



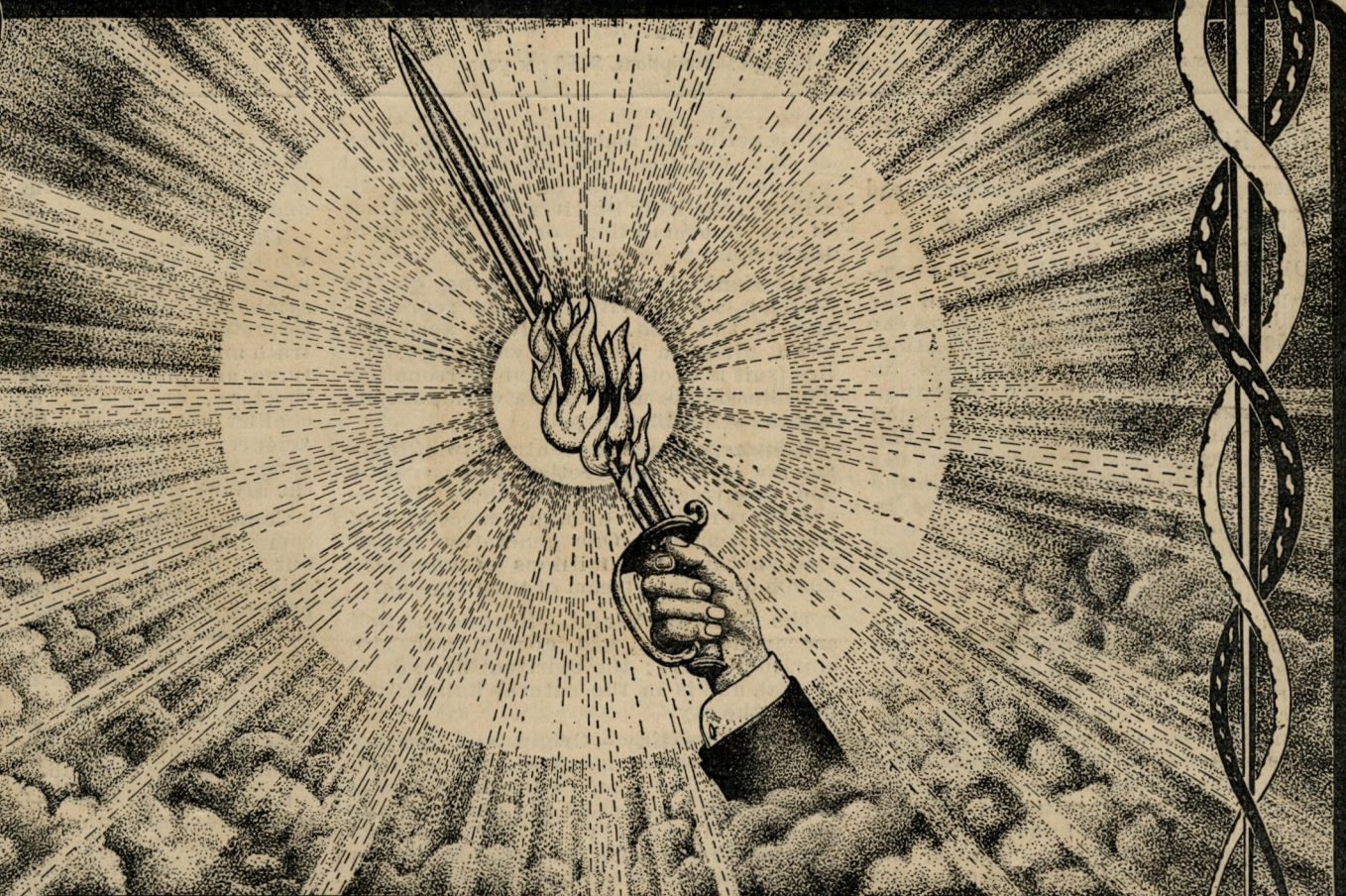
THE FLAMING SWORD

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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

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

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THE KORESHAN UNIVERSOLOGY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BRIEF DIRECTORY —of— The KORESHAN UNITY, Estero, Lee Co., Fla.

The Ecclesia or Church, the Society Arch-Triumphant, the Collegiate System, the Secular Corporation.

Founder and Prime Counsellor,
KORESH.

Pre-Eminent of the Koreshan Unity,
Head over all Orders of the System,
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Estero, Lee County, Fla., is Headquarters of the Koreshan Unity, and is therefore the post office address of the Founder of the System, the Pre-Eminent, and Officers of the Unity whose names appear in the above Directory.

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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Whole No. 575.

Facts Concerning Koreshan Theory and Practice.

The Higher Aim of the Koreshan Unity is the Attainment of Immortality; Family Loves a Bar to Progress Toward the New Life.

KORESH.

