



THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XX.

ESTERO, FLA., AUGUST 7, 1906.

NUMBER 9.



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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.

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

PROF. U. G. MORROW, Editor.

Make Money Orders payable at Estero, Fla., to The Guiding Star Publishing House, and address letters containing same to the same office.

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

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

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

Terms, \$1.00 per Year in Advance. Foreign Subscriptions, \$1.50 per year.

BRIEF DIRECTORY

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Estero, Lee Co., Fla.

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THE KORESHAN UNIVERSOLOGY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Communism.—Koreshanity advocates communism, not only of the goods of life 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."

Vol. xx. No. 9.

ESTERO, FLA., AUGUST 7, 1906. A. K. 66.

Whole No. 670

The Great Doctrine of the Resurrection.

The Processes of the Resurrection Illustrated by Development in Nature; Lessons Taught by the Sown Seed; the Messianic Factor and the Keys of Knowledge.

KORESH.

THE SCIENCE OF THE RESURRECTION is one of the fundamental sciences of immortality. If there be no resurrection of the dead, then the gospel of the Lord Jesus is a farce. Yet in the very face of this fact the modern church is totally ignorant of the principles of the resurrection, as much so as if there had never been any such doctrine propounded by the Lord and his Apostles. "How are the dead raised up, and with what body do they come?" This was so important a question as to call forth an explanation in detail, which involves the planting of the seed, its generation through the blade, until finally there comes forth the full kernel in the ear, or in the head of the wheat stalk. This law of growth was used as representing the manner in which the resurrection is to unfold from the seed germ to the fruition of the ripened harvest. Why is it that the modern theologian has so far departed from the truths of Scripture, as to be unconscious of the law of the resurrection as clearly set forth in the gospel of our Lord?

There never will be any resurrection of the dead but through the law of development, as set forth in the Scriptures and corroborated by the testimony of Nature. What is to be the character of the resurrection? The fruit must be understood by a knowledge of the seed that was planted. The ignorance regarding these deep theological questions is so dense, that we are compelled to forge at the anvil of intellectual construction until the arm of mental effort grows weary in the attempt to enable the ordinary mental capacity to embrace the first element of truth.

The Lord came into the world as the promised seed. Is the common mind ignorant of the nature of seed, and for what it is produced and retained? Was the Lord, the Christ of God, the promised seed—the seed-man? And if he was the promised seed, then by what process was that personality planted in the race, and what will be the process of his reappearing? Is it possible that there are thirty thousand people (more or less) in the United States, in this boasted land of liberty and enlightenment, who believe that the Lord is about to appear, riding upon a physical cloud in the physical heavens, and that the Son of man will come down in that way, contrary to the teachings of the Scriptures and the laws and testimony of Nature? There are thousands who not only believe this fallacy, but who are employing their energies in promulgating this preposterous and unscriptural gospel, this gospel of anti-christ. The Lord comes again, but he will come as declared: Then shall the children of Israel return, and seek the Lord their God and David their King, whom I will raise up among them. The Lord God will come to the world as the Lord God and as David, the King of Israel, at the end of the Christian dispensation; he comes as the Elijah, which, rendered into English, is God the Lord.

We have asked concerning the character of the seed planted, from which is to come the fruition of the Tree of Life, which will mature in the same field in which it was planted in the beginning. The promised seed was the Lord Jesus; there can be no question of this fact. What was the character of the man? Was he the Son

of God, as declared of him? Was he at the same time the Son of man, as was also declared of him, and as he declared of himself? Was the Lord God both God and man? Let us attempt to impress upon the mind the central doctrine of the Bible; namely, that the Lord Jesus was the incarnate God, contrary to the belief of all or nearly all professed Christians, including the Roman Catholic hierarchy.

We have conversed with clergymen in the Catholic church and out of it, and have never yet been able to find a man who thoroughly believed in his own statement—that the Lord Jesus is God. They declare it with their mouths, but when pinned down as to their real convictions, they invariably refer back to some character whom they call God, of whom they know nothing, but who is practically and really the Creator, after all their professions and pretensions. Let us distinguish, for the student of Koreshanity, between the doctrines of the church and the doctrines of the Bible on this subject. The Bible teaches that the Lord was the fulness of the Godhead bodily; that he was the Father, Son, and Holy Spirit in the one personality. There is not even the suggestion of a trinity of persons, to be found between the covers of the Bible. What is the answer to this statement, as set forth in the dogma of the church of Rome? It is that the dictum of the Pope is greater than the Bible. This is predicated upon the fact that the Lord gave the keys of heaven and earth to Peter, that whatsoever he bound in earth should be bound in heaven, and whatsoever he loosed in earth should be loosed in heaven. In other words, all authority in heaven and earth was given to Peter, and was transmitted from one to another, down through the generations which should succeed the original Peter's authority.

We deny absolutely that the present Pope of Rome holds the keys of Peter. We deny it on the ground that the keys of knowledge were never delegated to any but Peter himself, who is to hold them at the coming of the Messiah (now) at the end of the Piscatorial era. Peter retains the keys; they were never in the hands of the popes of the fallen church, the adulterous old harlot who is declared to be the mother of harlots—the churches that are the daughters of the church of Rome. The Christ (the seed-man) was planted as it was determined from the beginning. He was planted primarily in the three Apostles who were with him upon the Mount of Transfiguration, wherein there appeared Moses and Elias—the interior and the most interior degrees of the one personality, the Lord Jesus. Jesus was the persona, mask or covering of the soul and the spirit of the Lord; Moses and Elias were the celestial and spiritual degrees of that persona, the Lord Jesus.

While there were two manifestations in the Transfiguration besides the personality, there was but one

person, the Lord himself, who was transfigured in the presence of the only three Disciples who could have withstood the glory of that occasion. They were the three tabernacles which Peter ignorantly defined when he said, not knowing the nature of his remarks, "Let us build here three tabernacles; one for thee, one for Moses, and one for Elias." They were to constitute the three channels through which the Word, the Lord, was to descend into the hells of regeneration. The Lord was absorbed into these three Disciples when he was received into the cloud, out of sight, and he was subsequently translated in the presence of his Disciples. This was the absorption of the Son of man, the Son of God.

