



# THE FLAMING SWORD

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ASTRONOMY

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# The Flaming Sword

Estero, Lee County, Florida.

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

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## THE KORESHAN UNIVERSOLOGY.

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

**K**ORESHAN 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 in the Messiah.

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

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



# The Flaming Sword

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

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## The Fundamental Law of Centralization.

The Koreshan System Founded Upon the Principles of Messianism Stands as Opposed to the Individualism of "New Thought;" the Increasing "Names of Blasphemy."

KORESH.

THERE ARE TWO THINGS in mathematics which on general principles go to make up their sum; these are, in perfection, the cube and the sphere. Nothing is more perfect in the relation of curved lines than the spherical body, because it is complete in all of its relations to the center of the sphere. The absolute in Nature is the sphere; the absolute in the spirit is the cube. It is for this reason that it is said of the New Jerusalem in the heavens, she lieth four square, the length, the breadth, and the height being equal. This implies a numerical cube, it being the exaltation of the primary root number to its highest power. The absolute thing in both Nature and spirit is the product of the activity of the union of the cube and the sphere; this results in the motion and consequences of the spiral, being the compromise of the two functions and activities. Because there is a center and also a circumference, there must necessarily be two supreme motions,—one from the center to the circumference, the centrifugal motion, and one from the circumference toward the center, the centripetal motion. This double fluxion joins in the spiral, in which we find the function of the fourth dimension, this being the basis of the absolute equation.

In the sphere of light there exist the coöperative and correlate centrifugal and centripetal activities; these are harmonious and conjunctive. In the sphere of darkness there are the corresponding fluxes, but these are inharmonious and disintegrative. Upon these two distinct phases of activity in the domain of anthropotic being, depend the distinctive phases of thought which distinguish the real New Thought from that spurious thing called the "new thought," which

seems to be making some progress in the world today. The Koreshan movement is founded upon the principle and law of Messianism, which cognizes the character of polarity as determining the integrity of the form and function of the universe.

To the name of Savior (*Ieson, Yeshu, or Jesus*) every knee shall bow, and every tongue confess. This means that the law of centralization as the potential force of the integrity of the universe shall be recognized and obeyed, in the ultimate fruition of mental development. It means that the law of the generation of the Son of God from the human race must be recognized as the law of life; and in no sense can there be life but through the function of such centralization.

The propaganda of the Koreshan Universology is in direct and antithetical enunciation to that phase of "new thought" which has for its pronounced feature the individualism of the race. "Every man has within himself all there is of potency, and in his individual life he is so far a distinctive entity as to be all powerful of himself alone." Individualism is the basis of this conception. It is inflated with the capital "I AM." There can be no mistaking the difference between the doctrines of the Koreshan Universology and that spurious doctrine which has for its mark of distinction the mistaken interpretation and meaning of the phrase, "*Eyah Esher Eyah*," which, literally rendered, is, "I will be what I will be;" not, "I Am that I Am." The reason that it is "I will be what I will be," is because in it obtains the setting forth of the fact and the law of the generation of the Son of God, who "will be" when, in the fulness of generation, the "will be" of the purpose of the Al-



mighty in the perpetuity of his throne and kingdom, consummates in his offspring. Because of his being the Son in the process of development toward his inheritance, he is made to exclaim, "I will be what I will be." It is because of the ignorance of the theologians that they have substituted their opinions and interjected them into this exclamation, and thus have falsified the Word. There is no such statement in the Bible as "I AM that I AM." God is and will be eternal, because of the very law of Messianic development, which is the generation of the Son of God from and in the human race, to inherit the throne of God—which is the center of the mental activity of humanity.

In this age of the world there arises the Messianic center of the mental polarity of human desire, and that center is the product of the planting of the Lord in the humanity in which he was absorbed at the beginning of the Christian age. The recognition of this Messianic focus constitutes the potential force which will overthrow all of the antichristian and spurious phases of false interpretation of the law of immortality now misleading the world. When the Son of God was in the world, he had the right to call himself the Son of God in a sense in which no other man has been the Son of God while in the mortal state. Jesus was the apex and pole of human thought; in him the hopes of the world centered; in him were the light and the life of the race. He was the Savior of men; and when he declared that he and the Father were one, he did not offend the law, nor did he violate any of the principles of its sanctity, because he was the first begotten. Nor will those violate the law who, after the transformation, become the Sons of God, when they declare "I and the Father are one;" but those who are still in the condition of corruptibility and mortality are committing blasphemy in declaring "I AM," meaning that all the God there is occupies the sensual forms and states in which this claim is made. We are making war right on this distinction, and will fight it out on this line until we triumph in the establishment of righteousness.

It is against the "names of blasphemy" that we are urging the doctrines of the pure gospel of immortality. Jesus the Man, the incarnate God, was the name of God. By this we do not mean that the term Jesus was the name, but that the man himself constituted the name. The visible and tangible personality, the Lord in the flesh, was the name of God. This was one of the places in which God recorded his name. The Son of God was the Word. This Word was the name of God. He was not the name of blasphemy; but there come in the last days those who, without the necessary credentials of authority, say they are already immortal, that they possess life, and who declare, without authority, "I AM," etc.; these are the "names of blasphemy" of whom it is declared, they will appear in the last days to de-

ceive the world. Against this class we have inaugurated a campaign, and it is our purpose to wage it until the truth shall have its triumph.

Koreshanity is an organized and an organic phase of human progress; and upon organic life will we depend for the consummation of our glorious cause, knowing that in organic life there resides the possibility of accomplishing the fruition of the kingdom. Let the student of immortality study these two phases of thought, with a view to satisfying himself as to their respective virtues. Ascertain upon which of the laws depends the integrity of organic form and function. We do not deny the necessity of the activities of disintegration; we do not attempt to interpose any barrier to the force which determines to the breaking down of an obsolete structure when it has served and fulfilled its purpose as an organic life; but we can predict its final end in the dissolution which must come to every structure that becomes an obstacle in the way of progress. The law of individualism is necessarily disintegrative, and constitutes one of the distinctive activities which must mark the time of the end in which we now are. Study Koreshanity and compare it with the disintegrating force of the so called "new thought," which prides itself in having a hundred and one different varieties, and is still multiplying, and will multiply because this is one of the factors of dissolution and disintegration.

#### THE SIGN AND SYMBOL OF TRANSMUTATION.

Conclusions of a Scientist Examined in the Light of the Law of the Cross; the Elements of Universal Equation.

KORESH.

JOHN BRISBEN WALKER, in the September *Cosmopolitan*, concludes a lengthy article, after quoting from Sir Oliver Lodge, with the following remarks: "I quote these extracts;" he say, "here at such length, because I believe they mark the beginning (the entry) of the world of science upon that true theory of matter which, when fully grasped, will lead almost at once to the most wonderful discoveries which have yet marked the progress of man."

If Mr. Walker could comprehend the few simple facts involved in the central law of the initiatory Christianity, namely, the law of transmutation, involved in the principle of the cross, he would find that the failure to progress on the lines of true science is due to the ignorance of the world, predicated upon the basis of a theological departure from the truth as it is in Jesus. Through a false theology the world has separated the science of Nature from the science of religion, and has thus eliminated from what the world calls science, the real science that is involved in a few simple laws which constitute the basis of the genuine Christian system. If there be any truth in Christianity; if the Lord con-



stituted "the way, the truth, and the life," as he declared, then in his system will be found the secrets of both Nature and spirit, or Nature and supernature; and in the purpose of what is called science to discard the truths of Christianity, may be found the failure of the so called scientific world today. The purposes of the Christian system, if true, cannot separate the laws of morality, as founded upon ethical principles, from the laws and principles of Nature.