THE HIGHER AIM of the Koreshan Unity is the attainment of immortal life. By immortal life is meant the condition to be reached in the body, in which the corruptible is transformed to incorruptibility, and the mortal to immortality. This is to be accomplished in this world, not in some other. Immortality is an attainment as the fruit of the dispensation, not fruit already ripe. This fruition is the manifestation of the Sons of God.

The world is now consummating the time of the end, and is to be astonished with the greatest wonder of all the ages—namely, the unfoldment of the new and higher genus of beings to inhabit the earth. They are to be the biune product of the Father-mother God; and their right to their inheritance is in the fulfilment of law wrought in them, by which the laws of life are understood and applied in contradistinction with the uses of life as conducted in the world at large and regarded as the application of the principles of life, but which are but the application of the principles of death. In the line of the application of the laws of immortality the Koreshan Unity is established, that in its separation from the institutions of the world the new life may be functioned according to the laws of order and the attainment of immortality accomplished.

Immortality is not a permanent condition of natural life. It is the Arch-natural state, in which the material Sons of God are manifest; a condition in which there is the possibility of living both in the natural and the spiritual, at the will of the one in whom the condition obtains. The condition will obtain during the Golden Age, which we are now entering with the

passage of the sign Aries into the constellation Aquarius. The Sons of God will be biune, neuter beings. They will combine both principles and elements of sex unity. The reader must not confound this state with the hermaphroditic condition of the abnormal freak which now and then obtains in the mortal humanity. The Sons of God, as they will appear in the final fruition of the dispensation, are like the men in the ancient day when the Gods made man in their image and likeness, male and female; signifying that all of the genus were thus created as the product of the then existing mortal human race, which was denominated the chaos of humanity from which the Lord God created the living souls.

The coming of the new genus is the restoration in the processes of development, of the original Adamic, Arch-natural race. The reason there is none in the world today is because, when the original fruit came in the beginning of the Zodiacal cycle, it was garnered and received into its spiritual home in the celestial solar sphere, where the Gods perpetually reside. Thence began the fall of the descending humanity which through its progress, is again to bring forth the reproduced (regenerated) fruit now about to appear in the earth as the fully developed fruit of the dispensations. It is a fact concerning this fruit that it will remain in the material form during the Golden Age of the world. The primary office of the Koreshan Unity, and the supreme purpose of Koreshan Universology, is to mature and gather this first fruit of the resurrection of the dead—that is, to gather this fruit from the present dead humanity.

The Flaming Sword

The Koreshan Theory of Immortality.

The theory of the attainment of immortal life provides that if the laws of life are observed, the results attainable are the conditions which conduce to immortality, which is a state reached in the body; that is, the body becomes immortal and is prepared to gain the eternal state, which is the state beyond. In the science of the Decalogue will be found the keys of immortal life, which is to be gained through obedience to these laws. Life cannot be attained through faith, but by faith and the uses of faith, which are the uses of life. Faith and works operate in unison in the perfection of salvation—which is the salvation of the man, not merely the soul. Rather, the soul of man must be saved through the salvation of the body. The body must become immortal because the body is the only thing that can become immortal. When the body becomes immortal then is the soul redeemed, for then it is eternal. The Koreshan Universology contains the revelation of the laws of life, and they can be found in no other cult or science. The science of the Decalogue is a radically different thing from any interpretation known outside of the Koreshan System.

Are the Koreshans living the science of immortal life as they understand it? One of the fundamental conditions of the attainment of immortality is the severing of the family tie. The reason is because it is incompatible with the higher unity in which all are the children of the Most High, in which all are brethren, and in which the love of the divine family must prevail. We say to all that a fellowship with the body called Koreshan, theoretically demands that the family tie be broken. The fact remains, however, that the family tie in the Koreshan Unity is one of the strongest, if not the strongest tie known among its members. We have never applied the test; but it appears that were the test made, many of the members would be found wanting in this essential step in the direction of the goal of immortal life.

The conservation of sex energy constitutes the basis of the new life. To provide for this utilization of the potencies of life, it is of the utmost importance that the sexes be separated; otherwise, the aggregation of males and females in an associated body in the closest social relations, would militate against the purposes of the communistic aggregation. Our people are not perfect by any means; and if any one coming into the Institution should do so with the conviction that angels with their wings already grown are to be found in the Home they are, of course, destined to great disappointment. We would naturally think that our own members who have been members of the Community for a long time, would constitute examples to those more recently coming among us; but we are looking for people who can set our own people an example on the lines of sacrifice,

and especially on the essential lines of the specific sacrifices necessary to the final attainment.

Community of interests originally constituted the relation of every member of the Christian family; and it is a fact that the early Christians ceased the marriage relation and became one family, all their possessions being given over to the commonality. Such a relationship is the only one consistent with the possibility of fulfilling the law which provides that "Thou shalt love thy neighbor as thyself;" for the common use of property is the only condition which makes it possible to carry out this fundamental proposition of the Christian faith.

It is the height of absurdity to imagine that one can possess the attainments of immortal life when the things of the mortal and natural are the most sought after and the most loved and practiced. There must be some conception of the higher state, and some satisfaction in the anticipation of its enjoyments, before the necessary sacrifices will be willingly made for the higher attainment.