The Christ was a distinctive character from all other men; he was the immortal, while all others were mortal. The seed to produce the immortal product must of itself be of the immortal nature; that is, the arch-natural being. When He was planted he went with his natural life into Peter, who represented the external of the church. The arch-natural germ was planted in Peter, who comes forth first in the resurrection. The Christ being planted naturally in him, will generate in the first natural offspring who, through regeneration, will come forth with the Christ (Messiah) matured in him as the Messenger of the Covenant. Peter comes forth with the Christ (Messiah) in his personality, in what has been called the "second coming" of Christ. Peter has the same keys that were given to him in the beginning. What are these keys? They are the keys which unlock the mysteries of the universe, and which are found in the science of Universology as presented in the Koreshan System. The coming of Peter, to whom were given the keys of knowledge, is not the "second coming" of Christ; it is the first coming, namely, the coming of Elijah, of whom it is declared, "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

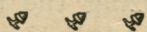
Let us consider the science of the presence of Elijah, which, translated into English, is God the Lord. I will send you God the Lord before the great and dreadful day of the Lord. God the Lord was the Christ of nineteen hundred years ago. He was planted in his Disciples, but in Peter specifically, whom he raises up at the end of the Christian age, he himself being raised up in him. It is because of this fact that Peter possesses the keys of knowledge, for no one can have the keys of knowledge but the one in whom the Lord is risen, and to whom these knowledges were transmitted from Peter in his function as the Messenger of Conjunction, for this is what is meant by the covenant.

The Lord was planted by the process of being first converted to spiritual essence, into which his body was dissolved when his personality was consumed by that fire which he said was already kindled. The Holy Spirit

was the substance of the Lord's body, the Christ himself; and when it was transmitted to the Disciples, the seminal essence (the seed) of the Lord God was sown in the church. From this seed-sowing there will spring forth the Sons of God; this will be the natural product of the seed that was planted in the soil; namely, the church from which will proceed the offspring of Jesus the Lord, who are to be like him when he appears. The coming of the harvest will be the "second coming" of Christ, as the coming of Elijah is the first coming.

Let it be understood that the resurrection of the dead is not from the physical graveyard where the Lord was *not* planted, but from the human race wherein the seed was planted. The resurrection of the dead is the conversion which the world looks for, but which has not been comprehended by the fallen church. The human race has transmitted its seed from generation to generation, and when the life has entirely gone from the old dead and decayed carcass, it is buried out of sight. The life has gone into the succeeding generation, whence it continues in reëmbodiments until the circuit is complete, when the final reincarnation constitutes the resurrection. Reincarnation and resurrection are one and identical; this is the harvest to come at the end of the dispensation, called the end of the world.

The Lord Christ was the great Teacher and practical demonstrator of the laws of absorption into Nirvana, of devachan, and of the resurrection. He taught the law of being absorbed or eaten by the process of absorption, which he practically demonstrated. "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever." When? "I will raise him up at the last day;" that is, at the end of the dispensation. We are now at the appointed time, the time of the end, and the fulfilment of those things which will make for the weal or woe of the inhabitants of earth. The resurrection is a scientific proposition, in the possession of Elijah, the Messenger of the Covenant, who not only declares the end of all things, but who will institute the measures by which the great conflagration is to be inaugurated, and by which the world is to be consumed. The people are warned to be prepared for the great consummation, for the time is at hand—even at the very doors.

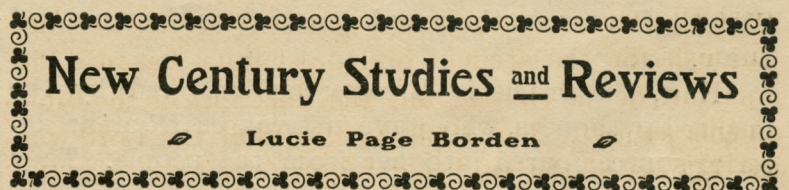


The Bible and the Science of Nature.

KORESH.

KORESHANITY predicates its religious and social system upon the science of the Cellular Cosmogony. The material and physical universe is the expressed language of Deity, and a correct interpretation of this language is essential to a true knowledge of God. It is a fact that, while the Bible is a revelation of God's purposes, there is no agreement among theologians as

to its significance regarding the character of Divinity and man's relation to him, therefore there must be some genuine key to its unfoldment, and this key, according to Koreshan Universology, is in the correct exegesis of Nature herself, to which, if the Bible is authorized of God, it must be in strict and rigid conformity. Koreshan Universology asserts, and with not a little plausibility, that a structure composed of parts which are fitly framed together, constituting them a cosmic whole, cannot be known by simply being familiar with any part separate from all the other parts. Therefore the universe must be known as a whole, before any part thereof can be fully comprehended. Universology, consequently, embraces the structure and function of the universe, including God and man.



New Century Studies and Reviews

Lucie Page Borden

THE SIGNIFICANCE OF THE ORACLE.

The Delphian Oracle in Mythology; the Oracle in the Most Holy Place; the Living Word.

THE ORACLE was the place of inspiration to the priestess at Delphi, to the pythoness, as she was called in honor of Apollo, who slew the python. The Apollo Belvedere represents the god just after his victory over this great serpent which devastated the earth, according to Greek mythology. The statue has been thus described:

"The lord of the unerring bow,
The God of life and poetry and light,
The Sun, in human limbs arrayed and brow
All radiant from his triumph in the fight.
The shaft has just been shot; the arrow bright
With an immortal's vengeance; in his eye
And nostril, beautiful disdain and might
And majesty flash their full lightnings by,
Developing in that one glance the Deity."

The pythian games, in which the victor was crowned with a chaplet of beech leaves, commemorated the sun god's triumph over the great serpent which infested Mount Parnassus.

The term *oraculum* is a neuter noun coming from *oro*, to pray, and ultimately, from *os*, a mouth or an opening. When Solomon built the house of the Lord he prepared a place for the ark. This was called the oracle, and it was finished in pure gold. Within it were two cherubim, and the wings touched the walls. At the feast of the dedication, the priests installed the ark in the oracle, which is called the most holy place. When the priests had left the place themselves the glory of the Lord filled the house. It did not come until even the priests had left the holy spot. The cloud filled the oracle so they could not stand to minister.

There was intercommunication between God and

Israel in the temple when Solomon was there before the altar. When he was anointed king, the people had attained the summit of their material desires in his wonderful prosperity and the exaltation that he gave to them by his wisdom. Just as soon as the cloud came into the holy place the priests fled, but Solomon began to speak. He was the mouthpiece for the desires of the people on this occasion, and he prayed long before the congregation. Solomon built the house which David was forbidden to raise on account of his sin before Nathan, through whom God (in David's own interior) rebuked him. He was guilty of adultery because he looked upon another man's wife to lust after her. When Nathan spoke to David he said: "Thou art the man!" This means that the man in whom God was had sinned grievously; but that he should be preserved alive and come out at the time appointed as the man Christ. Here was the prophet acting as the mouth of Deity.

Now, the oracle in Greece was delivered by the inspired pythoness, who gave utterances from an interior source poured into her from the people. They brought their desires to Delphi and she responded. The mephitic vapors pouring out of the rock or the cave of the oracle symbolized the cloud. The glory of God came from the cloud in King Solomon's oracle. The cloud is the house itself in one aspect, because the desires of the whole house of Israel had poured into the king. Despite his own father's indiscretion, bitterly repented and forgiven by the Most High, after David had been told that as he had done to the captain of his armies, even so it should be to him in the case of his wives, the Lord loved Solomon. Sins are not forgiven till the culprit has received the same again; but the Lord blessed David for putting Bath-sheba into the congregation of Israel and out of the hands of the Hittite who followed strange gods.