The fundamental law of the Christian system is that law portrayed in the very first symbol of the church and the sign of its authority throughout the world; this symbol and sign of authority is the cross. It signifies the principle of transmutation, through the blending of the Spirit of the Almighty with the spirit and nature of man. It portrays, in unmistakable language, the destruction of the "old man," and the transformation of the old to the new and immortal through the introduction of the life of God into the mortal state and quality of man. In the science of religion as enunciated in the original system, there is a clear differentiation of matter and spirit, with also a clear presentation of the law of transmutation. This involves the differentiation of those characteristics which define both matter and its coördinate—spirit. Nothing is left to conjecture as to the distinctive properties of each, nor are the properties of the one confounded with the other.

Mr. Walker quotes Professor Lodge as saying, what is no doubt the conviction of Lodge, that "Electricity is not a form of energy, any more than water is a form of energy. Water may be a vehicle of energy when at a high level or in motion; so may electricity. Electricity cannot be manufactured, as heat can; it can only be moved from its place, like water; and its energy must be in the form of motion or of strain." Now it is a fact that water cannot only be moved from place, to place but it can be created. The substances from which water is created are not water; and though they are in the form and quality of matter, they are only water as they are united and the water created by their union. Professor Lodge makes an assertion about the thing of which he professes himself ignorant, then asserts things about this unknown thing which he can only assume—from the basis of his own confessions. "Now we can go one step further," says the learned Professor, "and say, matter is composed of electricity, and nothing else—a thesis which I wish to explain and partially justify." If his assertion be true, why does he wish to partially justify it? "First," says Professor Lodge, "we must ask what is positive electricity?" And then he asserts: "The answer is still, we do not know. \* \* \* For myself, I do not even guess, beyond supposing it to be a mode of manifestation, or a differential portion of the continuous and all-pervading ether."

We wish to assert that if Professor Lodge does not know anything about the character of positive electricity except what he dare not even guess beyond a certain general hypothesis, then he is equally ignorant of the character of negative electricity. He says: "But concerning negative electricity we know a great deal more. This exists in excessively minute particles, sometimes called electrons." For seventy-five years the physicists have declared positively that there existed atoms, and upon this assumption have formulated the theories of chemistry and physics. They now assert that an atom is not an atom, for it is divisible into smaller particles; there being in some of the recently discovered substances as many as two hundred thousand electrons in what was once called an atom, because it could not be subdivided. "Our present view of an atom of matter, therefore," continues the Professor, "is something like the following,—picture to one's self an individualized mass of positive electricity, diffused over space as big as an atom, \* \* or such that a million million million million could be crowded tightly together into an apothecary's grain; then imagine disseminated throughout this small spherical region, a number of minute specks of negative electricity, all exactly alike, and flying about vigorously, each of them repelling every other, but all attracted and kept in their orbits by the mass of positive electricity in which they are embedded and flying about."

Now, if here is not a mass of the most barefaced assumptions that ever found its way into speculation, then we are no judge of what comprises speculative exploitation. We deny the statement that electricity is matter, or that matter is electricity. Matter was electricity; there is not a particle of matter that has not been electricity. We predicate the statement that matter was electricity, upon the fact that the law of the relation of spirit to matter provides that each is constantly transformed to the other. The term changed is the better one, because form belongs only to the material side of the two states. We assert that there exists spirit which does not possess any of the properties of matter, because existence could not be perpetuated with matter had it not a counterpart. That there are "two hundred thousand" of corpuscles or "electrons" in an atom of matter, and that this accounts for the constant radiation of ponderable results from a mass of matter that shows no ponderable results in diminution of weight, is purely nonsensical and not worthy the least entertainment.

The spirit (or counterpart) of matter has none of the properties of matter. It is, however, convertible to matter; and it is the source of the creation of matter, which has its origin in the relation of matter to its own spirit. The law of the cross, as having obtained in the beginning, settles the whole question of the pos-



sibilities of knowledge. The law of the cross must involve the elements of equation. Matter must be in both a positive and a negative state. Spirit (its counterpart) must also be in a positive and a negative state. This provides four points of relationship, which are essential to an adequate formula of universal activity. Every quality of matter is being constantly changed to every other quality; and every quality of spirit is as constantly being changed to every other quality. Matter is being changed to spirit, and spirit is as constantly being changed to matter. In this process there is the full equation of transmutation. The law of the cross of the Christ involved all of this formula of the activity of life and of death.

All of that free electricity which Professor Lodge "imagines" to occupy space without change, is but the constant replenishment of the universal ether from the constant destruction of the matter from whose destruction it is derived. The material scientist is beyond hope, without conversion to the knowledge of the existence of the counterpart of matter, which is not matter, possessing none of its qualities.

## New Century Studies and Reviews

Lucie Page Borden

### THE NECESSITY FOR READJUSTMENT.

How the Workingman May Find Relief from His Difficulties; the Necessity for New Industrial Relations.

**I**NCREASE OF WAGES is only a temporary manner of settling the difficulty between the laboring man and his employer. It is only a salve to the wound. The laborer needs to be put into an entirely new relation toward the society which he decries. He needs to feel that he is an integral part of it, not an alien and a foe. He ought to feel that the state belongs to him in common with his fellow-citizens, not that he belongs body and soul to a corporation working to promote the well-being of one class of citizens at the expense of the other. Instead of toiling under a master to gain a pittance, he should be supported by the state because he works for the state. When industries are put under the jurisdiction of the commonwealth, the inequalities of human condition will be reduced to the minimum.

The mere increase in wages makes no difference in the class to which the workingman belongs. He has a little more money to spend for beer and tobacco, that is all. But if he were made to serve the commonwealth for so many hours a day, while the remaining hours could be devoted to study and recreation, he would become another kind of a person. The men who hang around saloons when they might be sleeping, are not making progress. They need to be elevated, not by giving them a little more money to spend, but by making them free and intelligent citizens. No man is free

who is in bondage to the corporation which works for its own interest and not for the uses of the community. The man who works for a railroad or a steamship company may feel that he is entitled to be called a friend of the people because these companies furnish transportation for millions. And yet, every dollar earned by these companies goes into the hands of private individuals and not into the public treasury.

The great corporations that furnish transit do so for the sake of adding to the fortunes of those who need nothing. They perpetuate the wage system. The men who work for them do not come under the influence of any greater delusion than the one which is fostered by labor leaders and demagogues who persist in teaching them to strike for higher wages. Let them strike for the destruction of the whole false system which puts them into a degraded condition! Let them strike for the freedom to work and to rise by their own efforts!—a freedom which they might enjoy were it not for the division of society into two classes, the rich and the poor. One of the strongest props to the present social order, or disorder, is the indifference shown by the very ones who ought to be the means of regeneration. These persons spend their time in reforming the wrecks made by the wage system instead of putting all their strength into a mighty effort to overthrow a false commercialism.

It is unjust and unreasonable to deprive human beings of the liberty they deserve by perpetuating the curse of wage slavery when, by the reorganization of society, the workingman could be redeemed. One might almost say that charity—the great system of organized charity—is twice cursed. It curses him who gives and him who takes, because it usurps the place of justice, and encourages the high-handed robbery which makes beggars and multi-millionaires.

What difference does it make whether the laborer earns a few dollars more or less, so long as he continues to be part of an increasing tide of human population moving on to the deadly maelstrom which engulfs him and his offspring? He cannot be free as God meant him to be free, under any scheme of social adjustment which deprives him of his right to recreation and self-improvement. If he works all day until he is too tired for anything more than a visit to the saloon in the evening, he is not gaining his full quota of happiness; for happiness is not possible in excess of toil.

Another aid to the unfortunate delusion that besets the workingman, making him content with an increase of pay, is the sordid notion that money means happiness. It gives him power to indulge his appetites, but it does not put him into proper relations to his fellows. The only thing which can bring him into adjustment is relief from the oppression of the false system which sets two classes at variance. When rich and poor enter as citizens into the relations of united life, they will no longer be obliged to exploit one another. The false relations of society are, at bottom, the cause of the trouble.

