discriminatingly choose immortality the way of life and death.

This great Educator of his people being the truth in essence, has been true to himself and them in all the highest interests of his kingdom to come. He has prepared the wisest of people for the greatest of kingdoms, and selected a new earth for the inheritance of his new heavens—the mentalities he has educated as his own. He has led them by a way which they knew not, to the scientific understanding of the law and its gospel in obedience to which they may inherit and richly enjoy all things of which he is the heir. The great Shepherd of the sheep has reached the vortex of his own projected radium, the throne of the universe, before which is the altar of his final sacrifice for the final covenant of God the Lord with man. His own who hear his voice and follow him are to enter with him the altar fire as a world's peace-offering and be by it transmuted to the helium of his age-lasting glory. This helium, his projected "many Sons," the Saviors who are to come upon Mount Zion, shall have the liberty to enlighten the new world that is to be with the science of their being, and reveal how men may be born into the image and likeness of their God, and raise up mortals in obedience to

the laws of order, to be to them stars of their nightly glory.

We poor mortals of Christendom strive and strive in vain for the satisfactory self-expression of our ideals. The divine ideal selfhood has found as yet in the great cycle of its creation, but one God-satisfying self-expression; but he was the seed of many in whom the hope was God-begotten of becoming the Sons of God. This living hope gives rise to a rational faith—"the substance of things hoped for," when the quickening spirit of the Father, the truth, the science of the law, is given men that their faith may be lost in sight and hope in victory. The truth is to free man from thralldom to corruptible dissolution, from fightings within and foes without. Apart from the life given by the quickening spirit of the Almighty, when we would do good, evil is ever present with us.

The eternal law which the quickening spirit is to write upon the hearts of men that they may do his commandments and have right to eat of the Tree of Life, is the well-known but long made void Decalogue, summarized by the Lord in two statements: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:" and "Thou shalt love thy neighbor as thyself." God is spirit—the spirit of the Lord who is from age to age a personal man, the spirit's Messenger of a renewable covenant relation with God on a renewed plane of being. To this Lord of God's covenants the singular personal pronoun is directly applicable when his personal name is not given.

When confronting the spirit of the law and its over-Lord or scientific interpreter, man confronts immortality and his destiny for life and death. He halts between two opinions of men and things. He is in a position to be compelled to choose the dominance of life or death—the God of Israel the Savior, or Baal with confusion of tongues, chaos, and death. "How long halt ye between two opinions?" exclaims Elijah to the prophets on Mount Carmel. "If the Lord be God, follow him: but if Baal, then follow him."

The religio-scientific system applied by humanity means the business of practically following the Lord into the resurrection of life, with all the heart, might, mind, and strength. The few now standing in the way of sinners who are to mount upon white horses and to follow the Rider on the white horse through the gates of life into the New Jerusalem, the City of Peace, must gather themselves together as an industrial army and come up to the help of the Lord against the mighty powers of evil now holding sway in the universe of men and things represented by the man with the head of gold, the breast and arms of silver, the belly and thighs of brass, and legs and feet of iron and miry clay. The Shepherd from Joseph, the Stone of Israel, the destined destroyer of this image of the old heavens and the old earth, is the "Stone" cut from the mountain (the kingdom of the Gods) without hands. He is also the King of Peace in the guise of a priest of the order of Levi, a high priest touched with the feeling of all our infirmities,

become now without sin unto salvation, for the altar sanctifies the gift. The New Jerusalem lieth four-square, and the Prophet who contains her and the science of her resurrection as the wisdom of God, is the man about the Father's business of self-sacrifice, prepared to effect a "square deal" with all the world by the gift of his quickening spirit.

Science is said to be awfully cold and clear; but it takes the cold day of a scientific age to make a man keenly appreciate the warmth of the fire of divine love, the inseparable concomitant and source of genuine science. It takes a cold day to make a man rejoice to seek the hearth-stone of his Father's house. It takes heart-hunger to the gnawings of the starvation point, to give a man a capacity to take in God Almighty in whatever guise he may elect to appear, for should he become as a mortal man among mortal men, he may appear to them but a devil incarnate like themselves as the mirror may reveal them.