At Dodona in Epirus, was an oracle which is said to have been founded in a manner that tells whence the Greeks derived their oracles or their religious inspiration. It is said that two black doves took their flight from Thebes in Egypt. One flew to Dodona, and in human speech told the people they must establish there an oracle of Jupiter. The other dove flew to the temple of Jupiter Ammon in the Libyan oasis, and put forth the same command. A tradition has it that the two black doves were two priestesses carried off from Thebes in Egypt by the Phœnicians. The dark-skinned Egyptians gave the Greeks the same sources of belief that had been received among them from the sons of Noah themselves. All religions come from the same source, but some are a reflex of the truth. As God says, "I make peace, and create evil."

The responses of the oracles of Jupiter were given in oak groves through the leaves which rustled in the winds. Spiritualism was here. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth." The leaves rustle, rustle, rustle, but there is no fruit of the spirit here. Nothing but leaves.

Traditions are written, but oracular utterances are spoken words. Christ was the Word, the temple, the oracle, the holy place of Deity. He committed nothing to writing. God is in his holy temple where the oracle is, when he is in his First-born, derived from David's lineage. He is in the man of sin, the Messenger of the Covenant, after the Son has descended into the race and taken on its infirmities. He is in his holy temple in the man of sin himself, when he has been purified from the lusts of the flesh contracted in Egypt, the thick darkness where the scientific illuminator is born.

When God came the priests could not stand to minister. When God came into external consciousness in the Messenger of the Covenant, and God's glory (the intellect of Deity in science) began to be revealed through him, the great Catholic priesthood lost its power in a large degree, in its circumferences.

The python was supposed to infest Mt. Parnassus, whence poets received their inspiration. Now, the serpent in the sense of a destroying monster, is the interest in money as the god of the world. The poets lost their inspiration. They were paid for verses to extol potentates perhaps; but Apollo, god of the lyre, killed the python with his arrows, so he restored the pure and sacred source of lyric verse. Are not the same arrows needed today? Venality, the devastating serpent, infests literary art. The classic oracles need to be restored.

Concerning the President's Breakfast.

A GREAT MANY persons think too much of their own food, so the President of the United States has to repulse them as he has repulsed the beef trust for demonstrating the inferiority of American goods. A few days ago one of the Washington papers printed a heavy extract from the White House menus. A bill of fare that included almost every delicacy procurable in the markets and which would have shamed an epicure with its profusion, was shown. One is told that an ordinary meal at the President's table includes soup, *filet de bass*, turkey, duck with chocolate fritters, half a dozen vegetables, ice cream, cheese, French concoctions, and sweets galore.

Now President Roosevelt is given the credit of having brains. When he read this article he went to the telephone and he sent for a reporter. What did he wish? Of course, he preferred to let the nation at large see that he is not patronizing the beef trust. He wanted to assure the consumers of the country that no such thing as potted ham, canned meat, or bob veal put up as chicken, is permitted to pollute the White House dining-table. It was a laudable ambition on the part of the President. He wishes to be careful in the first place. He knows that as chief magistrate of the United States he is not expected to endanger his life and safety by eating an inferior brand of uninspected meat; so he assures the reporter who comes up in response to his call, that the President of this enlightened republic is perfectly satisfied with a plain meal of bread and milk,

whenever he may chance to find himself alone at table; also that the breakfast of the august circle at the White House is simple enough to suit the plainest citizen. Nothing but a few remarks of this kind could satisfy the great unwashed. It clamors for news of the President's family customs, and not even the Fifth Avenue millionaires disdain to notice the menus prepared for him.

When the President says very emphatically, "I am always satisfied with bread and milk," it shows that he is absorbed in his work. The Presidential office is no sinecure; and in order to meet his engagements he has to economize on the strength he puts into his food. So the citizens are informed with accuracy that at the White House, rolls, coffee, and hard-boiled eggs form the morning repast.

Let the beef trust go and hide! Common, everyday dinners are served on the White House table, for the President is known to be a man of veracity; and he says that instead of a ten-course meal for the principal one of the day, nine times out of ten it is a three-course meal, and the other time it is a two-course one.

The suggestion has been made by those who wish to see the President in a suitable sphere when he has been bereft of his functions at the head of the nation by the triumph of the new party, that he aspires to the Presidency again—not of Cuba, where he would find staunch supporters, but of the Chicago University. It would hardly seem likely that the man who has prosecuted the beef trust is going to put himself into a position where he will rock the cradle of the deep in patronizing the Standard Oil magnate's institution. The deep is the sea of generation, as we are told by the Founder of Koreshanity; and if he is right, Mr. Rockefeller's millions go to recuperate the vitality of a fallen race of beings by over-stimulation of the brain.

The relief of an overcharged and burdened public from the extortions of the beef trust is seen in another direction. An importation of the sacred cattle of India has been made at the expense of Mr. A. P. Borden, who owns a ranch of 200,000 acres in Texas. In order to obtain the consent of the agricultural department in Washington, which has strictly forbidden the introduction of the breed hitherto devoted to religious purposes, Mr. Borden has represented the fact that these animals will furnish America with a superior grade of meat. He has spent six months in searching all India, and the progeny of the specimens he has imported is to replenish the stock farms of America so this nation may eat "sacred food."

It is quite possible that this is the food for the White House table in a few years, and that by and by the President and his family can eat beef with impunity. Just at present, however, the country at large is pleased to learn that his breakfasts are not unsuited to his palate and to his appetite. It is a pleasure to learn also that Quentin, who has had the honor of a share in the contents of the coffee-pot assigned him by the *Post*, with the assertion that he is allowed to have all the sugar he wants in his *demitasse*, does not drink

coffee. Having satisfied the voters of the country in their solicitude as to his personal habits, the President can reserve his fears.

Manifest Progress at Estero.

A BEAUTIFUL new publication is issued now from the Koreshan press at Estero, Florida, bearing the title of *The American Eagle*. It is a small sheet, but packed with sense. A new departure in politics is seen in the consolidation of the liberal wing of the democratic party in Lee County, with the thinking men of the vicinity who have hitherto marched under the banners of other parties. The object of the new sheet is the purification of the political arena. It is quite enough to see the Presidential election contested in this country by rival candidates on the score of the election frauds, without continuing to worship the golden calf. When the corruptions of the best known political leaders like Mr. Chauncy M. Depew have been exposed to the contempt of the whole country, the time has come to escape from the stocks and bonds of Wall Street and form a new party that is not founded upon enmity nor spite, but upon the solid principles that should sway the nation.