How was it in Colorado? The people voted to



reduce the number of hours of slavery enough to let the workmen in the poisonous air of the smelters have a chance for life. The rich capitalists, working not for the commonwealth but to add to their own hoards said "no, these men must work twelve or fourteen hours." And the rich men gained the day. The will of the people was set aside. Why not incorporate society as a brotherhood, not let it go on as an internecine warfare? Why not reorganize it in such a manner as to secure to the individual his highest development? This can be done without bloodshed.

#### The Instability of Human Government.

**H**ISTORY HAS its lessons. They are written in letters of blood upon the scroll of time. The inspiration of the poet has sung the past glories of many an ancient nation. But upon the pages of history and in the poets' songs the same truth is found—all things must pass and nations must decay. The Invincible Armada was destroyed, the great city of Rome fell, the civilizations of the past are gone. The government which seemed to promise an increase of happiness to the governed fell into abuse. The strongest monuments of earthly glory, even the pyramids themselves, crumble at last. Is it any wonder that in the sight of these object lessons it should be deemed impossible to establish a kingdom in righteousness? The voice of the past cries failure in the face of human endeavor. The fondest sophistry has never made a convert to the doctrine of the immortality of civic crowns. And why? Because hero and patriot, senate and people, all pass and the world is as though it knew them not, nor ever knew them.

The precession of the equinoxes defines a period so vast that in its vastness the names of prehistoric days are swallowed up and lost. That period of time we call a cycle embraces the development of countless numbers. The constant effort of the masses to find a system of government which shall prove stable has been disappointed. The law of change prevails.

The stability of human government supposes an ideal race capable of conceiving a plan adapted to the needs of persons in all grades of progress. Some need to be restrained, others urged forward. Some need discipline, others want encouragement. To suit them all, there must be an adjustment of relations from highest to lowest with an opportunity for progression from one grade to another. The institution of grades and orders would cease to excite envy and dissatisfaction, were it accompanied with specific rules whereby those from below might rise through succeeding orders according to qualifications for service. No government can be stable unless founded upon the intrinsic possibilities of perfection that render the problem of man's development, one to be viewed with optimism.

The instability of every form of government within the scope of history to determine, shows two things—that it were vain to seek a model in the past, and also that the law of cycles precludes the possibility that any

form, even the ideal, shall be of greater permanence than the time during which the perfection of the race is manifest. The model of government is written, not in the pages of ancient books, nor on papyri, nor on stones, but in the ineffaceable characters of God's hand in Nature.

### Department of Astro-Biology

Rabon Adonoseperi

#### OUR ATTITUDE TOWARD MODERN ASTROLOGY.

Reply to a Correspondent who Misapprehends our Position; the Truths and Facts of the System.

"Your caustic criticism of astrology in THE FLAMING SWORD of August 16, is an unjust attack on a science which you do not comprehend. Your article is evidence that you have never studied astrology. \* \* The Koreshan system is based on the Cellular Cosmogony, and it being at variance with astronomy, to be consistent it must oppose astrology.

"The geocentric system of astrology enables one to point out the life one will follow, the sphere of usefulness, and the kind of death he most probably will have, providing he lives without a knowledge of astrology. \* \* One should not condemn astrology because it may run counter to modern science or to the Cellular Cosmogony. Besides, it is unfair to condemn any science without investigation."

**T**HE ABOVE IS AN EXTRACT from a letter recently received from a correspondent, who takes up the cudgel on behalf of modern astrology, but who appears to have misunderstood the attitude we have taken in regard to that system. We thought we had made our position tolerably clear; but as such is evidently not the case, and as others besides our correspondent may have misunderstood us, we have thought it advisable to reply publicly through the medium of these columns.

Let it then be clearly understood that we in no way deny the facts that are presented to the world by modern astrology; but we do most strenuously deny that for the possession of these facts the world is greatly indebted to the modern professors of the system; that the said professors have added much that is new or of importance; that they are capable of making any fresh discovery except through purely experimental methods; or that the system as presented today has any claims to be regarded as scientific.

In our article of August 16 we said: "The wisdom of the past has met the folly of the present." In "the wisdom of the past," we referred to the facts that the modern astrologers have inherited, and for which they are almost wholly indebted to Ptolemy and his pupil Placidus; in "the folly of the present," we referred to modern conceptions of cosmogony, with which some astrologers have endeavored to harmonize the Ptolemaic doctrines. Any astrologer that is worthy of the name should at least be aware that we are at the present time in the lap formed by the head and tail of the circular serpent. The tail, Pisces, corresponds to peoples, many of whom—and the modern astrologers



are among these—are delving into the chronicles of past ages for the light they profess to desire; on the other hand, there are others who peer out into the *future*, and who, in the head of the serpent, Aries, find the Head of the new dispensation, whom they regard as the leading Light of the world. The story of Faust is being enacted in real life in the world today, and woe be to those who, in the musty tomes of the past, find and ally themselves with the tailed deceiver.

*Modern Astrology Solves no Great Problems.*

Modern astrology bases its claims to scientific honors on the fact that by application of the Ptolemaic rules its exponents are able, within certain limits, to forecast the future and delineate the character of the vidual man; but let it be noted that it offers no theory as to his origin or ultimate destiny, and fails to unfold the complex scheme of life and solves none of the burning scientific questions of the day. If astrology is the “reason of the stars,” and the stars are the language in which the universal cosmos speaks to man, thereby disclosing its secrets and explaining the mysteries of life, all of which is claimed by its professors, it is obvious that the initiate should be able to instruct the expectant world in all it desires to know.

The truth is that there is a wide difference between knowledge gained by the observation of facts, and the realization of abstract principles so essential to the scientific explanation of any system. The burnt child learns from experience that fire burns and that pain is the result; but even the astrologer would hesitate to dub him a scientist. Experience may show that the moon’s conjunction with Mars is coincidental, in the world of humanity, with rashness, quarrels, and accidents; but it offers no explanation as to the relationship existing between the two phenomena, nor does it demonstrate the cause of either, or the relation which that cause sustains to universals.

Anyone with average intelligence can learn to tell the time through a knowledge of the relation of the hands of the clock to the figures on its face, and he may predict the striking of the hours; but he is not thereby entitled to consider himself a horologist, for the maker of the clock alone is the master mind that created it and that understands the complex mechanism of its works; and if astrology, the science of cosmic time, is to make good its claim to scientific knowledge, its exponents must first acquire an accurate knowledge of the parts and inter-relationships of the universal chronometer.

Knowledge may be obtained either through the exercise of direct perception or by analogy. It is, or should be, a fundamental principle of astrology, as well as of Koreshan Science, that a law that is operative in one domain of the universe is operative in all others; and therefore by observing the law obtaining in a lower and visible sphere, knowledge may be gained of that which functions in a higher and invisible sphere. Thus the ancients taught that the great universe or macrocosm was analogous to man, the microcosm, and that

a knowledge of the laws operating in the one world reveal those obtaining in the other.

The Koreshan and the modern astrologer both agree on this principle, but not in its practical demonstrations; but it is impossible for the latter to shelve forever the question of macrocosmic form, on which necessarily depends his power to deduce analogy. Our correspondent, like most professors of his art, endeavors to beg the question by shielding himself behind the geocentric idea, or what he terms the “geocentric system of astrology;” but we presume that he would not venture to say that the judgment on a figure drawn upon the geocentric system would materially differ from one on the heliocentric, provided that the same mentality was brought to bear on the two charts. The importance of deciding definitely the cosmogonical form of the universe, is not that the astrologer may erect a figure of the heavens in exact conformity with the relations they appear to sustain to the observer, but in order that he may realize the relationship existing between the microcosm and the physical macrocosmic heavens to which he is analogous—the latter being the greater, naturally involving and forming a basis for analogy.