THE SCIENTIFIC WAY OF LIFE.

The Doctrines of Koreshanity Correct as to Both Mental and Physical Realms of Existence.

KORESH.

A CERTAIN MAN who thinks he has a monopoly on Life, but whose methods are a continuation of the processes which have ever resulted in death, calls us to task because we endorse the law and program which, when instituted and adhered to, produced the consummation which has been recorded as the highest type of tangible manhood. We are willing to stake our hopes of a successful issue with us of the controversy, upon the correctness of the laws and principles involved in the Decalogue of Moses, as the basic introduction of the categories of immortal attainment. There is no immortal life in the spirit, soul, or body of the present dying man. No process of the will can accomplish for the body what can only be effected through the application of certain principles already set forth by the Lord Jesus and his Apostles.

We have the record of the Christ, confirmed by the Apostolic declaration of the Lord Jesus in Apocalyptic prophecy, much of which has been fulfilled, as the testimony corroborative of what the Lord had already declared in his tangible presence with men. The recorded facts from the testimony of abundant evidence as to the attainment of the Lord, answers our purpose very well. Nothing is so natural as to the principles of life than that coördination which makes the laws of involution and evolution the basis of the progressive development of the human race. We would look for the introduction into the world of a race of people superior to the present stage of development, upon the general

principles of the doctrine of evolution; but we would not look for the evolution of a race until the *germ* of that race had matured through the law of involution. This is common sense, and is the prediction of the laws and processes of Nature. We would naturally expect the Seed-man of the new genus or race, at the time of the culmination of the sign Aries in the constellation Aries. According to the record the Man came, declared himself, and demonstrated by his resurrection from the tomb and his subsequent theocrasis, the potency of his manhood and the accuracy of his claims as the veritable Son of God. We think more of the facts involved in this record and confirmation of principles, than the effusive blusterings of the gentleman in question.

This same gentleman thinks if the Founder of Koreshanity is as far off on the question of life as he is on the question of the character of the structure and form of the universe, his views are not worth much of his consideration. According to the testimony of the most eminent scientists they know nothing of astronomy, because they do not know the sources of any of the energies which move the universe. They cannot locate either the center or the circumference of the system which is today as much a mystery as when they first began to delve into its obscurities. The source of the solar influences is a greater mystery today than prior to five years ago. The foremost physicists are passing through a revolution in their convictions concerning both chemistry and physics. That which was positively declared to be energy without any of the properties of matter, is now declared to be matter, and upon as flimsy an assumption as those of the previous declaration. The gentleman who boasts of holding a number of degrees from various universities, shows evidence that his degrees are more convincing than his arguments, and he must bolster up his declarations with parchment proof of his erudition. The world has been blundering along in the dark for ages, and supplementing one series of assumptions with succeeding ones, until the mind is weary of its mental gymnastic exercises in its effort to keep pace with the transpositions of the acrobats and prestidigitators, who have kept the world in the act of somersaulting to maintain an observation of their changing attitudes.

The Copernican system of astronomy is wrong. It has not one semblance of truth; and should we merely make the declaration without adding a single argument in support of our opposing theory, we would be in equal force; for there never has been offered to the world one single proof of the convex rotundity of the earth, nor of its rotation on its axis. There never has been one particle of testimony offered on the Copernican theories that cannot be met with reasonable explanation on the basis of laws which are known to operate and which are totally ignored by the advocates of the present absurd

system of astronomy. If a man cannot define the limitations of the form he studies he cannot know of its character of construction. If there are parts he does not know, then he cannot comprehend the whole, nor even parts of that whole, for a complete knowledge of all parts is essential to a knowledge of any part.

Life is coming to the race. This corruptible shall put on incorruptibility, and this mortal shall put on immortality; and it will be accomplished on the lines laid down by Moses, confirmed by the prophets, and of which the consummate, corroborative testimony and evidence were given in practical demonstration by the Lord. The Lord attained immortal life; and as the Son of God and the first fruits of a new and higher genus, became the seed for the regeneration of the Sons of God. We are content to rest our expectations on the testimony of Jesus; and in the final consummation will contrast our doctrines and the results with the results of those who merely declare without any basis of law or common sense, the absurdities of the claims of antichrist.

New Century Studies and Reviews

Lucie Page Borden

THE NEW COMMONWEALTH.

The Koreshan Purpose in the Building of the New City; United Effort a Source of Power; the City of Refuge.

THE CORPORATION known as the Koreshan Unity has recently purchased extensive tracts of land in Lee County, Florida. It has not made these purchases in the hope of making money in the ordinary manner by the rise of land values in the neighborhood. On the contrary, it does not intend to let this land lapse from its possession. The object of the Koreshan Unity is not to found a great city for the carrying on of business by the methods already employed. It has other hopes in view. The new commonwealth, which has just been admitted to rank as a township, does not intend to compare unfavorably with any other city in America in public spirit, in devotion to the interests of the country, and in service to the race.