The American Eagle is the organ of a new political party, and as such it will be carefully watched by those who are eager for the purification of politics. When American statesmanship is impeached it will not be found that it has been so far degenerate as to exclude all mention of the newspapers subsidized to make funds for the cheapjacks of the American civilization,—a civilization that is grounded in deceit. The fertility of resource displayed by the editors of the new weekly is worthy of notice. They do not intend to submit to the concoctions of their enemies; and they sometimes give sharp retort which is not only well deserved, but very pat. The new journal is well spiced with fun, and its cartoons are excellent.

The eagle is the symbol of American progress. It is the bird of Jove, and in the end it wins by soaring higher than the rest. "I will bear you up on eagles' wings." This is a motto for those who soar, not for those who climb. There is a great difference between flying and climbing. The new periodical can fly when it has the knowledge and the writings of KORESH to bear it on over the heads of its contemporaries.

The voters of Estero in a host will yet go to the polls and vote as one man. This in a new party, is the elevation of the host.

The Sleep of the Disciples.

WHEN Jesus was in the garden of Gethsemane, his friends were overpowered with sleep and heaviness. Having tried to awaken them to a sense of responsibility in vain, he said finally, "Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going."

The sleep to which he referred could not be the one

which was overcoming them at the time, for he says distinctly, "Rise, let us be going." The Head of the church was going into the church, into his Disciples who constituted the church; he was to be one with them. He was to begin in them the age-long sleep, during which the rib or strength was to be taken out of him to make the woman (the New Jerusalem). The Head of the church went back to the Father in the throne in his ascending degree; but in his descent he went into those who were with him in the garden. The garden is where God plants his seed. The woman (the New Jerusalem) comes down to meet the Lord, her husband, in his awakening at the end of the age.

The Egis of Wisdom.

THE EGIS of Minerva was the goatskin. Now this implies the merriment of wisdom. The goat cuts capers. He is *caper* in one of his Latin appellations. The sombre attitude of wisdom in her solitary studies into the mysteries of being, with the bird of night for her symbol, is relieved and protected by the sportiveness which characterizes genuine enthusiasm for the best things in science. Deep insight implies deep sorrow at the lack of comprehension shown by others who baffle and thwart if possible the purposes of Deity. The relaxation of innocent mirth is a shield.

Oil and water will not mix. The water of scientifics in Koreshanity will not commingle with the "peace" spirit in the streets of Zion, where they greet one another with the olive branch.

General Contributions

THE LIGHT OF TRUE CIVILIZATION.

The Revelation of the Science of Cosmogony; the Brilliant Sun of the Human World and the Resplendence of the Sons of God.

BERTHALDINE, MATRONA.

THE GARDEN OF EDEN, the place of the Lord's rising or reproduction from among the dead, is indicated from age to age by the genuine astrology. From the Lord, the risen Sun of the "Theanthropoi," who walks in the garden in the cool of the day, the lines of regeneration go out to the confines of life's evolution. The Lord constitutes the central and circumferential limitation of every era of civilization. As the Alpha and Omega of all worlds, he is the bearer of a doctrine of truth to be symbolized by a city. From this city the law and the testimony go forth to all lands and peoples as their common heritage. The doctrine is equitably distributed by elect agencies, and is received by all peoples proportionate to their kind and degree of capacity.

When the grand cycle of God's animal life (made up of the minor ages) is ushered in, the true cosmogony of

the universe is put forth as the scientific basis of knowledges of truth to be acquired by all who can endure the sound doctrines of the law. These enduring ones constitute the foundation of the Almighty's living temple of divine humanity, and become the true civilizers of all races. All students of ethnology and the origins of races and their civilizations will find the nearness to Nature's heart, the heart of the Lord's hosts, will enable them to start right in tracing out the intricate lines of complex origins and destinies. "The beginning" of the creation of God is the greatest discovery to be made by any devout investigative student in life's college. The true cosmogony of the universe is the only scientific guide to this most wonderful discovery. Its terminal announcement is, "Behold the man. Behold the God!"

According to the true cosmogony the universe as a whole, like every form of its contained life, requires a whole or holy seed for its own perpetuity by the almighty power of self-reproduction from the same. This seed is essentially the most complex and perfect of all forms of life, a God-named man become a living soul (pneuma and psyche in unity), a soma worthy of God's habitation. This seed, the highest and holiest of all germinal and spermal beginnings, as the Christ of an age, speaks for itself to the hearing ear and understanding heart of its own creation. To these capacious ones the Christ declares man himself in God's image and likeness, to be "the fulness of the Godhead bodily," without whom was not any thing made—"For by him were all things created."

The perfect man declares himself the tabernacle of the infolded Bride, Haveh, the prospective mother of all living. The earth-mother of the Lord from heaven bears the impress on her bosom of every conceivable form of life expressive of a thought. The Lord infolds her as wisdom, his divine guide to all knowledge of his legitimate inheritance, his environing universe. The crowning glory of the universe is Haveh, made visible with the many Sons brought forth from Jehovah, as the Father of the multitude, the world for which he gave his flesh that it might have life. These many Sons are born, not by the will of the corruptible flesh but by the incorruptible spirit of truth and righteousness, regenerated from the sacrificed flesh of Christ. This Holy Spirit induces the application to life for the life which is life indeed, the science of the law of immortal manhood.

Historians delve in the musty archives of ancient lore, seeking to learn how the aborigines of the Pan-American world found their way thither, and from whence they derived the civilization distinguishing them from the degenerates of the ignorant. They find customs and traditions among the civilized, giving indications of a common origin with nations widely separated from them by time, space, and methods of culture. The genuine science of cosmogony, declaring the law of cycles and the order of progress in the development of solar, lunar, and planetary orders of races and nations, offers a basis of reasoning out all anthropological

problems to a solution susceptible of scientific proof of the origin and destiny, and the final brotherhood of all representative in the Elohim. This great science of cosmogony takes the devout inquirer before the throne of one declaring himself the Alpha and the Omega. "Learn of me," saith the Ancient of Days and beginning of years. Wise with the wisdom of all experience, he returns man the wayfarer to the law and to the testimony of all creation.

With this start from the throne of one who has lain upon the altar of life, the student of history may see radiating from the heart of creation the lines of organized life that terminate in worlds within worlds of all degrees of glory, hiding their shame. He may see the grand man of the universe as mapped out by the pen of the man microcosmic, who infolded its life. The man universal is expressed as a multitude of peoples, nations, and tongues, deriving all that they have, and are, and aspire to become, from a common center of origin and destiny. From him they received their diversities of gifts and callings, once worthy of the Almighty in their purity and glory.

The primal word-painting of the universe would be a picture illumined with the vibrant forces of the immortal manhood, God-attained as the one fit expression of Almightyness. The immortal man is master of all the forces of life and death. He exercises himself with them with the skill of the supreme Artist. The rounding up of many cycles in this apex of their basis, the conarium or grand man of this age, makes the life of every age worth living, and the death of every age worth facing. Of the last day of the creative week comes this prophetic report: "Then shall the righteous shine forth as the sun in the kingdom of their Father."