'Tis like the Almighty love and wisdom to reach to man's mortal extremity and administer extreme unction in the guise of a mortal fellow-being, and so fulfil the saying, "Verily thou art a God that hidest thyself, O God of Israel, the Saviour" in a crowning act of the mercy of divine justice. But be not deceived; God is not mocked. Such measures as ye mete to the Man of Sin become the Man of God, shall be meted unto you. Whatsoever a man soweth, that shall he also reap. The spirit of the God-man that goeth upward to the intellectual power of the throne of God, where divine love the essence of all knowledge has being, sows in its ascent the seed of its body of incorruptible dissolution, his immortal flesh, in the field of mortality beneath it. The Lord's immortal body was one of many members, to be in due season raised in the Father's name and by his cross confessed. Love the begetting principle of God Almighty, seals the Lamb's Book of Life with the name above all other names of Jehovah's choice, when he "saith of CYRUS, He is my Shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." And peace like a river of life, shall encompass the soul of the world.

Nature the Language of Causation.

KORESH.

Nature is the language of causation; let us read and interpret this language. The sun itself must constitute the door to the solar temple. If we may comprehend its function as pertaining to the realm of the alchemico-organic cosmos, we may correspondentially know the function of the door to the anthropotic solar realm and field of the organo-vital being. The function of the sun can only be understood through a perfect knowledge of its relations to all other things of universal physiology. We must know both the anatomy and physiology of Nature in their entirety, before we can know them in their details. The man, whosoever he may be, or whatsoever he may profess as to scientific attainment, who does not know the source of the sun's energy, or the ultimate points and uses of its distribution, has no claim to astronomical knowledge.



In The Editorial Perspective.

THE EDITOR.



THE KINGDOMS OF NATURE constitute great subdivisions of the universe into planes of existence. They are universal kingdoms; and the principles and laws governing one kingdom correspond to the principles and laws operative in every other kingdom. This makes the domains of existence all related, all akin; for in the ascent and descent of life, the forms and functions of the higher and lower kingdoms are made analogous. Some of the simplest questions relative to the fundamentals of existence seem to constitute the profoundest mysteries to the modern mind; and some of the most obvious and self-evident truths of life are utterly beyond the comprehension of scientists of the old school; and in their ignorance they are far more credulous and superstitious than the ordinary modern Christian. The medieval alchemists sought to create gold from baser metals. Nineteenth century scientists laughed at the idea. But at the same time, a number of them have taught the possibility of the *creation of life* by artificial means, and experiments to this end have been conducted. The alchemists were right in their statements that the production of gold from baser metals was possible; the modern empiricists are wrong in holding that life may be created by artificial means; yet it is true that the production of gold by alchemical means, or the production of any substance according to formula, is in fact a *bona fide* creation. The chemists are creators; but they do not understand the processes they employ to produce the kinds of material which appear as a result of chemical activity; nor can they understand them until they come to know what matter is in its essential essence and its relation to its corresponding spiritual substance. The law of transmutation is the law of change from matter to spirit and from spirit to matter, for the word means to *change across*, from one state of substance to another, not from one kind of matter to matter of another kind or quality. Ignorant of the fact that the spirit of matter is essential to all activity, modern scientists look upon all phenomena as being the mere result of motions of material particles. What produces the motions is a mystery to them. Different views are entertained regarding what is termed the "ultimate state or condition of matter." Is matter mere electricity, or is electricity wholly and substantially material? It seems that a Parisian savant claims to have discovered that light is composed of minerals which can be attracted by a magnet, and rays of light turned aside as though composed of streams of mineral or metallic atoms or ions. Some rank materialists hold that light is composed of invisible vapor of disintegrated matter related by heat from solid or other substances. That the substances of light should be transmuted to minerals or metals is no surprise to the Koreshan scientists; indeed, it has long been held in the Koreshan System that it is possible to precipitate, from the gravic energies of universal space, any substance desired—gold, silver, platinum, etc. But such a possibility is so held, not because it is thought that light, gravity, and other energies which descend to the earth, are material, but that it is possible to transmute these spiritual

substances to material forms or states. Why should it seem strange that a magnet turns rays of light aside? Light is electrical; magnetism is directly related to electricity, and it should seem perfectly rational to conclude that a magnet should attract the electrical substances of light—not because they are material, but because they are analogous to the energies of magnetism active to and from the poles of the magnet, which in itself must be material. If particles of minerals or metals appear as a result of the magnetic attraction of the rays of light by the magnet, it is because the magnetic matrix has wrought the change, has actually created the visible materials, from the union of the substances of light and magnetism in conjunction with the materials constituting the form of the magnet. Such a creation is analogous to the creation of life by the ordinary processes of propagation of life. The male and female elements and functions must be present and active. Sex in physics is no more strange than sex in the vital domains of existence.