The large-minded generosity of its Founder is too well known to require eulogy; but since public attention is now directed toward his work, it may be well to say that he has never been in sympathy with modern methods of conducting business so that men and women of the same belief are forced to compete with one another in order to make a living. There should be some method of organizing a commonwealth so as to make it conducive to the interests of all its citizens, not to rob the public treasury, not to pilfer from the men and women to whom they are bound by ties of common brotherhood. The interests of all are best subserved by united effort. When all are pulling to-

gether in the same direction a great power is gained. But when as in the ordinary community, each one is pulling in a different direction, force is wasted.

The town of Estero has no saloons. It will offer no inducements to those who want to drink on the sly. Neither has it any banks. The unit of exchange will be neither gold nor silver, but labor checks. The land is to be owned forever by the Association, so there is no chance for private speculation. The interest in the town of Estero will be redoubled in a few months, because it is the intention of its progenitors to render it an especially attractive spot to tourists and students by opening a commodious and well furnished hotel and university in its immediate neighborhood. The conspicuous beauty of the Florida Keys will be heightened by landscape gardening.

The participation in the work itself will be a sufficient inducement to those who are out of heart with things as they exist today in every other community, where wage slavery has cast its blight over the lives of all in one form or another. There are men out of work. They want to labor but they cannot find employment. There are others driven out of the field of effort they enjoy, and obliged perforce, to seek employment which is irksome to them. There are women forced to sell their honor for bread. There are gamblers who cling like parasites upon the body of society, and there is the capitalist fat and sleek with his pockets full of money made for him by the slaves who toil in his mills and factories.

It is an innovation to find a town where there are no salaried officials, where every man serves his community as faithfully and as honorably as he serves himself. It is an innovation to see a city starting upon the lines of mutual interest, where the members of the same church do not take money from one another and where no one will buy nor sell tobacco. All these things combine to render Estero an object of interest to humanitarians in search of an object lesson in human culture.

There is an interest in Estero because it is the largest new township in America; but the interest in its area is not half as great as will be excited by the knowledge that it stands alone in being the only town where no work is done for any other motive than love of mutual service. The laziest man will work when he is engaged in something which he really loves. Put the right man in the right place and there is no friction. Activity is a source of delight when it takes the line of a person's own desires. The constant effort to excel one's neighbors is not so good a motive as the joy of production. This fact has been amply proved by the manner in which the men and women who have shared the work of pioneering have been willing to consecrate their whole service to the construction of a foundation for future development. The justification for this building of a new city is not far to seek. Look at the broils and turmoil in those places where social effort has been misdirected. See what disturbances are bred and fostered by the separation of society into two classes—those who work and those who win. The

whole course of modern life teaches the necessity for building a City of Refuge.

The Envy of the Mob.

EVERY NEW INVENTION has to sustain itself, for a time at least, against distrust and envy. It is well known that the first steamship which crossed the Atlantic carried on board a printed book showing that such a feat could never be accomplished. Every new invention throws into disuse the means which it supercedes so that it usually has numerous enemies. In the case of the automobile there is so much envy felt of the privilege enjoyed by its owners that in certain districts of New York and Brooklyn, automobiles are stoned every day. The poorer inhabitants of these cities are in revolt against the new vehicles which come speeding along, frightening children and horses. So many accidents have already occurred that there is some ground for complaint. Too many precautions against loss of life cannot be taken.

The necessity for the invention will cause it to survive; and the hatred of those who look enviously at the occupants of the horseless carriages might be dissipated by giving them an opportunity to test the new vehicles. Why not let every city add an automobile to its list of free attractions in the parks? The amusement afforded would be a safeguard to the public. It is not agreeable to be stoned while taking a morning ride. The police in New York were obliged to resort to strategy in order to detect the culprits. Members of the force disguised themselves and took an automobile trip along the route where stoning is frequent. By this means they identified the miscreants.

A new term has been coined and now the rich are considered as forming an "automobile aristocracy." While there is some ground for enmity because of intemperate speed, there should not be any hesitancy in welcoming the automobile as an adjunct to modern civilization and an immense convenience. The horse has his vagaries. The shriek of a locomotive, or an innocent sheet of newspaper blowing along the street may transform him into an unmanageable beast. "An horse is a vain thing for safety," is a saying of the wise man that is perennially true. The new term need not carry any sting. The aristocrats of America need not be concerned in regard to the future of the horseless vehicle. The boys who hurl missiles at the automobilists will be carried off to prison and the excitement will subside. In the meantime, the value of the vehicle in emergencies where high speed is an object is being learned. The automobile has made a good record in propelling a fire engine, and its service has been tested in financial straits. It is said that an automobile saved a bank which was surrounded by angry depositors clamoring for their money. The president made a forty mile run in time to relieve the cashier with a bag of coin. None of the local trains would have met the difficulty.