*Koreshan Demonstration of Astrological Principles.*

Our correspondent remarks that “the Koreshan system [of astrology?] is based on the Cellular Cosmogony, which being at variance with astronomy, to be consistent, must oppose astrology.” Surely, he is not serious when he suggests that astrology is in any way in harmony with modern astronomy, for what analogy can there be between a limited microcosm and an unlimited macrocosm; and if such exists, why do not astrologers substitute this process of reasoning for empiricism? The truth of the matter is, that all astrological facts rely for their scientific demonstration on Koreshan cosmogonical science which, so far from denying them, has come to claim them as its own. In order to demonstrate the difference between scientific and empirical methods and the importance of knowing the true macrocosmic form, we will instance the doctrine of modern astrology, that the moon “governs” the human personality, and as lady of Cancer signifies home, environment, the people, mother, womb, landed property, and the sea.

Now these statements, viewed in the light of modern astronomy, are dogmatic and incapable of demonstration, except by such as experience affords. Koreshanity, on the other hand, denies none of these facts, and furthermore is able to prove them by analogy. It teaches, for instance, that the Grand Man has the form of a cell, the enveloping membrane of which is the earth whose stellar representative in the physical heavens is the moon. We know that the earth, or land and sea, constitute the environment or personality of the macrocosmic universe; that it is the house, home, and mother of humanity, the womb in which they are incubated; and as coördinated with the central sun, represents the many as opposed to the few, and hence must signify the people.



In this manner astrological doctrines are brought into harmony with the science of cosmogony, which becomes a true foundation on which a system of star-reading can be erected, enabling the mind to grasp fundamental principles, and by the process of deductive reasoning, to solve all those problems to which astrology should rightfully furnish the key. We would ask our correspondent to seriously consider what analogy there can be between the astrologer's conception of the moon's "influence" and the part that this so called "world of the past" plays in modern astronomy, and that even supposing that such correspondence could be conceived of, what additional facts could be deduced therefrom?

The modern astrologer may or may not be aware that the word cosmos signifies *order*. We can only suppose that he is ignorant of this fact, judging by his attitude toward any attempt that is made to introduce an orderly arrangement of parts into his system. He is constantly informing us that "Nature does not like to be ticketed and docketed," because, forsooth, she has refused to yield up her secrets to those who have so grossly caricatured her. We presume that Ptolemy knew something of cosmic form in a mystical, if not in a scientific way, for he always taught the orderly arrangement of parts, and considering the fact that the astrologer of today owes practically all he knows of this subject to the writings of this master, we fail to see what right he has to criticise his doctrines. Yet it is a fact that, blinded by a false astronomy, so clogged have his senses become, that all conception of order has become distasteful.

Our correspondent, in an unquoted passage in his letter, refers to Wilson's Dictionary as his authority for a certain statement. We will therefore quote the same book in proof of our assertion. On page 303, Mr. Wilson sincerely remarks: "It was a favorite maxim with that author, Ptolemy, to have everything, as his grandmother might call it, in 'apple-pie order.'" Then he proceeds to pour ridicule on certain planetary correspondences and positions as taught by that authority and concludes with, "the distribution certainly displayed much order, regularity, and ingenuity, and only wanted truth and reason to make it complete." We should much like to become acquainted with Mr. Wilson's process of reasoning on matters astrological. We do not criticise Ptolemy, but only his modern plagiarists, would-be imitators, and detractors.

#### *Evidence That Modern Astrology is not Scientific.*

We should have felt disposed to pass over without comment our correspondent's rather pointed remarks concerning our own personal acquaintance with the subject of astrology, were it not that we deem it advisable to explain our position in this matter. He accuses us of not comprehending this *science*, and with this statement we most heartily agree, if he has reference to astrology as a *genuine science*. If, however, he alludes to the art as practiced today, we can only inform him that we are fairly conversant with the modern literature on this subject, the essentials of which we

consider are to be found in a twenty-five-cent text-book. We have before us a Raphael Manual published in the year 1837, and the Raphael Key of recent date. If the progress of this "science" is to be measured by the relative extent of the information contained in these two books, an infinite number of decades will have to roll over the heads of expectant humanity before it realizes the "reason of the stars." In fact, one of the best evidences that astrology, as now understood, is not scientific, is to be found in its literature in which, as might be expected, there is a marked absence of works dealing with the theoretical side of the subject.

We have so far met with but one book in which an attempt is made to give an exposition of abstract principles. This is "Theoretical Astrology," published last year, by H. S. Green, an English astrologer of some standing, with theosophical proclivities; and its value as a scientific work may be estimated by the following passages taken from the first two paragraphs of the first chapter: "No materialistic explanation of the subject expressed in terms of matter and force only and confined to the observed phenomena of the physical universe, can ever be really satisfactory and final." "The sun with its system of planets and moons, forms one harmonious and balanced whole, etc.; but it helps us not a whit to understand why a given planetary position should be the cause of the effects attributed to it by astrologers." "Mars attracts our earth with a force that can be calculated by the mathematicians; but how does this help us to explain the undeniable fact that, when in the second division of the heavens, the planet causes extravagance in money matters?" "For the present, the attempt to explain observed astrological facts by an appeal to the energies and forces working in physical matter and weighed and measured by men of science, is a failure." "Let us therefore step beyond the physical"—and we may add, out of the domain of science into the realm of metaphysics and mysticism.

In one of our earliest articles we were careful to announce that personally we did not possess the true key to astrology, nor have we laid any claim to authority or the qualifications of a scientist. We do hold that in Koreshan Universology the true key is involved; but personally we are here to pioneer the way for the approaching dawn of the science of Astrobiology. It is a matter of small moment what personality conducts this department; they may come and they may go, but the Light which shines in our midst will slowly but surely break through the murky atmosphere of empiricism, as the horoscope of this department, which we hope shortly to publish, will show. We can only say that personally we are "between the devil and the deep sea," whose depths have yet to be probed by the resistless trident of Neptune.

We regard astrology as being, *par excellence*, the science of religion, and the predictive faculty as the prerogative of the priesthood; and we advise our correspondent to seriously consider the two coördinate signs, Gemini and Sagittarius, and to ponder well their higher significance. There is a sensual and a divine aspect to astrology, a profane and a Deific system of prediction. The former may point out "the sphere of usefulness" man may follow in the world of chaos, and "the kind of death he most probably will have." The latter, on the other hand, will point out with mathematical precision, the place man occupies in the universal economy, and the principles of the science of life, by the application of which he may overcome the power of the major "anarita" and the grave over which he presides.





## In The Editorial Perspective.

THE EDITOR.