Last week we wrote of the Chinese wall as a world-wonder. We said that people of modern times had never given the ancients sufficient credit for what they did. Since that was written we observe an editorial in the *Scientific American* in which the writer holds that too much credit has been given to the ancients. Now, while it is true that modern engineering may be able to lift the great stones contained in the Great Pyramid of Egypt, and has even quarried larger monoliths in the United States and transported them across the Atlantic, it is really not so much of a wonder that with modern appliances such giant tasks should be accomplished, as the lifting of stones of giant size with simply the power of human muscle, or other power than energies generated and applied to machinery. All the more credit to the ancients—who had not the benefit of modern appliances, for they accomplished tasks equalling if not surpassing anything achieved in modern times in engineering. The modern world does not desire to give much credit to the ancients in the line of intellectual capacity or achievement. But the fact remains that numerous things of real value came from the ancients—even the life and thought of the world. Considering the fact that the ancients lacked modern labor and time-saving devices, they really did more than has ever been achieved by the modern man. Men were stronger then physically and mentally. There was less knowledge in books, but more in the mind; there was more originality, and less imitation and parroting of the words of others. The lost arts are to be restored; the lost words discovered, and lost knowledges given to the world again—not through the discovery of tablets and inscriptions on tombs exhumed from the covering of ages, but through the *resurrection of the ancients* in the modern world. Proper credit will be given to the ancients when it is seen what they can achieve in rebuilding the world ruined by desecrating ignorance.

An English astronomer has written a work entitled, "Our Stellar Universe; a Road-book to the Stars." He has discovered what he thinks is a very suitable scale of stellar parallaxes, and he desires to present to the public the results of his researches, in a manner that will be comprehensible to them. It is said that he has hit upon a very novel method of appreciating the distances which are supposed to lie between us and the brilliant points and gems of the sky. The method is, that "if the distance which light travels in one year be represented by one mile, then the distance of the earth from the sun will be represented by one inch on the same scale." A writer commenting on this novel method, says: "With this principle as a basis, it is possible to construct a model or diagram in which the solar system and the stars of known parallax can be shown in such a way that our minds are able to form a clear conception of the whole. This is attempted in the present volume, which has several diagrams worked out on this scheme. The book will be readily appreciated by the merest tyro in astronomy." So, it seems that the Copernican universe is really too large to be easily comprehended, too vast for its problems to be solved. The novel scheme is merely that of *reducing the size of the universe* in the imagination, so that the mind can form some idea of the supposed relations. This is a step in the right direction, since if the universe be conceived to be only 8,000 miles in diameter, not only is it comprehensible, but numerous problems hitherto considered insoluble readily find solution from the basis of the limitation and cellular form of the cosmos. If the merest tyro can comprehend astronomy when its relations are stated in terms of inches and miles, on a simple comparative scale, it should not be difficult for the masses to understand the relations of the true cosmos as revealed in Koreshanity.

The most powerful explosive known today is shimose, the invention of Dr. Gian Shimose, of Japan, a nation which fifty years ago was in obscurity, isolated from Western civilization. Not all the knowledges of chemistry of the West, nor all of the experiments in Western laboratories, were sufficient to enable the brightest minds of Christendom to invent an explosive perfectly harmless in any quantity or form if not touched off by the special fulminating cap. The powder may be handled without fear; but when fired with the special device it is deadly. Russia has felt the effect of the secret explosive; the Czars minions were not able to withstand the shot and shell sent on their mission of destruction by the power of shimose. Dr. Shimose was born under what is known as old Japan. There were then no railroads, no steamers in Nippon. The story of his life is that of a fight against adversity, of success in the face of the apparently insurmountable. He walked from the home of his youth to Tokio, five hundred miles distant; and not having means to purchase text-books, he copied works found in libraries, and studied them. He educated himself, and it became apparent that he was a man of great abilities, a man of great genius. He was employed in the government printing office of Japan, where he invented a printing ink for the printing of paper money. Its process of manufacturing is kept secret; it has been found impossible to imitate it, and forgers in Japan are left without

chance of success. For the invention of the shimose powder, the Doctor is called the "Yellow Wizard," and has been highly honored by the emperor; and it is now recognized that his invention has constituted a potent factor in Japan's military and naval successes in her conflict with Russia.