Another use for automobiles is suggested by the

appearance of one designed for police patrol service. As time goes on, they will be more widely utilized. Even the conservative Chinaman is alive to their importance, and a French firm has built a royal motor-car costing ten thousand dollars for his Majesty, the Emperor of the Celestial kingdom. When the most conservative of nations is ready to adopt the invention, it would seem that the opposition to it in progressive America should be put to an end.

Russia's Internal Weakness.

IT WAS THACKERAY who drew aside the veil of pretension and showed the sordid misery of trying to pass for rich when one is poor. It would seem that the Russian Empire has, according to some writers, conditions within her own borders that belie the appearance of thrift and bravery which she puts on before the world. Some of the obstacles to Russia's advancement are found in the lack of homogeneity in her people, in their insubordination to the government, in the presence of grievous ignorance and abject poverty, also in the harsh measures concerted by those who are in power.

Is it possible that with all her broad lands and her many vassals the Russian Empire is nothing but a sham? This seems to be the view expressed by one of the later students of the internal condition of the Czar's kingdom. Religious differences, racial differences, arbitrary oppression and dogged defiance,—these are not the things which make a nation prosperous. The Russian has been taking such enormous strides of late that now one-sixth of the land surface of the globe belongs to him. Is it possible that in common with some American farmers Russia is land poor? The amount of territory owned is considered an earnest of future consolidation. Is this true? The Czar will never be in the mood to grant a constitution to his subjects. He is not one to yield to intimidation and he is not in favor of a constitutional monarchy. The whole tendency of life among the peasants is said to put them outside the pale of any constitution which could be framed.

Russia's internal revenues are very much depleted and the effect of the debts incurred by so long a drain upon her treasury will be to increase the dissatisfaction of the peasantry. The sullen moroseness of the Russian moujik makes him an unpromising factor in the minds of those who are seeking to estimate the native ability of the great empire. It is customary to look upon Russia as a great world-power. Her army, her navy, festal displays, all make a bold showing; but, is it not possible that Russia belongs among the shabby-genteel families whose history Mr. Thackeray has told so charmingly? The destitution of these persons was appalling, but still they kept putting on airs.

It is no mark of refinement to surround oneself with luxury gained at the expense of the life blood of the laborer.

Department of Astro-Biology

Rabon Adonoseperi

II · GEMINI AND SAGITTARIUS. ↗

The Significance of the Third and Ninth Divisions of the Zodiac in Man and Cosmos.

THE THIRD AND NINTH Zodiacal divisions are represented by Gemini and Sagittarius, the Twins and the Archer, and symbolized by the dual pillar or posts (II), and the feathered arrow (↗). The two uprights signify on the one hand, duality, apartness, segregation, and division; and on the other, concord, correlation, affiliation, and unity. Vibration is the key-note to this division, a ceaseless and nervous swinging to and fro between the two polar points; and the version and inversion of its action depend on the relationship that the two terminals sustain to each other and to its coördinate sign.

Sagittarius, on the other hand, as the symbol suggests, expresses far more decisive action, a flight towards a definite, final, and permanent destination, in which the objective is held well in view, is known and understood. There is nothing halting nor uncertain about the action of Sagittarius; and extremity may be regarded as expressing its true significance, its version or inversion depending on the nature of the objective. While it is the nature of Gemini to be constantly fluctuating, hesitating, vacillating, and uncertain as to ends, Sagittarius rushes straight forward heedless and unmindful of minor attractions and obstructions, and plunges headlong towards its final goal.

These two divisions correspond anatomically to the nerve and blood, and are therefore specially related to the mind whose substance is drawn from these two sources; and we may therefore regard Gemini as standing for the man himself in the true sense of the word, while Sagittarius represents his soul. A further anatomical correspondence is to be found in Gemini as the lungs, arms, hands, and shoulders, as well as the oesophagus; and in Sagittarius as the thighs and fundament. But it is in their relations to the mind that these two divisions have to be specially considered. In "JOSEPH," the new play written by KORESH, the astrologer is made to say: "Sagittary wings the dart for Gemini," showing thereby the dependence of the latter on the former for its power and means of volitation. A mind that is incapable of lofty flights is stultified, warped, and narrow; it may be clever in small details, but cannot acquire a comprehensive survey or attain the lofty heights of wisdom.

The blood is as necessary to the life of the nerve as the nerve is to that of the blood, for the one is the means whereby the head communicates with the hands, and causes them to occupy themselves in acquiring natural food and nourishment for the blood which, in its turn, supplies the tissues with the necessary aliment

on which the mind subsists. The word aliment means "wings of the mind," being connected with the Latin *ala*, wing, and *mens*, mind; and the two divisions under consideration, when acting together in harmony, produce mental darts which, like the blood and the nerve, are unseen, but which carry their messages to all parts of the human macrocosmic body, supplying it with health and animation if active, but which if passive and ill-directed, become the source of decay and disintegration.