THE PRACTICAL AGE has dawned upon the world, and its dawning marks one of the greatest epochs in the history of human progress. So swift is the march of man along the lines of practical achievement that it requires constant observation and close study to be well informed as to the greatest and latest things manifest as the products of human ingenuity. The forces of progress move in definite lines at an accelerating ratio. The results of human experience in research and discovery are rapidly focalizing. The realms of the seeming improbable and impossible are continually being invaded, and the trophies of heroic conquest are exhibited to the peoples of the world of civilization. One of the most effective charges against certain ancient philosophers is that they disdained to be useful and practical. Seneca resented statements to the effect that to philosophy were due a few simple inventions which had proved of great benefit to mankind; and he sought to clear Democritus of the imputation of having made the first arch, and Anacharsis from the charge of having contrived the potter's wheel. Some of the ancient philosophers had very mistaken ideas about what constituted genuine human progress. They desired to attain and realize their ideals of moral perfection without effort, without work. The practical to them was degrading, and they could not condescend to consideration of the material and secular interests of the millions. If those votaries of an effete philosophy could visit a modern world's fair they might be put to open shame, for there the atmosphere of the practical is all-pervasive. Lofty ideals without some means of attaining them are utterly useless. The practical age simply supplies means of achievement, and that these means are numerous is obvious from the fact that the world's valuable inventions are almost countless. Ingenuity has certainly done wonders; it has wrought real miracles in the domain of the material and the mechanical. But this domain by no means constitutes the limit of the field of practical application of the elements of achievement. Simply one plane of effort has become partially occupied by the spirits of genius, which have materialized wonders of human convenience, making the production and rapid transit of the goods of commerce possible. These things have to do with the support of life, and are thus important and valuable. But what genius has done in the line of mechanics, Koreshanity proposes to do in the line of regulation of human affairs and in the direction of the energies of human life. It is practical to invent countless forms of labor-saving machinery and means of rapid locomotion; but it is more practical to regulate the use of them on such a basis as to contribute to the greatest benefits of the many, and not merely to the few. What has been accomplished in the line of inventions, Koreshanity determines to achieve in the line of universal economy. If it is possible to invent means whereby man may mine the treasures of geologic formation, it is possible to invent methods whereby the treasures of the secret recesses of life itself may be reached. If it is possible through the application of ingenuity to navigate the air, it may be possible to

achieve actual levitation in the scale of human character and human life—to ascend to higher states of existence. If it is possible to build a transient world's fair, with all the harmonies of structural display, classification and arrangement of exhibits, and to control the thousands of visitors so that nearly perfect order obtains—if a *world-focus* may be regulated on the basis of a plan in keeping with the magnitude of an international exposition, it is possible to ultimately construct an extensive system of human government that will scientifically regulate not only the world's industries and commerce, but also the world of man on the scale of actual existence.

Koreshanity is the practical system manifest in a practical age of the world's progress. It is the new spirit of the times, and is destined to be the wonderful "touch-stone," transforming everything with which it comes in contact, the wonderful lamp of the new Aladdin, which changes everything upon which its light shines. But not by miracle will it work its great transformations. If it build a city it must employ human agency; if it transform society, it must do so through the alchemy of effort; if it overcome the powers of darkness, the elements of death, and manifest new life in the living temples of the new immortal manhood, it must achieve its deeds through practical application of definite principles and laws, without a knowledge of which those great works would be utterly impossible. Today a system is valuable to the extent that its theories are susceptible of application for wise and useful purposes. The Koreshan movement was not inaugurated merely to afford opportunity and means of promulgation of a new theory. At the very beginning of the existence of the Koreshan institutions the practical was manifest, for the first nucleus of Koreshan effort constituted a practical application of the principles of common interest in communistic life; and there, from the beginning, the practice of celibacy was enforced in the separation of the sexes. The very germ of the practical existed in the heart of the movement, and was manifest in the first steps of its formation. Men have long talked of reform. Socialism is known in many parts of the country—but as what? Merely as a system of agitation. There is no basis for the socialists to do anything but promulgate a theory, for what can they do until perforce, they proselyte the millions—and then they hope, though unprepared and inexperienced, to control the masses of the world! On the other hand, the socialism of Koreshanity was applied as soon as a dozen converts became imbued with the spirit of its genuine work of reformation. Today the principles of Koreshan economics are applied in the affairs of the Koreshan orders. Municipal ownership is a subject of agitation in some cities, and it is mentioned occasionally in the platforms of reform parties. But where is municipal ownership applied in anything like effectiveness? Koreshanity is practical enough to lead the Koreshans, in the incorporation of Estero City, to inaugurate municipal ownership of public utilities and control of indus-



tries, so that practical regulation of the economic affairs of its inhabitants may at once obtain. If we may find the *germ* of things in forms of manifest activity, we may demonstrate that the germs of genuine reform actually exist in the Koreshan movement, but merely *talked about* in more popular movements of so called reform.

That which makes a theory valuable is the possibility of its practical application. What the effete philosophies were to inventions, modern Christianity is to practical application of the principles of righteousness. Faith is advocated as the sole requisite of divine favor and salvation; works are entirely excluded. Heads of several active movements in the Christian sects merely engage in works of charity, and teach an indefinite code of morals. The man who advocates faith alone as the achiever of results, is himself faithless. The factor of faith in the primitive Christian church was merely that of making the mind receptive to the divine influx; works were without avail to obtain the potent spirit—that was a gift because of spiritual attainment and fitness; but faith was acknowledged to be dead without works after the spirit was received. Likewise a theory in itself is powerless. No mere belief, no mere conception, no mere exertion of the will, has ever achieved anything. What there is of use in the modern world has come through effort; what there is of character is the result of actual experience. A theory is a system of doing things, if the theory pertains to practical results. A theory in itself may be abstract, a mere thing of the mind, and thing of the memory; but there, under the vain delusion that a theory may really work wonders, nothing will be accomplished. No mere knowledge of the Koreshan theories of universal economy and human attainment will bring the rich rewards of scientific promise. Unless the Koreshan is aggressive in the domain of his own private being, he cannot improve in character; and unless he seek to apply the great principles of common interest, the spirit of communism will never come to him. In the work of transformation of the individual character, every inch of our aggression will be hotly contested by the subtle elements of the old disposition. In our own selves we must seek to do what genius is accomplishing in the external world—we must invent, apply strategy, and take advantage of every opportunity to control the mind and overcome obstacles in the way of genuine progress. The conquering of one's self necessitates the marshaling of every available force upon the plane of practical warfare; the would-be conqueror must be ever alert and wide-awake.

The sleeping sentinel cannot be trusted. No more can he merit confidence who, after enlisting in the Koreshan army, sits and waits, and does nothing. Inactivity breeds "that tired feeling," the germs of discontent and indifference. What hope can one ever have of reaching the summit of a mountain, where he may breathe the fresh air and view the broad cultivated field in the distance, if he, after taking a few steps, stops and resolutely refuses to exert his energies in strenuous climbing? In the valley of indecision and discontent he may remain if he puts forth no effort, but simply stays to enjoy contemplation of the theory of mountain climbing! No book of travel ever constituted a vehi-

cle in which man may tour the world of reality, nor did ever a finger-board along the highway impart energy in the direction of the city. Truth and doctrine may tell definitely what to do and how to do it, but man himself must perform the work. Light upon the path of one's progress enables one to see which way to move. The indolent student misses not only the results of effort, but also the help of the teacher. Present activity, studiousness, and strenuousness will prepare one to attract the forces of final practical achievement in the mastery of self and the attainment of the higher life.

Orderly construction and progress of Estero are assured through the discovery and application of the principles of true organization and polarization. A great deal is said today concerning social economic reform, and there are numerous movements instituted to promulgate theories. A number of efforts are being made in lines of co-operation without any elements of lasting coherence. They are destined to fail because there is nothing in them to hold them together. Here at Estero is the great *practical movement* which embraces the principles of organic communism and co-operation, at once projected on a surprising scale, with room and opportunity for the most rapid and harmonious development. The time is at hand when the progressive elements of all reform movements will focalize in Koreshanity, yielding their fruits to the construction and maintenance of the great City of the Morning.

The constitution of the "new thought federation" contains the following statements: "The significance of new thought is as follows: That one life is immanent in the universe, and is both center and circumference of all things, visible and invisible; that every soul is divine, and that in the realization of this truth, each individual may express and manifest his highest ideals through right thinking and right living. These statements are tentative, and imply no limitation or boundaries." In these statements it is confessed that the tenets of new thought are *uncertain*—in which case there is no evidence of either definite revelation or conception of the principles of the divine life; for what definiteness could there be to a conception of life "that is both center and circumference of all things," even of the universe, to which there are no implied boundaries or limitations?