The newspapers are wonderful prophets, if we should believe what they say concerning themselves. The editors are wise, far-seeing men, able to forecast the results of battle, or the outcome of peace conferences. For a week following the conclusion of the Portsmouth conference, the principal dailies were detailing how nearly they came to making a correct forecast of the terms agreed upon by the plenipotentiaries. Every one came the nearest; every one got the news to its readers first; every one gave the greatest number of items, and every one contained the longest personal interviews with Witte and Komura—according to the editorials. Wonderful enterprise, that shown by newspaper men! News in newspaper office is made up frequently on the basis of probabilities. Dispatches are written up and put up in type—two sets of them, showing opposite results; and then when a brief dispatch arrives giving a clue as to the results, the prepared matter is inserted instantly to suit the case, with all the *supposititious* details. Cartoons are gotten up on the same plan. During the course of such proceedings as took place at Portsmouth, a single newspaper presented the probable forecast on the basis of a half dozen different theories, perhaps; and then when the actual results are known, there have been a sufficient number of distinct and different conclusions given to enable the editor to find something on which to base a claim to correctly outlining the results. This kind of work is not confined to the offices of the yellow journals; they are all afflicted with the same disease—that of coloring their own achievements and bragging on the wonderful facilities for news which they control.

A doctor objects to the use of the term focus in relation to the yellow fever epidemic. A so called focus in this relation, is a place whence the fever spreads; hence, the doctor thinks a term descriptive of *radiation* would be more appropriate. If the doctor could perceive all that is *involved* in a case of yellow fever he might be satisfied to continue to use the term focus. Reason demands the conclusion that every point of radiation must involve all that it radiates; and for that reason we declare that the sun must receive substance in proportion to the amount of substance radiated. This makes inflow and outflow equal. The sun is a center of radiation; but it is also a focus of substances converging from the universal circumference.

Truth is definite and scientifically narrows down to fine points in degrees of absoluteness; it is also as broad as the universe because it is the mental essence of the world of existence.

Communism demonstrates the truth of the proverb, "In union there is strength." The united life involves the very essence of divine truth and light and love.

AN ORDINANCE.

An Ordinance Providing for Municipal Registration.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

SEC. 1. That a registration be had of all persons qualified to vote in the Municipal Elections of this Town.

SEC. 2. The qualifications for said electors shall be: All male persons over twenty-one years of age, who are bona fide residents of said Town; who have been in the State of Florida for one year, six months in the County of Lee, and sixty days in the Town of Estero, next preceding the date of registration; and who have paid a State poll-tax.

SEC. 3. It is further ordained that each year hereafter the Registration Book shall be opened for additional registration under the same rules, and for the striking out of the name of any person who may have become a non-resident, or otherwise disqualified.

SEC. 4. This registration shall be advertised by publication two times in THE FLAMING SWORD, and by three notices posted for fifteen days preceding the first day of November, 1905, the Book to be kept open thereafter for one week; and that annually thereafter, on the first Monday in the month of November, like notice shall be given that the Book will be opened for additional registration.

SEC. 5. It is further ordained that the Clerk of the Council shall be Ex-Officio Registration Officer, with power to administer the necessary oath to those offering to register. For the purpose of purging the list of disqualified voters, he shall submit the names of such to the Council for its action as to their removal from the list of registered voters.

SEC. 6. All Ordinances, or parts of Ordinances heretofore enacted, in conflict with this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,
President of Council.

Attest: H. D. SILVERFRIEND,
Town Clerk.

Approved: C. A. GRAVES,
Mayor.

AN ORDINANCE.

An Ordinance Providing for Municipal Election.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

SEC. 1. That an election be held in said Town to select successors to the Mayor, Clerk, and Marshal; also to the four short term Councilmen, whose term of office expires as soon as their successors are legally elected and qualified. The Mayor, Clerk, and Marshal are to hold office until the third Monday of November, 1906; the Councilmen until the third Monday of November, 1907, or until their

successors are legally elected and qualified.