These coming Sons of God will shine, every one a living image and likeness of Jehovah, the Father's name in every forehead. The Father stands revealed in every Son. His more excellent glory is reserved for his own revelation. His Motherhood shines centrally as the glory that excelleth, and "She shall be called the Lord our righteousness." From the sphere of the New Jerusalem, "the Bride, the Lamb's wife," the Sons of God go in and out by a new and living way, distinguishing the immortal from the mortal manhood.

All nations known to the historian have had traditions of Gods who walked with men; of the destruction of worlds; and the coming again of a God-Man suited to the genius of each nation's waiting people. These traditions are degenerating stones of once authentic history, based on the genuine science of Cosmogony as the enlightening source of all sciences. Until the light of this science again illumines men and nations, the most earnest of students muck-raking in the debris of adulterated ancient history, must from their darkened minds elaborate grotesque theories, later to be spurned and banished by scientific scholarship. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

This world has an army of field-hands out raking

over the filth of its many sins. He is a dullard who does not discover that the worst sin of all to be brought to light is ignorance, ignorance of the Christ, Lucifer, the light bearer. They ignore Him and still sit in darkness. Each age has its Christ with the credentials of the eternal order of life. One mind distinguishes the Christ of each and every age from all other men. The mind of the Almighty is the lumen of the sacred heart of the universe, the Messenger of God's renewing covenant with creation. This mind, in the day of his personal presence, is the sole possessor of the knowledge of every law and principle of eternal truth and life adjusted in the constitution of a system of organic unity.

Truth is dispensed to men in the timic order of things, as "meat in due season" for "the household of faith." It is dispensed by messengers in accredited conjunction with the mind of Jehovah, the Beginning. To ignore, despise, or forget the Christ of an age is to condemn oneself to an age-lasting ignorance of the way of salvation prepared for the fruit of the dispensation. The Jehovah, the Christ of the ages, declared to the church of his generation, "There standeth one among you whom ye know not." The very people who had produced Him as the one perfect fruit of its family tree, disowned him as prophet, priest, and king. The Gentile soil, enriched by the waste of Israel lost as to organized life by Gentile absorption, received the holy seed of the universal regeneration of everything good after its kind.

To this world which lieth in wickedness—the world which received the holy seed and absorbed the germinal beginnings of better things, Jehovah's prophetic spirit declared, referring to his coming as the Lord of the harvest: "Behold I will send my Messenger, and he shall prepare the way before me." "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." "Elias must indeed first come and restore all things." "He the spirit of truth shall come;" and the declaration shall be reiteated, "The marriage of the Lamb is come, and his wife hath made herself ready." They who are ready to receive God's messengers, the lovers of the Lord's appearing and kingdom, meet him in the dominion of earth's new day. As joint-heirs and coworker they build him an house to dwell in, and a city from which his law and testimony shall go out for the reformation of his universal empire, of which he is the head of gold, and the source of all civilization in all lands and ages.

There is no progression without a corresponding retrogression; no civilization without an antithet of barbarity to be found somewhere in the universal economy. In the most beautiful of pictures, the highest lights are brought out by the deepest shades. "There shall be no night there;" no, not *there*, but somewhere. By the sphere of light darkness is made visible, and those who love darkness rather than light pass into it. The children of the light, in whom is no darkness at all, walk in the light of conscious integrity with God and fear no evil.



In The Editorial Perspective.

THE EDITOR.



A NEW EPOCH in Lee County politics is marked by the origin and birth of the Progressive Liberty Party. The convention of citizens at Fort Myers on July 24, 1906, in which a new platform was adopted and a full county ticket nominated, constitutes one of the landmarks of history. No other movement in Lee county ever assumed such proportions of importance and form as has the new political organization. Numerous representative men of the county have broken away from the old party now prevailing and in power. The inception of the movement did not take place until after the democratic primary election in May. Then there was a conspiracy against the Estero Voters' League, hatched and carried out within the ring. The merest excuse was eagerly seized upon, and all the votes of the Estero precinct were thrown out. It was an act of gross injustice. It is not alone the Koreshans who say so; a number of their neighbors in the precinct hold the action of the democratic committee as wrong. But not at Estero alone is the voice of protest heard. Citizens all over the county are coming to realize that the old ring rule is not conducive to good government, and they are preparing for an earnest protest at the polls against the elements of injustice and corruption plainly visible in the old order of county affairs. The Progressive Liberty Party is a movement of the citizens of Lee County in favor of better conduct of the affairs of the county government. The opportunity to register a choice at the Fall election is hailed with delight by many citizens. Heretofore, only a portion of voters have participated in elections in Lee County, for the simple reason the only election that amounted to anything, so far as actual choice of men for office is concerned, was the primary election, and that was a *party* election. The injustice and inconsistency of the democratic County committee are apparent to numerous citizens who have become informed concerning the facts. The excuses made by the *Ft. Myers Press* in defense of the action of the committee were of the flimsiest kind. Its editor took advantage of opportunity to bitterly oppose the Koreshan Unity. He thought perhaps he could stir up the animosity of the people of the county, so that all effort on our part to put forth a new political movement might be nipped in the bud. It is apparent at this time that the people of the county, so far from being influenced against the attitude of the Koreshan voters, were all the more inclined to consider a proposition looking to political freedom in Lee County. The county has been canvassed sufficiently to discover that the sentiment of many has long been against the ring monopoly. But the citizens have hitherto been powerless, or they have lacked fitting opportunity, to oppose the ring. There are some amusing phases connected with the situation in Lee County, especially with regard to the attitude of the two publications at Fort Myers. In the absence of the editor, one of them is maintaining a silence that is almost tangible everywhere. Not only has the sphere of political exclusiveness assumed by it been invaded, but also the printing business in Lee County has to some extent

been turned to another office and to the Koreshan Unity printing house; and now, instead of one county paper there are two others, one being *The American Eagle*, the flight of which is astonishing all opponents. A new spirit of the press is in it. It is invigorating to the citizens of Florida. It is out of the old ruts of county publications. It has neither patent ready-prints nor stereotype plates; neither is its space largely occupied by advertisements. It is not whining for patronage, nor filling its pages with trash. It is attractive, and its growth in Lee County is phenomenal. It is one of the avenues through which the people of the county are hearing the call to a new political liberty. Whatever results are felt by the old party leaders must be accepted as due primarily to the action of the members of the undemocratic conspiracy last May. There is a rapidly growing reaction against the attempt to destroy the political influence of the Estero voters. The promoters of the new party have great cause to rejoice in results already attained. The new ticket contains the names of representative men of the county, and is bound to meet with surprising support from the citizens. The new party appears before the people with a clear-cut platform. The date of the organization marks a new epoch in the political world; and the event is a new landmark of progress.