Koreshanity began its work of reform in the hearts of a few, and the reform spreads from the few to the many, who are related according to definite principles; thence their industries, their local regulations and management of their secular affairs obtain scientifically—and finally the influence will spread throughout the world. At the very beginning of Koreshan pioneer effort, *practical education* is made to count in ultimate attainment—and this is the only kind of education that is worth anything.

Money as an issue is thrown out of the present campaign, the democratic party having accepted the republican doctrine of the gold standard; but both parties are making preparations to throw a great deal of money into the campaign as a mighty force in the contest.



# The Open Court of Inquiry.

THE EDITOR.

## The Koreshan Order of Celibacy.

"Will you please state through the Open Court of Inquiry, if celibacy is universally enjoined among the residents of Estero? If not, does any sort of marriage relation exist? Do father, mother, and child live together, or are men, women, and children lodged separately? Is the father of a child identified and addressed as such by his child? What authority have parents over their children? Are the usual terms of relationship employed to designate near blood kin, such as brother, uncle, aunt, etc.?"

"I am not particular that these questions shall be answered in order in the affirmative or negative; but I would like a definite idea as to what substitute, if any, your Community offers to replace the family relation as it generally obtains throughout the world, and which you condemn. Is the bearing of children encouraged among your people, or among any of the orders? Or is it encouraged in some and discountenanced in others? Are parents of children regarded as in any sense degraded, or as undeveloped, or as a lower caste of beings, at least in their present state and function? Are visitors, especially students, welcome at Estero?"

The government of the Koreshan orders is distinct from the government of Estero as a municipality. The religious government of the church or Ecclesia, involving the Koreshan homes at Estero, has to do with the private as well as the social life of the members. The government of the town of Estero, which extends over an area of about 110 square miles, is *political*, and is regulated by the laws of the State of Florida and the Nation. Membership in the Koreshan Unity is not an essential qualification for official function in the town. The question of the enforcement of celibacy at Estero applies exclusively to the government of the members of the Koreshan church. Within the limits of the town of Estero a number of people reside who have no religious affiliation with the Koreshans. The jurisdiction of the church government is over its own members; but the town government protects all others in their religious, social, and political rights.

The present relations and conditions in the religious and social life among the Koreshans at Estero are neither the ideal nor the final states of our aspirations. We might answer that inasmuch as progress in such radical lines is nec-

essarily slow, and inasmuch as the orders are continually receiving new members just emerging from the old lines of life, the ties of family are yet present and observable; but it is the purpose of the Koreshan System, in accordance with the laws and principles of the new fellowships, to institute *entirely new relations* on an entirely different basis, and to so educate the world that even where mortal relations are maintained, their ideals shall be higher than now, so that their love may be broadened and extended beyond the narrowed limits of the family, leading to the eradication of such sentiments as appeal for divine blessings upon "me and my wife, my son John and his wife—us four and no more."

The majority of the members of the Koreshan homes have adopted the celibate life. There is at present a universal separation of the sexes, though not a universal dissolution of the marriage relation. There is no such thing here as any tendency toward free-loveism, nor any promiscuous association of the sexes. According to the constitution of the Koreshan Unity, there may be two general orders over which the church may have control—the celibate and communistic, which is the central order of the general classification; and the marital order. But in the marital order high ideals will be inculcated. It is a higher form of marriage than that which obtains generally throughout the world. Its relations will be prescribed according to definite law, and in that order the science of astrobiology will be particularly applicable in the determination of the character and direction of the destiny of offspring. The Koreshan marital order has not, however, yet been instituted, and no marriages have obtained under it. We recognize the monogamic institution of civilization as being the best form of regulation of the sex relations of the millions.

In the Koreshan Unity parents have no control over their children. The children are educated, not for the parents, but for the "state" or society, in which they are to perform uses. Children are cared for in groups by care-

takers; and all the children are educated and disciplined without the interference of the parents and without expense to them.

Now that we have stated so much as to certain regulations of the private and social life of the Koreshans at Estero, let us define our attitude toward those who have no inclinations to enter a life of celibacy. Celibacy is for the *comparatively few*, not for the many. At the end of certain periods of human progress it becomes necessary for a nucleus of humanity to conserve and polarize their vital energies, that the life of a dispensation may be transposed from lower to higher domains of activity. As long as wheat propagates itself it will continue to be wheat; but if portions of a crop be appropriated by man the substance of the wheat is taken out of the wheat plane and absorbed into the sphere of human life and activity. There is a harvest of every age; and that harvest rises to higher relations through restraint of reproductive functions.

Now, the substitute provided at such times for the common family relations, which are sacrificed, is simply in the exaltation of human affection, the substances of which are directed toward the Messianic appearance, constituting a personality, the objective pole of the love of the spiritually progressive. Those who loved Jesus the Messiah intensely, desired no other object of affection outside of the Messianic fellowship. The forces of passion become exalted to the impulses of aspiration, the character develops, the mind is elevated, the will strengthens, and finally, through the operation of the forces of the biologic battery, the "signs follow them that believe." The attainment of immortality is through restraint of the mortal loves which tend in the direction of propagation of life on the plane of mortality, which is the death state.

Let it be definitely understood once for all, that Koreshanity, in recognition of the principles of relationship of all kingdoms of life, does *not* condemn mortal relations and functions, so long as they obtain in the sphere of their



legitimate uses. We do not condemn the family relations in the plane of the family life; we do not condemn marriage of man and woman in the plane of mortal relations. But we do declare the law of the attainment of immortality, and institute orders for the cultivation of the new spirit, in realization that mortal relations, of whatsoever kind or character, must be sacrificed if the *new* relations of life are ever attained.

We simply say to those desiring immortality that there is but *one* way; for those who aspire to the higher state, the family relations are improper and a detriment. For those who do not desire to enter the orders of the new relationships, marriage *is* proper and perfectly legitimate, and on that plane it is the duty of father and mother, under present conditions, to love and protect their children. What we *do* condemn is the abuse of sex relation and functions—we condemn the common prostitution of the functions of maternity to satisfy the unbridled passions of embodiments of degeneracy. There needs to be a radical revolution along the line of sex relations. Koreshanity scientifically defines the principles of legitimate propagative relations.

The majority of the members of the Koreshan Unity at Estero are those who have come out from the world and its conditions. Among them are parents of children. They are mortal and yet unredeemed from the curse. The present religious and social status of the members is not made to depend upon their past relations or conditions in life, but upon their aspirations and progress. We do hold that all mortals, as compared with the immortal sonship, are of a "lower caste of beings," because at present imperfect and in the dying state. In this category we necessarily include ourselves; and because we are in the fallen state we seek the new life.

The Koreshan people are hospitable; and so far as prepared to entertain others, visitors are always welcome. By reason of the pioneer stages of our work, our accommodations are limited. In the future extensive provisions will be made for those who desire to visit Estero. Every visitor should communicate with representatives of the Homes, so that time of arrival and probable length of stay may be known.

## The Value of Mental Assimilation.

"I am beginning to think that I must be very dense or thickheaded, for it seems impossible for me to get a clear idea of the chronology of the important events in God's plan of a cycle. Have you any book giving or showing a comparison of these events with the exoteric plan as taught in Koreshanity?"

A great bar to a clear comprehension of Koreshanity on the part of students of the System, is the tendency to pursue their studies in the way in which they are used to "looking into" the various so called systems of the past and present. There is a tendency to rush their examination of the System; and it is sometimes with the view to seeing the System as a whole before accepting any part of its conclusions. There is such a thing as being confused by hasty research into details so numerous that the mind cannot grasp their intricate relations.

No one begins proper study of mathematics by skimming through the text-books. It would be impossible to understand the relations of the various principles and branches of mathematics without orderly study. We hold that they are most capable of mastering Koreshanity who are willing to apply sufficient thought and desire to a *few* keys which may be discovered by thorough reading of the Koreshan literature—for when so applied, ten thousand times more force of comprehension will be obtained than vidual endeavor to unlock the intricacies of Biblical events in chronological order, without the necessary combination to the *time-lock* on the vault whence events proceed.