SEC. 2. Qualification for an elector is registration as a voter in the Municipality, which has heretofore been provided for: a prerequisite for which is the State requirement in time of residence, and payment of poll-tax. Any elector shall be eligible to hold office.

SEC. 3. This Ordinance shall be published, as is provided by the statute, for thirty days, or five issues of THE FLAMING SWORD, the official organ of the Municipality of Estero.

SEC. 4. Said election shall be held on the third Monday of November, 1905, between the hours of 7 a. m., and 5 p. m., at the Koreshan Warehouse.

SEC. 5. The following electors are hereby appointed Inspectors of Election, to prepare the polling-place, the ballots, tally-sheets, etc.,—everything incident to the proper conduct of this election: R. W. Gray; L. E. Staton; Walter Bartsch; George Hussey, Clerk.]

SEC. 6. All Ordinances, or parts of Ordinances heretofore enacted, in conflict with this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,
President of Council.

Attest: H. D. SILVERFRIEND,
Town Clerk.

Approved: C. A. GRAVES,
Mayor.

AN ORDINANCE.

An Ordinance Defining the Duties of the Mayor, Clerk, and Marshal.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

THE MAYOR.

SEC. 1. The Mayor shall be the general Executive of the Town.

SEC. 2. It is his duty Ex-Officio, to promote the general welfare and preserve the peace of the Town.

SEC. 3. To this end he shall have general supervision of the Town Officers (not including the members of the Council); shall direct and control the police force. Shall make *pro tempore* appointments to fill vacancies caused by sickness, absence, or other disability of any City Officer; and shall report to the Council any misconduct or neglect of duty on the part of any officer.

SEC. 4. He may, when in his judgment the good of the town requires it, call special meetings of the Town Council; and when so called, he shall state by message the object of the call, and the business of such meeting shall be restricted to the objects so stated.

SEC. 5. He shall have the power to veto any ordinance or section thereof that does not meet his approbation, approving the residue, stating to the Council in writing at its next regular meeting, his objections. Council can pass over the veto by a two-thirds vote of the whole body. Or, should the Mayor fail to sign or protest any bill

by the next regular meeting after its passage, the bill will become a law without his signature.

SEC. 6. In case of the Mayor's temporary absence, the President or acting-President of the Council, shall discharge the duties of the Mayor. In case the Mayor's office is vacated, the Council may appoint his successor to serve until the next general election.

SEC. 7. He shall take care that all the laws of the Town are respected and observed, and shall perform such other duties as shall be by ordinance of the Town Council required of him.

SEC. 8. He shall represent the Town in a general way when not in conflict with the private interests of any citizen, or the Koreshan Unity, or any other Corporation in the Town of Estero; meeting strangers and visitors; seeing that they come in contact with the proper personages and officials.

SEC. 9. He shall be Ex-Officio the representative of the Town in any judicial proceedings to which the Town is a party.

SEC. 10. He shall adjudicate all cases wherein there is a charge of violation of any of the Town Ordinances, with right of appeal by defendants.

THE TOWN CLERK.

SEC. 11. It shall be the duty of the Town Clerk to keep in a Record Book, for ready reference, the proceedings of Council;

SEC. 12. To prepare briefs, statements, and statistics, for the use of the Mayor and Council at any time when so requested;

SEC. 13. To prepare and provide in advance facilities for the Council meetings—such as stationery, pencils, etc., etc.;

SEC. 14. To be in attendance at all meetings of the Council, both regular and special, at the hour appointed; and to discharge such other duties as may from time to time be appointed him by the Council.

THE TOWN MARSHAL.

SEC. 15. The Town Marshal, shall attend the Town Council during its sittings, to aid in the maintenance of order under the direction of the President. To execute the commands of the Council from time to time. To execute processes issued by command thereof and directed to him.

SEC. 16. To see that the room used for the sittings of the Council is in order and supplied with lights, fuel, water, etc.

SEC. 17. To attend the sittings of the Municipal Court. To execute the commands of said Court from time to time. To aid in the maintenance of order therein.

SEC. 18. To perform such other duties as may be appropriate to his office under the law, or that may be imposed upon him by order of the Court. He has full police powers, as conferred by common law and statutes upon constables.

SEC. 19. All Ordinances, or parts of Ordinances heretofore enacted, in conflict

with this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,
President of Council.