A DENVER clergyman recently shocked his hearers by making the unwelcome announcement of his belief that every person nurses a tendency to commit wrongs, that the crime instinct is in all. He took as the basis of his sermon the admissions and statements of noted criminals, one being a Dr. Patterson who, after having studied criminology for nine years found himself led into the depths of criminal life. "He pronounces upon himself the doom which the expert physician sometimes discovers in his own physical condition. But this man has only discovered a half truth. He is perfectly right in finding in himself criminal tendencies, and he is also right in declaring against the modern sociologists who make it all a matter of environment." The position of the Denver clergyman should not be shocking to a student of the Hebrew and Christian Scriptures. The character of mortals is disclosed there, for they are born in sin and shapen in iniquity. Jesus declared that mortals were born from beneath, but that he was from above. The Apostle Paul discovered in himself the warring elements of good and evil, admitting that he was very evil before the divine Spirit entered. The Apostles did not preach change of environment as a cure for the evils of the human world; neither did they teach mere principles of morality. They knew and felt a power which was stronger than argument, more potent than persuasion, more penetrating than example. They received and imparted the vital essences of the man Jesus the Messiah; and they declared that the hope of the world, its redemption from the conditions of the present evil world, is involved in the return of the Messenger of the Almighty, the living Christ of God, to establish the divine

kingdom in earth. That was the hope and prayer of the primitive Christian. Until the renovating power of the almighty truth is poured out on the world, there will be numerous cases analogous to that of Dr. Jekyll and Mr. Hyde—criminals masked with the social conventionalities of the times, wolves in sheep's clothing, deceiving themselves and victimizing the unsuspecting. Environment will find new form in the expression of the pure heart.

THE AUTHOR of "The Jungle" started the agitation concerning the meat packing industry at Chicago. Everybody knows it, and gives him great credit for it. But for his book, the people might now be eating unwholesome meats just the same as for years past. But the President put the subject through to the limit, and now he says the new law must be rigidly enforced. At the beginning of the agitation, the Armours made the mistake of endeavoring to reply to "The Jungle." The assertion was made that not one atom of the meat packed by them was tainted, and not one atom of poison was used as a preservative. But when investigations were in order, cleaning up by the wholesale was a tacit and forceful admission of the truth of many of the charges. The new law covers not only the packing-houses of Chicago, but of all the nation. Secretary Wilson is recently credited with saying that the "conditions are as wide as the United States. Some are as good as they can be, and others are as bad as you can imagine." The Massachusetts state board of health makes public the result of expert examination of one hundred and fifty samples of canned meats purchased in open market in Boston. Meat, hide, feathers, corn meal, boric acid, and debris were found in some of the cans. There must be some truth in so many statements of examining chemists. Not all of the painstaking investigators of the packing-houses are sensational liars. The Government is not likely to be moved to swift and radical action from the basis of mere rumors or false reports. But it has acted, much to the satisfaction of the masses. And now the American meat industry suffers injury. The packers charge that it is all due to recent agitation and exposure, and all the blame is laid on the instigators of the charges and the Government. The people know just where to place the blame, knowing that it belongs where the disgusting products were prepared for distribution to the unsuspecting public.

A NEW ERA in politics is said to be at hand. The new conditions are claimed to be foreseen and foretold by the Hon. Francis W. Parker, of Illinois. He says the old politics is passing away; that Roosevelt is an advocate of American politics, not the principles of any one party. The Honorable Parker points out that the three great attributes of the new politics are service, honesty, and fairness. Independence in politics is at the present time a marked tendency in the mass of American citizens. Hundreds of thousands are not to be tied by party bonds nor forced to follow a party leader. What is good for the nation is good for a state, a county, a township, or even a precinct. Next to rising above party in Lee County, would be the growth of a new party for the purpose of

breaking up the beaten paths, the old ruts, in which the one-sided politics of Lee County moves sluggishly. The new party creed, with its elements of service, honesty, and fairness, is the special subject of advocacy in the South, by *The American Eagle*. Hitherto there has not even been an opportunity in Lee County for a choice of candidates at the polls for those who are not members of the democratic party, or who having been members should for once reject any decrees of the political bosses of the county political affairs. Republicans and socialists, and others in Lee County have had no choice whatever. If not allowed to vote at the primary election, it is evident that there is little use for their voting, either for or against the candidates of only one ticket in the field. Democracy presumably stands for independence and freedom; but Lee County democracy does not stand for the independence and freedom of the voter at the polls.

GOLDWIN SMITH, in his address at the recent dedication at the Goldwin Smith Hall of Humanities, of the Cornell University, sounded warning to America's rich men, by declaring that they "must give service or there will be fearful judgment pronounced over them." Concerning them he further said: "There is one class of people to whom liberal culture is especially necessary, namely, the people who inherit great wealth. I am not a socialist nor an alarmist, but the social horizon is dark, and the times dangerous." With all the facilities for wide dissemination of modern knowledge, for the publication of the doctrines of the modern church, and the influence of modern refinement so called, the outlook for peace and contentment is threatening. In the search for human happiness, none of the so called advantages of modern civilization seem to contribute to its discovery. The social horizon is dark and threatening because the factors of storm are at work in the old heavens and earth, the old church and state; the storm approaches—aye, in stages it is already sweeping the world. Men are already, in fulfilment of the declarations of the Lord Messiah and his Apostles, looking with fear for the things that are coming upon them. The warning of the Apostle James has long gone unheeded; and the results he foresaw are inevitable.

A TRUE PROPHET or teacher of a great truth or system of truths, is without honor in his own country, until some great climax in world-events brings his issues to the front in the form of demonstration. Every great discoverer meets with bitter opposition from the conservative teachers of his time. The experience of the Founder of Koreshanity is no exception to the general rule. Prejudice is created in the masses by the leaders of the old schools of thought. Prejudice is but another name for the wall or protective sphere which the forms of the old orders build to prevent invasion by the aggressive forces of new movements. Progress is the order of true civilization. If the world were left entirely to the forces and forms of the old systems of thought, the world would soon come to a dead stand-still.

A FOLLOWER of Jefferson seems to think his crown is assured if he can only diadem-ocrat.

The Open Court of Inquiry.

THE EDITOR.

The Formation and Fall of Rain.

"The commonly received idea as to the formation of rain is, I think, that the heat of the sun changes the water of the sea and earth into watery vapor. This vapor floats in the lower regions of the atmosphere, and on coming in contact with cooler strata of air, is condensed and precipitated.