Gemini is the inactive partner in the firm, and expresses the mere desire for activity. It is inactive because when operating alone the sphere of its action is solimited as to cause little permanent effect on the body corporate. Sagittarius, on the other hand, fortified by Gemini, is true wisdom or activity scientifically directed which, like the blood, flows on in a never-ending stream and bathes the whole body of humanity with its life-giving potencies. Thus Gemini alone is merely superficial knowledge, facts culled from books, and the so called "sciences" which have no special relation to each other, and which are based on materialistic conceptions and rest on no certain foundations; busybodies and gossips which, like chattering parrots, are the essence of loquacity and meaningless phrases.

Sagittarius, unaided by Gemini, is a wisdom that must rely wholly on faith for its support, and constitutes truths spoken with the lips, the meaning of which the head is ignorant, and which therefore do not spring from the heart which the twin lungs so closely invest. Knowledge and wisdom are not one, for the latter involves the right use of the former. Wisdom is knowledge put out at interest through the performance of deeds that are the outcome of true understanding. Wisdom involves religion because it demonstrates scientifically the relationship between Deity and humanity who, as Gemini, are the hands of Sagittarius, the Archer or "mighty hunter," who sends his winged darts of wisdom through the open gate of the mind that is thrown open to receive them, thereby directing the hands in performance of work that is beneficial to both parties, and which is to become the means of finally uniting them.

It should not be difficult therefore, to distinguish between true and false religion, for these two signs demonstrate that the former must rest on a scientific basis; that it constitutes in fact, the *arch* or bow (*bios*, life) that must rest on the two pillars of science which in humanity, are represented by the twin brothers, or the male and female principles united as one mind, forming thereby a stable support to the entire social fabric. All men have mental lungs and thighs, which constitute the embryo of an arched window in the human temple of Deity, and through which in time, the light of Wisdom must shine.

The Romans called the Twins, Dioscuri, or the caretakers of Deity, because they formed the material and therefore scientific basis on which God rests. Among the Greeks they were known as Poliduces, the city Gods, leaders or founders of the city, which itself is a symbol

of the seat of Deity. Cain and Abel, as well as Romulus and Remus, were types of this order, forming as they did, the positive and negative poles of the resting-place of Deity.

The secret of the science of sociology is to be found in these two divisions. Gemini scientifically demonstrates the harmonious relationship that should exist between man and man, which is to be found typified in the coördination of the afferent and efferent nerves, and which must form the foundation for his social connection with Deity; thereby constituting Sagittarius essentially the science of sociology. The blood rejuvenates itself at the lungs, which form the medium between it and the outer atmosphere; and on the condition of the lungs and the quality of the air inhaled must largely depend the length of the *span* of life. Human society must breathe slowly and deeply in an atmosphere vitalized by the light of knowledge of the law of true human relationship, or it will pant for breath, and in short gasps inhale the air that has become darkened and vitiated by false and unjust social customs. The fact that social conditions are so disturbed today is a sure sign that the science of religion, which alone can define the true social relationship between man and man, and between God and humanity, is neither known nor applied by the world at large.

In the world we find Gemini corresponding to brethren, neighbors, and those who live in close proximity to each other; Sagittarius to those who are separated by long distances. As these two divisions are of a mental, scientific, and religious nature, the student should have no difficulty in perceiving the difference that exists between the scientific and unscientific conception of what constitutes the neighbor, or in determining the factors that must establish distance and proximity in our social companionships.

Sagittarius corresponds to vehicles, chariots, and conveyances of all descriptions, for religion is the vehicle that plies between God and man; and priests and those who teach and officiate are entrusted with the guidance of its course. The genuine priest, who is necessarily a true prophet, as the symbol \nearrow suggests, is the animate vehicle of Deity. The horse is the highest type and therefore the most intelligent of all draught animals; and for this reason we find Sagittarius the science of religion, personified and symbolized by the horse, religious commerce and the prophetic power directed by its rider, the most advanced type of scientific knowledge and intellectual power.

In the lower sphere of mundane life there are many correspondences, which are too numerous to specify here. Thus Gemini, being of a dual nature, indicates black and white—hence books, mail correspondence, and railroads which are the nerves of a country, and which by feeding the "ocean vehicles," unite the centers of commerce and carry news to all parts of the world. Sagittarius covers the longer journeys, more especially those by sea, and therefore corresponds to shipping which forms the medium of commerce between nations. As the active principle of Gemini, it expresses not

merely news, but intelligence, and otherwise indicates the segregate ecclesiastical courts and affairs, as well as those who preside over them, who as representatives of secular and religious law, are supposed to constitute the climax of intelligence and wisdom.

~General Contributions~

SIMPLE LESSONS IN KORESHANITY.

Easy Questions and Answers For Those Who Begin With the Fundamentals or ABC's of the System.

DR. C. A. GRAVES.

WHAT IS the universe? **ANSWER.**—It is that absolute integer which embraces all there is of being and existence, outside of and in addition to which there is nothing.