Attest: H. D. SILVERFRIEND,
Town Clerk.

Approved: C. A. GRAVES,
Mayor.

AN ORDINANCE.

An Ordinance Establishing a Municipal Court.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

Sec. 1. In the Town of Estero there shall be a Municipal Court, for the trial of all offenses against the Municipal Ordinances.

Sec. 2. The judge of said court shall be Ex-Officio the Mayor of the Town.

Sec. 3. This court shall sit instanter, whenever there is business brought before it. In case of his absence, a Justice of the Peace, to be designated by the Mayor, may hold said Court.

Sec. 4. The Judge of this Court shall have exclusive power to pardon and release, or remit fines of persons convicted by him under Town Ordinances.

Sec. 5. This Court may adjourn its sessions from day to day, or to any subsequent day or days at the discretion of the Judge.

Sec. 6. Appeal may be had from the judgment of this Court. The defendant entering into bond with good and sufficient security in double the amount of fine and costs assessed against him, conditioned to appear before the Court to which the case is appealed and to abide by and perform the judgment thereof.

Sec. 7. The Clerk of the Council shall be the Clerk of the Municipal Court, and shall keep its docket in proper order, showing the exact status and final disposition of each case.

Sec. 8. Fines and costs collected by this Court shall be a part of the general revenue of the Town, and shall be turned over to its Treasurer.

Sec. 9. The Clerk shall file within three days, with the Clerk of the Appellate Court, the papers in all cases appealed, endorsing on the warrant in each case names of the witnesses on behalf of the Town.

Sec. 10. The Town Marshal shall have charge of any person arrested for violation of any ordinance committed within the Town limits, who shall remain therein until discharged by the Municipal Court, unless such person shall give proper security for their appearance before said Court, in which event they may be released. Security to be at the discretion of said Marshal.

Sec. 11. The Municipal Court shall have the authority to preserve order and decorum and shall be invested with the same powers to that end, by fine and im-

prisonment, as are incident to courts of record in this State.

SEC. 12. All Ordinances, or parts of Ordinances heretofore enacted, in conflict with this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,
President of Council.

Attest: H. D. SILVERFRIEND,
Town Clerk.

Approved: C. A. GRAVES,
Mayor.

AN ORDINANCE.

An Ordinance Regulating Licenses.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

SEC. 1. That no person, company or corporation, shall anywhere within the incorporate limits of the Town of Estero, sell or offer for sale, or conduct any business, agency, profession, for any commodity, goods, wares or merchandize, without having first secured a license so to do, from the Council of said Town, and having paid to the Treasurer of said Town the license fee, for the privilege of conducting said business.

SEC. 2. It is further ordained that no person shall kill game of any kind on the lands, nor take fish, in seines, nets, or traps in any of the waters within the corporate limits of the Town of Estero, without first having obtained from the Town Council a license authorizing them to so hunt or fish. Provided, however, this ordinance does not in any way conflict with the State Law upon the same subject.

SEC. 3. The fee for such license shall be fixed by order of the Council at the time of issuing the license.

SEC. 4. The penalty for the violation of this Ordinance shall be a fine not to exceed the sum of Ten (10) Dollars, for each and every offense; and each day in which such unlawful business is carried on, or on which said unlawful hunting or fishing is carried on, shall constitute a separate offense; the fine to be collected upon conviction before the Municipal Court.

SEC. 5. All Ordinances, or parts of Ordinances heretofore enacted, in conflict with this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,
President of Council.

Attest: H. D. SILVERFRIEND,
Town Clerk.

Approved: C. A. GRAVES,
Mayor.

AN ORDINANCE.

An Ordinance Providing for the Preservation of Peace and Good Order.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

SEC. 1. That if any person shall be guilty of disturbing the public peace, morals, or good order and government of the Town of Estero by committing any of the acts hereinafter prohibited within the corporate limits of the Town, he or she shall, on conviction thereof before the Municipal Court, be fined in such sum or imprisoned such length of time as the Judge of said Court may determine; pro-

vided, that no fine imposed under the provision of this ordinance shall exceed Fifty (50) Dollars; and no person shall be imprisoned exceeding thirty (30) days.

SEC. 2. Any person convicted of disturbing the public peace by committing any assault, or any assault and battery, upon any person or persons, shall be punished as provided in Section 1.