In the study of the Koreshan System, satisfaction as to its absolute truth comes through sufficient attention, not to the details of the system, of which there are thousands and millions, but to a *few* primaries, which if true makes the truth of the system as a whole, inevitable. The student accepts mathematics upon the basis of demonstration of its fundamental principles at the beginning of his study; then he proceeds without doubt as to the integrity of the claims of the mathematician.

Let no one feel discouraged if there are repeated failures in endeavor to chronologically locate the various events of the Bible. Chronological tables of the ages will be laid out when the

necessities of the progress of students of Koreshanity require. Be content to assimilate great truths little by little, exercising no undue haste in going from subject to subject of the Bible, and from department to department of the great universe of existence. Be patient; take plenty of time to digest fundamentals, and assimilate such truths as are being presented through the avenues of Koreshan communication. The crisis of one's progress, which will determine one's success or failure in lines of comprehension of divine truth, is in the approaching baptism for which present study and effort are preparatory.

It is well to follow one subject at a time. If one takes a few thoughts expressed in a concise presentation of the System, and dwell thoughtfully on them at every opportunity, supremely desiring to comprehend the subject, not endeavoring to grasp too much at once, great progress will be made. We encourage individual thought and effort; our idea is to *stimulate* the mind, not to stuff it, nor lumber it with details. That which leads one to comprehend a work of art is not in the details, but in

(Continued in middle column, next page.)

## ADVERTISING COLUMNS.

The Policy of THE FLAMING SWORD regarding advertising matter is that nothing objectionable to the enlightened reader will be inserted. Our aim is to publish advertisements of such parties only as we believe to be honest and reliable. In answering advertisers please state that their advertisements were seen in THE FLAMING SWORD.

### ADVERTISING RATES:

Space.	1 wk.	4 wks.	3 mos.	6 mos.	1 yr.
1/4 in.	\$ .30	\$ 1.00	\$ 2.50	\$ 4.00	\$ 7.50
1 in.	.50	2.00	5.00	8.00	15.00
2 in.	1.00	4.00	10.00	15.00	30.00
3 in.	1.50	6.00	15.00	20.00	40.00
5 in.	2.50	9.00	20.00	30.00	50.00
10 in.	5.00	15.00	30.00	40.00	70.00

Address advertising propositions and all inquiries and matter concerning this department, to Advertising Dept. The Flaming Sword, Estero, Lee Co., Fla.

## ...MAIL ORDER PRINTING...

The Koreshan Unity (Incorporated) has in operation one of the largest and best equipped printing plants in the State of Florida. We have recently added to our equipment, \$10,000 worth of new printing machinery, including large cylinder power presses, fine folders, cutters, bindery apparatus, and new assortments of type.

### WE PRINT ANYTHING

from the smallest label or card, to a show-bill, book, or newspaper. We invite mail-order patronage from all parts of the country, no matter how small or how large the orders may be. Low prices and best work. We have typographical artists and expert pressmen, and we guarantee satisfaction.

Guiding Star Publishing House,  
Estero, Lee Co., Fla.



## List of ———\*

**Koreshan Publications**

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

**The Guiding Star****Library Series.**

Book I.—**The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.** By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

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

**The Pamphlet Series:**

**The Cellular Cosmogony, or the Earth a Concave Sphere.** By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 25 cts. per copy.

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.**

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

**The Tract Series:**

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

**The Leaflet Series:**

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

The total listed price of the above works, with 500 assorted leaflets, is \$4.07. The entire lot, if ordered and paid for together, may be obtained postpaid, for the sum of \$3.25. Or we will send all of the Pamphlets and Tracts and a package of assorted Leaflets, for 75 cts. Or all of the Tracts and Leaflets for 10 cts.

Make Money Orders payable at Fort Myers Fla., but address letters enclosing the same to

**The Guiding Star Publishing House,**  
Estero, Lee Co., Fla.

the study of the object and aim of the artist in its production; then the details may be appreciated.

**THE WEEKLY NEWS-DIGEST.**

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

**Important Foreign News.**

The race of armies continues north of Mukden; Russian army in full retreat, with Japanese in hot pursuit. Kouropatkin's aim is to reach Harbin for winter, but even in that he may be disappointed. It is admitted by St. Petersburg authorities that hope of success this year is gone. Japanese, with 80,000 strong prepare for final attack on Port Arthur. The latest news is to the effect that the Czar has ordered the surrender of Port Arthur, after a sortie of warships. The Baltic fleet sails from Cronstadt, but two or three months will be required to reach the Yellow sea.

Louis Deibler, or M. de Paris, the famous executioner, who boasted of guillotined 327 persons in his twenty years' service, is dead.

Italy obtains permission from China to establish wireless telegraph stations in Chinese territory.

British representatives conclude treaty with the Dahli Llama at Lhasa, Thibet.

The French government forcibly expels the Barnabite community from Paris.

**Happenings in America.**

The great packing house strike is called off; butchers accept terms proposed by packers, and return to work at old wages. The strike was over the item of a difference of a few cents a day for unskilled labor. They gained nothing by the strike, but lost nearly \$1,000,000 in wages.

The democrats are in a very bad way in New York and elsewhere; little hope of winning in campaign; leaders divided, no issue is pressed, and obvious mistakes are made.

Parker makes losing speech before 400 editors, urging return to ancient democratic saving and rigid economy, and charging that extravagance has run riot.

Maine September election gives 31,000 republican plurality.

Rust and blight causes immense loss in American wheat crop.

Boston takes lead in advocacy of a universal alphabet.

**Books and Periodicals.**

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

**The Foundation of All Reform.**—A treatise on the diet question by Otto Carque; Kosmos Publishing Co., 765 North Clark street, Chicago. Cloth, 50 cents; paper, 25 cents. The subjects treated relate to man's position in Nature, the chemistry of nutrition, the raw food question, fruitarian diet, and the ethics of diet reform. The work is well written, but its publishers will grant us the privilege of stating that we believe it to contain some fundamental errors regarding the character and depth of true reform. If for no other

**THE FLAMING SWORD'S CLUBBING OFFER**

\* There are a number of first class magazines that we can heartily recommend to our readers. They are educative and make for progress in the study of the world's advancement. Current thought and current history are presented in letter-press and artistic illustrations. One of the very best magazines published is

**The Cosmopolitan,**

which is so well known as to require no particular comment on our part. Its editor is a worker along lines of various reforms, and the influence of the Cosmopolitan is extensive. Fiction is well represented, as well as discussion of important subjects. Printed on calendar paper throughout, and finely illustrated.

**The Twentieth Century Home**

is the Cosmopolitan Company's new magazine devoted to the home. It contains matter directly related to the every-day affairs of the home, and tells how to make the home attractive through display of artistic taste. The magazine is entirely out of the ordinary in every way. 72 pages, 4 1/2 x 13 inches; superbly illustrated, and comes in illuminated covers.

**"Captains of Industry"**

is a handsome book of 500 pages, giving the early lives, growth, achievements and successes of the men who now occupy high positions in the world of finance, industry, and commerce. Bound in half leather; regular price \$3.00.

**OUR PROPOSITION:**

The Cosmopolitan, 1 year .....	\$1.00
The Twentieth Century Home, 1 yr. ....	1.00
Captains of Industry .....	3.00
THE FLAMING SWORD, 1 year .....	1.00
<b>Total .....</b>	<b>\$6.00</b>

**Sent Anywhere in the United States or Canada for \$3.25; or the Three Magazines, without the book, only \$2.00.** The above offer applies to all orders for The Flaming Sword, whether new subscriptions or renewals. Make Money Orders payable at Fort Myers, Fla., to

**The Guiding Star Publishing House,**  
Estero, Lee Co., Fla.

**DANGEROUS VACCINATION**

Under the pretense of protection against smallpox, physicians inoculate the system of a healthy person with a frightful disease.