QUES. 2.—What is an absolute integer? **ANS.**—An absolute integer is a whole, complete, finite (or finished), perfect thing. An absolutely perfect thing, possessing absolute integrality, must of necessity involve the elements of its own perpetuity, and hence must be eternal. In an integral, eternal thing there necessarily obtain the principles of coördination and correlation of cause and effect, which are interdependent and inseparable, and which in ultimates, are one and the same.

QUES. 3.—Give examples of integrality. **ANS.**—The physical universe, considered in itself, constitutes an integrality; another example of integrality is the highest Seed of universal perpetuity. The universe is the Seed fully evolved, the finished work of the law of evolution; its Seed is the universe involved, the finished work of the law of involution. These laws are coördinates; neither could be operative without the other.

QUES. 4.—How do we know that the universe exists? **ANS.**—It is attested by all the senses, as well as by the operations of the mental being.

QUES. 5.—Can we rely upon the evidences of the senses, and upon the operations of the mind? **ANS.**—Qualifiedly, yes. Primarily, the senses are the only sources of knowledge. Sensation is the channel through which knowledge comes; its evidences are corrected by experience. These operations of the mind, or the deductions from our experiences, are dependable when conducted orderly—that is, in accordance with the laws of order.

QUES. 6.—What do the laws of order demand as a basis for mental operations? **ANS.**—A premise from which to reason. No reasoning is sound and dependable that is not in perfect agreement with its premise.

QUES. 7.—What must be the nature of a fundamental premise to guarantee a correct conclusion? **ANS.**—It must be a basic, fundamental, essential fact, absolutely demonstrated, and susceptible at all times to review and redemonstration.

QUES. 8.—Give an example of such a premise.

ANS.—The shape or contour of the earth which we inhabit.

QUES. 9.—Show why or how the shape or contour of the earth is such a “basic, fundamental, essential fact.” **ANS.**—We are in touch with the earth; therefore, our basic fact must be its form. The physical environ of the universe is material, amenable to the operation of the senses. It expresses the very fundamentals of geometry the mathematics of form, and logic the mathematics of reason. Being material, the environ of the universe exists or stands out; therefore, it is objective and has form. Form is a property of existence; nothing can exist without form. Limitation is a property of form; there can be no form without limitation; therefore, the universe is limited. To gain a knowledge of the universe we must start out with a knowledge of the earth with which we are in contact. Primary knowledge of the earth must come from a knowledge of its *form*, because *function*, or the law of its activities, depend upon and are correlate with that form. The earth is measurable; its contour can be determined, and its form ascertained through the evidences of the senses. From data obtained by the application of the laws of geometry and mechanics—which laws are absolute and inexorable—the form and size of the earth and of the universe may be determined absolutely, positively, indisputably, and finally.

QUES. 10.—What does this knowledge of the earth furnish? **ANS.**—It furnishes the basis for all other knowledge, the premise for all reasoning, for all deductions of logic. It furnishes the “basic, fundamental, essential fact” upon which and from which all correct reasoning must proceed and with which it must agree. It is the *sine qua non*, the initial point; the germ from which the structure of knowledge must grow.

COROLLARY.—One grows as a result of one's own eating. One cannot pour knowledge into the mind. Each mind must digest and assimilate facts and make deductions therefrom for itself. A teacher can only lead the mind as one leads a horse to water. The golden truth for which acceptance is hoped is the *integrality of the universe*—the truth that the universe is an integer, and is limited.

The Advent of the Great Lawgiver.

KORESH.

FULFILLING the type, shall there not arise from the thick crust of the earth another Sinai? Shall not another Moses arise to deliver? Shall there not again be heard the deep and portentous mutterings of the mountain as she travails, bringing to the birth the science of the Tree of Life—the leaves of the tree for the healing of the nations? Shall not another Moses, as great a lawgiver as in the type, walk with majestic tread adown the mountain side, holding in his hand the two tables of the compact of immortality,—one for God, one for man,—and by these lift from degradation the sin-cursed, benighted race; and from the pall of blackness, entailed through ecclesiastical bigotry, lift into the light of the celestial luminary a people hungering and thirsting after Godliness?



In The Editorial Perspective.

THE EDITOR.