SEC. 3. Any person convicted of disturbing the public peace by engaging in or promoting or encouraging, aiding or abetting any fight, riot, or noisy and disorderly proceedings, shall be punished as provided in Section 1.

SEC. 4. Any person convicted of endangering or disturbing the public peace, or violating public decency by using any abusive, obscene or profane language, or by making any threats of violence to or against any other person or persons; or by using profane, obscene or indecent language; or by being drunk; or by being noisy and disorderly; or by racing, or by otherwise riding or driving in a furious manner any horse, or horses, or cattle, or vehicles; or by driving the same faster than an ordinary trot, through the streets of the town; or by carrying any arms, such as pistols, knives, (except pocket knives), sword canes, razors, or any other deadly weapon, concealed about their person; or by making an indecent exposure of his or her person in any public place within the Town limits; or by keeping a disorderly house; or permitting therein any noisy or riotous conduct to the disturbance of the public tranquillity, shall be punished as provided in Section 1.

SEC. 5. No gambling nor gambling house, nor bawdy house, nor house of ill-fame, shall ever be allowed within the corporate limits of the Town of Estero. Any person violating this ordinance shall be punished as provided in Section 1.

SEC. 6. Any person or persons convicted of resisting the Marshal or his deputies, or any person with power of arrest in this Town; or shall neglect or refuse to give them active aid and assist in apprehending any person or persons accused of crime, or acting in any unlawful manner, shall be punished as provided in Section 1.

SEC. 7. It shall be unlawful for any person to discharge any gun, or pistol, or other fire-arms, within one-half mile of the bridge crossing Estero River on County Road leading from Fort Myers to Naples, and on lands within the incorporation, except by special permission from the Council. Any person violating this ordinance shall be punished as provided in Section 1.

SEC. 8. No spirituous nor intoxicating liquors nor alcoholic drugs of any sort, kind or description shall ever be sold bartered or given away under whatsoever name, except on physician's prescription within the corporate limits of the Town of Estero.

SEC. 9. No tobacco in any form, (chewing, smoking, cigarettes, snuff, or natural leaf), shall ever be sold within the corporate limits of this Town.

SEC. 10. All Ordinances or parts of Ordinances in conflict with any of the provisions of this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

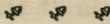
(Signed), W. ROSS WALLACE,
President of Council.

Attest: H. D. SILVERFRIEND,
Town Clerk.

Approved: C. A. GRAVES,
Mayor.

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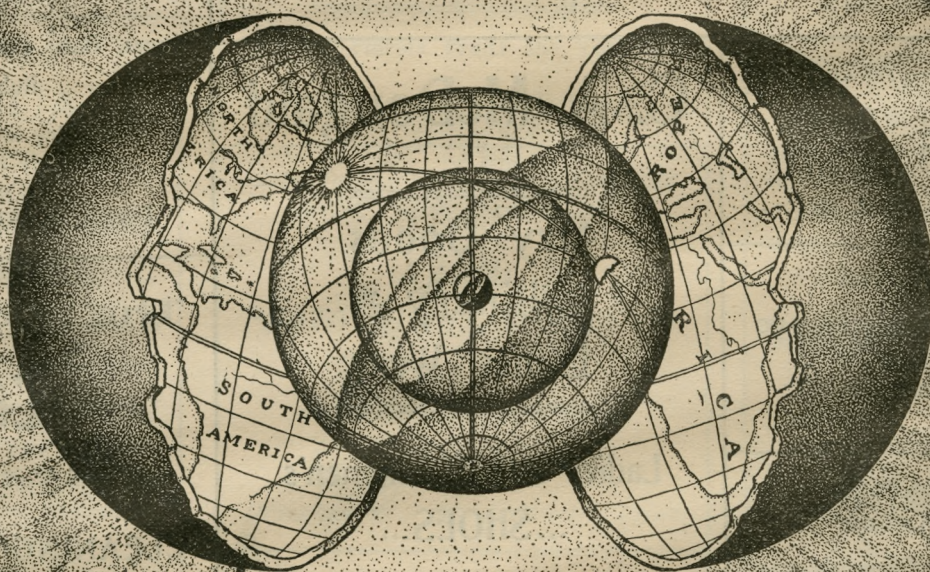
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NUMBER 17.



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