**"MEDICAL DELUSIONS"**

is a work of 108 pages, paper covered, written by DR. THOMAS MORGAN, an earnest and able advocate of Koreshanity. The book is a startling revelation of what vaccination is and what it does for the human system, and contains authentic statements of facts, the testimony of vaccinators, and opinions of eminent men concerning the dangerous superstition. 25c per copy; 3 copies 50c; 6 copies \$1.

**THE GUIDING STAR PUBLISHING HOUSE**

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...For...

**Special Illustrated Railroad Edition**

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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.  
BUFFALO, N. Y.—Mr. Junius B. VanDuzee, 19 W. Mohawk St.  
CHICAGO, ILL.—REV. E. M. Castle, 6029 Ellis Ave., 3rd Flat.  
OTTUMWA, IA.—Mr. Madison Warder.  
FLORENCE, NEB.—Prof. O. F. L'Amoreaux.  
FRUITLAND, IA.—Rev. J. B. Parmelee.  
KINGSTON, TEX.—Mr. N. C. Murray.  
LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.  
ENON, O.—Mr. C. D. Shellabarger.  
NEW ORLEANS, LA.—Mrs. J. H. Massie, 6306 Hurst Street.  
NEW YORK, N. Y.—Mr. P. W. Campbell, 387 Greenwich St.  
SAN BERNARDINO, CAL.—Mr. John M. Lane.  
SAN FRANCISCO, CAL.—Mrs. N. C. Critcher, 1309 Hayes Street.  
SHIPPENSBURG, PA.—Mr. Frank H. Smith.

## The Wall Street Journal

### The National Financial Daily Newspaper

Reveals the News and Facts governing Values. Studies underlying causes of Market Movements. Reviews, analyzes and criticizes Railroad and Industrial reports.

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## The ALTRUIST

Is a monthly paper, partly in phonetic spelling, and devoted to equal rights, united labor, common property, and Community Homes. It is issued by the Altruist Community, of St. Louis, whose members hold all their property in common, live and work together in a permanent home for their mutual enjoyment, assistance, and support, and both men and women have equal rights and decide on all its business affairs by their majority vote. It offers a home and employment for life to all acceptable persons who may wish to join it. 10 cents a year; sample copy free. Address A. LONGLEY, Editor, 2711 Franklin Ave., St. Louis, Mo.

reason than that the work advises the partaking of less food, it will do some good; but we should advise our friends to beware of being attracted by numerous fads that are current. It appears to us that the raw food agitation and practice is a fad that has no permanent value nor force.

**Vaccination Brought Home to You.**—A paper-bound volume of 96 pages, by Dr. R. Swinburne Clymer, Vice-president of the Anti-Vaccination Society of America. Sent to us for review by the editor of *Vaccination*, Terre Haute, Ind. The price is presumably 25 cents per copy. The work vigorously protests against vaccination, and contains a number of striking photographs which make vaccination revolting in the extreme. This work is a good thing to circulate for the purpose of enlightening the public mind against the horrible crime of inoculating the blood of healthy persons with a deadly virus.

**Review of Reviews.**—Democrats as well as republicans are doubtless reading the *Review of Reviews* carefully, on account of its utmost fairness to both parties. Dr. Shaw gives each month an impartial review of the political situation, and collects—in a number of pages—fac simile cartoons on political subjects. The Personnel of the Campaign Committees is a subject of interesting matter by two prominent writers; and particularly interesting is "European Ideas of President Roosevelt, as Reflected by the British and Continental Press," by Louis E. Van Norman. The entire number is profusely illustrated. 25 cents per copy. 13 Astor Place, New York City.

**The Cosmopolitan.**—We have the World's Fair edition of the *Cosmopolitan*. Those who have been to the Fair will want it because it is a valuable souvenir of the Fair, containing over 200 illustrations, in 144 pages; and those who have not been to the Fair will want it because of its information concerning it. It is a superb number. Ask for the September issue. 10 cents per copy. Irvington, N. Y.

**Health-Culture.**—We are pleased with the numerous improvements recently made in this magazine. The September number contains many important contributions and valuable suggestions regarding health habits. 10 cents per copy. 151 W. 23d street, New York City.

**Erratum.**—In the description of the boundary lines of the town of Estero, in column 2, page 12, issue of Sept. 13, the type made us say "thence north five miles to the starting point," instead of "thence north ten miles," etc., as intended.

### What is the Number on Your Address Tab?

If a blue check mark appears in this paragraph, your subscription expires with this issue, and we invite a prompt renewal, either with remittance or promise to pay. If you are prompt you will miss no numbers, as we will mail you two numbers after expiration of your subscription. If you do not advise THE FLAMING SWORD continued will be obliged, according to the postal laws, to erase your name on our subscription list. If you cannot pay or request for subscription, with promise to pay during the year. In renewing your subscription, please read carefully the matter at the top of page two of every issue of THE FLAMING SWORD, and follow instructions as to remittances and letters.

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## Game of Familiar Quotations

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How the Game is Played.

Each player in turn reads a quotation from any card which he holds, and the company guess the author. The successful guesser takes the card, which counts one to his score. By using several packs any number of friends may be agreeably entertained. Partners hold their gains in common, adding to the sum as they progress from table to table.

A Game to be similarly played, setting forth the principles of the Cellular Cosmogony, is now in preparation; it will prove to be very interesting and instructive to all interested in Koreshanity.

The Game of Familiar Quotations, per pack, in neat case, 50 Cents, Postpaid.

The Guiding Star Publishing House,  
Estero, Lee Co., Florida.

50 YEARS' EXPERIENCE

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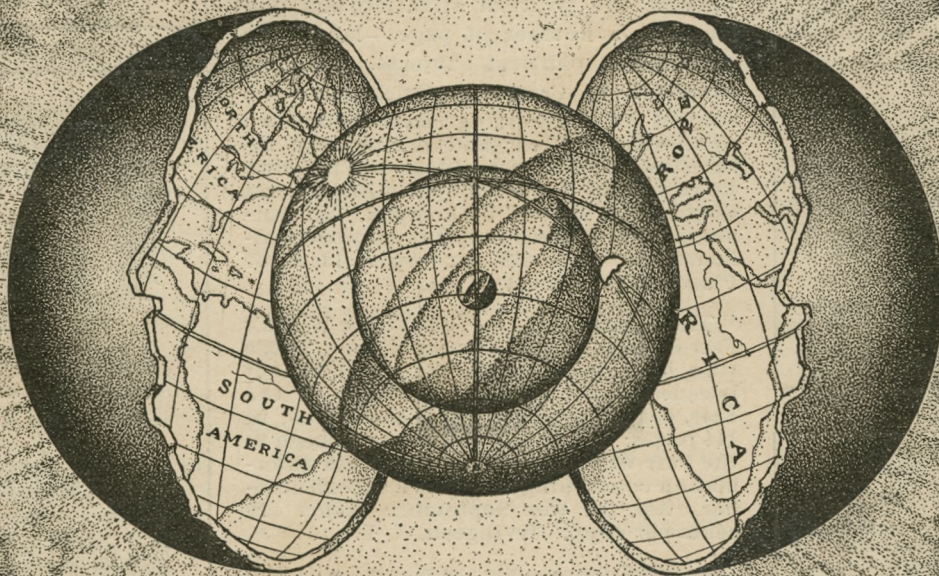
# THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XVIII.

ESTERO, FLA., SEPTEMBER 27, 1904

NUMBER 16.



## THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),  
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own 'perpetuity, and is Eternal. All Life is Cellular—within the cell; we INhabit the Earth. KORESHIAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

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