"I have seen no detailed explanation of the Koreshan theory, but from allusions to it, I infer that it is like this: Evaporation decomposes the water and changes it into its original elements—oxygen and hydrogen. The hydrogen escapes to the upper atmospheres. The rain is caused not by condensation of vapor in the lower atmosphere, but by precipitation from that part of the heavens where the hydrogen comes in contact with our sea of air. It is created anew every time by a union of oxygen and hydrogen.

"Please inform us through the Court of Inquiry, if the above is a correct statement of the difference between the two theories."

The above is not a correct statement of the difference between the old theory and the Koreshan conception of the formation of rain. Our correspondent fairly states the popular view, but misapprehends the Koreshan view. The conception set forth in the second paragraph above is but a modification of the old theory of the subject.

It is truly astonishing that so called scientific men should hold that a drop of water, no matter how small it may be conceived to be, could possibly be lighter than particles of surrounding air, so as to admit of its rising from the earth. There is positively no such thing as the rising of unheated vapor or mist; and this being true, it forever precludes the possibility of the so called scientific conception of the formation of rain being true.

Water is not a combination of oxygen and hydrogen gases. H_2O , as the chemical formula for water, is entirely misleading, for water is a substance differing markedly from either of the so called elements. Neither will oxygen and hydrogen combine to produce water. The conception that they do so is a mistaken one. In the production of water by the chemist in his laboratory, both the oxygen and hydrogen are burned and destroyed as such elements. The energies resulting from the burning unite and materialize in the form

of water. It is utterly impossible to produce matter of one kind from matter or elements of matter of another kind, without first destroying the element or elements used.

There is no free hydrogen in our atmosphere. The process of evaporation is not that of releasing oxygen and hydrogen from the water. No hydrogen ascends from the evaporating surface, nor is oxygen increased in the atmosphere as a direct result of the evaporation. It will be seen from the above statement and the one preceding, that the processes of evaporation of water and production of rain are quite different from those conceived by our correspondent to occur in the elaboration of the substances which conspire to produce rain.

Evaporation is a process of *burning water*. A constant burning takes place where air contacts the surface of water; and there is a similar form of combustion at the junction of our atmosphere with the sea of hydrogen above us, and likewise a fire where the sea of hydrogen contacts the sphere of aboron. In every combustion of whatsoever kind, there are generated both ascending and descending energies. From the evaporation of water there arises a levic force or energy; and there is a corresponding precipitate from the burning that takes place at the junction of air and hydrogen.

Now, where the ascending energies from the evaporating surface of water meet or enter into conjunction with the precipitating or gravic energies from the combustion between air and hydrogen above us, there clouds are produced through processes of materialization of the uniting energies, whence, through further condensation, drops of rain fall to the earth.

The old theory of the processes of evaporation of water and the formation of rain is utterly fallacious and obviously out of keeping with the facts. The resources of the seas consist of something more than a shallow sea of air surrounding a convex sphere flying through space at a rapid rate. There is no guesswork about the existence of a sea of hydrogen above our at-

mosphere, which is about a thousand miles in depth.

Neither is there any guesswork about the truth of the Cellular Cosmogony, which incorporates every fact and explains every observed phenomenon. The old physics is utterly inadequate to meet the demands of the age, while Koreshan Alchemy comports with the facts, satisfies the inquiring mind and is destined soon to overthrow every false conception concerning the processes of life and creation.

The Resurrection of the Dead.

"Please harmonize the declaration of Job (in Job vii: 9, 10), 'As the cloud is consumed and vanisheth away: so shall that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more;' with the words of Jesus in John v: 28, 29: 'Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth.'"

The popular conception of the resurrection is that through some mysterious power, all the substances of the old bodies buried in the graveyards will be aggregated in the formation of the new bodies; and that the same bodies will come forth from the cemeteries, animated by their former spirits and souls which have been kept somewhere in the sky awaiting the last day. If we should entertain such a view, it would indeed be difficult to harmonize the above quotations; for Job declares that he who goes down to the grave comes up no more, and the Christ emphasized the fact that resurrection awaits those who are in the graves.

It is not the old body that is to be raised. He would be foolish indeed who, after harvesting his wheat, should plant the straw and expect new wheat to spring up. There is no life in the old stalk, the old plant, the old tree that falls and enters into decay. The old dead part is never resurrected; the old body of a man has no promise of being raised at the last day. The belief that the glorious resurrection that constituted the hope of the primitive Christians, is to be a resuscitation of the old mortal form, the reanimation of that which passed into utter corruption and dis-

olution into the elements of the earth and air, is one of the numerous vagaries of the modern Christian system.

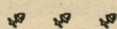
It was asked of the Apostle Paul, "How are the dead to be raised up? And with what body do they come?" The key to the whole subject of the resurrection of the dead is in his reply: "Thou fool, that which thou sowest is not quickened except it die." He refers to seed sown, to something planted for the purposes of reproduction. The resurrection obtains through the process of regeneration, necessitating the death and germination of the seed, and a period of development of the new plant previous to the harvest. The resurrection is the harvest of the age; and the fruit of the age is borne, not through old bodies coming forth from holes in the ground, but through the production of living forms from the soil in which the seeds of regeneration were planted. The resurrection, therefore, is from the mortal humanity, into which the Lord Christ as the promised seed, planted himself.

The old body that goes down does not come up; it does not arise to visit the place of his former habitation, for the place which knew him, knows him no more. Therefore, Job told the truth in his declaration. Even the old seed that is planted dies and decays, and is not raised again. The old potato that is planted, rots and is utterly dissolved. Something comes up, but it is not the old dead part; it is the new life put into the soil. The form that went into the hole in the garden or field does not arise.

On the other hand, Jesus truly declared that "all that are in the graves shall hear his voice, and come forth." He had no reference to graves that men dig in the earth. He referred to the graves in which the divine seed was planted. The divine image is not a graven image, for it is immortal and biune. The mortal image is graven; and such images those who hope for immortality are commanded not to worship. The graven images are mortal offspring. All mortals are graven, and they constitute graves. It was for this reason that Jesus called the Pharisees "whited sepulchers." Similarly, everybody is a grave. Moses was buried in the valley of Moab—not in the physical valley, but in the people, the Moabites. The Moabites constitute the

tomb or tombs of Moses. Jesus was buried in Joseph's tomb, which was merely typical of the fact that his life should ultimately be planted in the posterity of the patriarch Joseph. The millions of divine entities sown as divine seed in the mortal soil, will spring forth in new forms from the mortal tombs or graves.

The Greek word from which grave or tomb is translated in John v: 28, is *mnemeion*, meaning literally a place of memory, or a memorial. The word mnemonics is derived from *mneme*, memory; and memory is from the corresponding Latin word *memor*. The dead to be resurrected are spirits in the divine mind or memory, which is in that sphere of mortal humanity in which he planted himself. When the Almighty remembers his people, there is resurrection. In the processes of his remembering them, he puts his members together again. He articulates the form of the new life, and therefore speaks the Word or Words of those forms. So all they, in both the natural and spiritual worlds, who hear his Voice, aggregate. The office of the Shepherd is to gather the flock, for he is the Angel of the resurrection, the instrument of the great re-remembering or re-collection of the entities of life that were disseminated at the beginning of the age.



THE POWER OF THE BIBLE.

Subject of Recent Lecture by Koresh at Beaver Falls, Pa.

DR. CYRUS R. TEED, the exponent of Koreshanity, with headquarters in Estero, Fla., gave a lecture last evening at the home of Mr. and Mrs. A. L. McDonald, 1305 Fourth avenue. An interested audience was present to listen to the remarks of the speaker. In addition to many other things, DR. TEED said the following:

"Every word of the Bible is true. Its every prediction will be fulfilled to the letter. No modern theology with its higher criticism can dim the brilliancy of that luster which shines in a greater glory with each added attempt to detract from its claims to divine origin and authorization. Its blessings on the head of those who, obedient to its laws, fulfil the divine injunctions, who recognize and subscribe to its Messianic ordinations, and who wait for and meet the Redeemer whom God raises up at the last day, when the children of Israel return and seek the Lord their God, will descend in a greater Pentecostal shower than rained into spiritual

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"Its curses on the money power which robs the laborer of his hire, reducing him to the wage-slavery of a corrupt commercialism, will fall with a heavier blow upon the head which in modern times desecrates the temple of the living God, than did the whip of small cords upon the money-changers which the Christ ejected from the temple at Jerusalem. Its curses on that power which is heaping up treasures unto the great day of the wrath of Almighty God, will be verified in that everlasting contempt resting with the hand of an avenging Deity on the polluting mammon of unrighteousness, which has entered with its forces of competition and corruption into every department and phase of commercial activity and enterprise. Its threats of vengeance upon a professedly Christian but adulterous world, are about to descend in that trio of woes in which the dispensation will consummate. Under the fulfilment of its curses, the mighty men of financial renown, who are arrogant, and have only contempt for those restraints which the people urge for the protection of their rights, will wail because of the sudden destruction which will fall upon them."

DR. TEED will give a series of lectures in Beaver Falls, and arrangements are now being made to procure a hall in which to hold the meetings.—*Daily Tribune*, Beaver Falls, Pa.

Koreshanity Explained by Koresh.

Inquiries have been made concerning Koreshanity, a religion on which DR. CYRUS R. TEED, of Estero, Fla., has come to Beaver Falls to lecture and in order that those interested in the subject may have an understanding of its fundamental principles, the Doctor has made the following statement:

"Koreshanity is the practical application of the principles of united life, wherein all entering into fellowship equitably share in the products of industry which united effort and the economization of the uses of industry aggregate.

"To illustrate the practical side of Koreshanity and to distinguish its organic phase from some successful enterprises of co-operation, we may cite the Krupp manufacturing concern, in which Miss Krupp, the sole heir to the immense fortune made in the manufacture of implements of war, owns not merely the great wealth produced by 40,000 workmen, but practically owns the laborers who have produced the ponderous fortune which the Krupps have accumulated. Let us suppose that the 300,000 people whose interests Miss Krupp, the wealthiest woman in the world, controls as the presiding genius of a great city, had accomplished this achievement through a united effort in which each individual shared equitably in the accumulation which the united life and

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...NAMES AND ADDRESSES...

Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

BALTIMORE, MD.—Mr. Henry N. Rahn, No. 534 E North Avenue.

BEAVER FALLS, PA.—Mr. A. L. McDonald, 1305 Fourth Avenue.

CHICAGO, ILL.—Mrs. A. M. Miller, Cor. 60 st. and Rhodes Ave. Phone 4862 Wentworth.

OTTUMWA, IA.—Mr. Madison Warder.

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NEW YORK, N. Y.—Mr. P. W. Campbell, 176 W. 89th St.

PLEASANT GROVE, CAL.—Samuel M. Coppin.

SAN FRANCISCO, CAL.—Mr. A. J. Lowe, 209 Bartlett Street.

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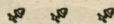
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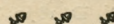
"Koreshanity aims to organize communistic and co-operative groups contiguous to every city in the world, or in such localities as will conduce to the best practical utility of industry and commercial enterprise, and thus prepare the way for the religious, social, and economic revolution which the world is about to experience."—*Daily Tribune*, Beaver Falls, Pa.



Books and Periodicals.

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

Everybody's Magazine.—To many the contents of the August *Everybody's* is as refreshing as the ocean surf tastefully portrayed on the cover. It is the special fiction number, and it does not disappoint. Charles Edward Russell's second article on Japan interestingly takes the reader into Japanese economic affairs. The photographs illustrating this article are fine. A very beautiful feature is "The Mermaid," six drawings in colors by George Gibbs; and they must be seen to be appreciated. Several pages are brightened with "The Players;" and brisk is Merrill A. Teague's attack on Bucket-Shop Sharks. Do not forget to read Lawson's "The Muck-Raker," with appropriate comic illustrations. Under the head of "With the Procession" appear each month short reviews of events that are making history.



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

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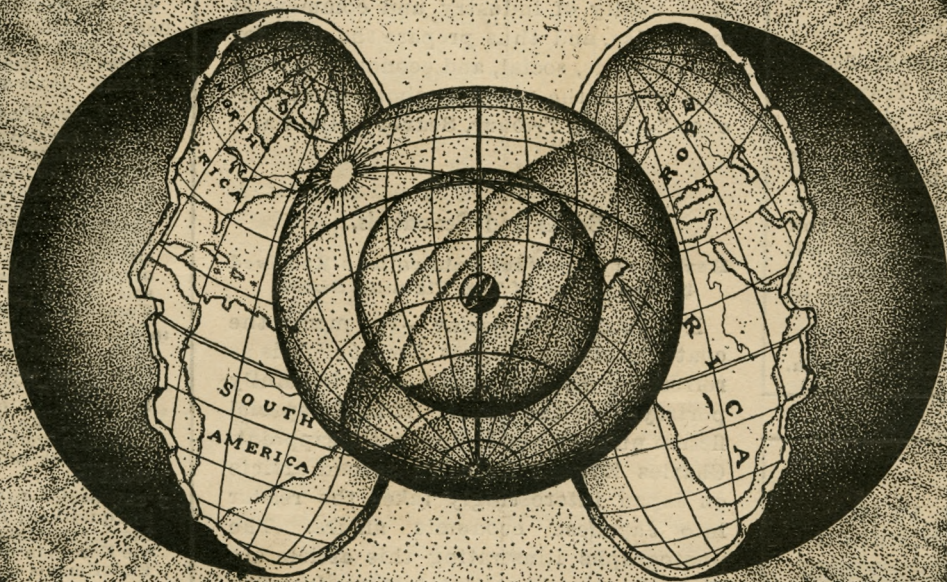
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