STRUCTURED NATURE constitutes the basis of a great field of activity; indeed, Nature as a whole, the physical universe with all its natural domains, must constitute the basis of all existence, the expression of the higher form of life. There is nothing of principle nor law that is not revealed through the activities of the great cosmos; there is no thought of Deity that is not ultimately expressed in the great body of the world, no truth that is not molded in some tangible form or manifest through some function of the natural universe. The existence of Deity is bound up in his creation; he depends upon the earth as his footstool, and through the avenues of expression he walks from age to age. Nature is a reality, and Nature is true; her secrets are the secrets of creation, the secrets of the Creator. There is nothing that man desires to know that is not in some way answered in the great book of Nature, clearly recorded in the scroll of the heavens, registered in the rocks of the ages, or manifest in the cosmic countenance. Nature in her completeness is capable of meeting all the demands made upon her for knowledge and wisdom. If it were not possible to ultimately discover all objects of human research, no momentum would exist in the lines of investigation; no effort would be put forth to wrest from Nature the treasures of truth which she locks in the great vault of the cosmic cavity. Whatever Nature is in her external aspects and characteristics, the Almighty is in his creative power. If we may look up through Nature to Nature's God, then Nature herself is no unfaithful picture or form of expression of the life and character of Deity. True science must reveal what Deity is both as to his function and his relation to the universe. The reason that the greatest astronomers of the world today are atheists is because the system of astronomy which formulates their conceptions of existence, reveals no principles of cosmic origin and perpetuity. Modern astronomy has filled all space with worlds, but has found no place for the existence of God; neither has it any place for the operation of the principles and laws of universal economy, because there is no economy in the plans of the modern astronomer. Astronomy is one of the oldest and the noblest of the sciences; its history begins with the remotest antiquity. The practical uses of astronomy today are confined to a comparatively narrow field. Practical astronomy divides time into convenient spaces, makes navigation possible, and enables men to locate the latitude and longitude of any point on the face of the earth. But beyond this circumscribed field astronomy has yielded no practical fruits for the benefit of humanity—and, let it be observed that *practical* astronomy, which has yielded these benefits, is quite apart from the fallacious theoretical astronomy, which has been of no benefit whatever to mankind. The failure of modern astronomy to satisfy the inquirer or to supply to the world of humanity any keys to the genuine interpretation of the laws of practical economy or principles of life, is proof that the system is not founded in truth, but in fallacy. It is wholly unequal to the demands made upon it; its uses are too insignificant

to maintain its claim to scientific standing. Men inquire, and it answers not; they seek God, but it has not discovered him; they demand a knowledge of the laws of order, but the astronomer is ignorant of the first principles of universal relations; they desire reform in the fields of industrial economy, but nothing but excessive waste is seen in the Copernican solar system. No astronomer has been able to give the faintest clue to the solution of the problems of life. Were so much of modern theories true as contained in a few text-books used by the public school-boy, the world need not wait long for the most remarkable discoveries of a century. The so called science of astronomy is serving no real purpose; it is therefore useless, and must in time be discarded as the mere *debris* of an age of declension.

Nature is the foundation of all higher activities. The earth is the acknowledged basis of all the natural kingdoms of life. No one doubts the fact that several successive kingdoms or planes of life are specifically related, because dependent upon the same earth, the same atmosphere, and the same waters of the globe. The most careful research into known planes of animal life reveal the fact that all species are made akin through the operation of some great principles of form. The whole Darwinian system of evolution, which is partly true, is founded upon years of observation in the field of comparative anatomy; but Darwin failed to extend his inquiries into the region of cosmic existence with the view to ascertaining whether or not the form of the universe itself is in keeping with the same principles and laws of construction. Had Darwin conceived that the form of the universe is analogous to the form of man, as the form of man is analogous to lower forms of life, he might have given expression to the tenets of the Cellular Cosmogony. We believe that whatever methods Nature employs in the construction of human and animal forms, she also employs in the construction of the cosmos. She builds through the agency of cells; she incubates all life in cells; makes things of cells, and must therefore, in keeping with her usual order of procedure, harmony of effort, and uniformity of law, make the universe from its *germ*, evolving that germ into a great cosmic order, itself cellular, embracing and expressing all varieties of forms and qualities of substance conceivable in the mind of Nature's God. Once conceive that Nature is the basis of universal activity, and it becomes obvious that a knowledge of Nature and her methods of construction, of the principles of relation of all of Nature's forms, and of the laws of Nature's functions, must constitute the basis of all truth. If the natural world is the expression of Deity, then through Nature God reveals the laws of his existence, the laws of his kingdom, the laws of his functions, and the laws of his relation to man. Nothing more perfect than the sphere of divine activity is conceivable; nothing more natural nor tangible than the physical universe is discoverable. No man can improve on the economy of the cosmos. The ignorant

man does not comprehend it; but the wise man will seek to know what the principles of universal order and economy are; and he who discovers them will be able to confer upon humanity the greatest boon of the ages, for then he will be able to direct the affairs of men as the forces of Nature are directed in their operation throughout all the planes of cosmic life. In the application of the rational principles of universal order the customs of chaos must be revolutionized, and men related upon the basis of rational conceptions of human equity.

The so called Christian astronomers of the age have had a great deal to say concerning the revelation of God in astronomy. The orbs above us are pointed to as evidence that God exists, and that in them his character is revealed. About all that is claimed for the popular conception of the universe is that a God that could create an infinite cosmos must himself be infinite in power, but whose nature and character must be as inscrutable as the supposed unseen worlds in infinite space. It is not claimed that the Copernican system reveals anything in detail concerning the great source of life. In contrast with it stands the Koreshan Cosmogony, which not only confirms the Biblical declaration that God exists and that he is the Creator of heaven and earth, but from the knowledge of the great cosmos, the most hidden secrets of the Almighty, even the very principles of his own being, the perpetuity of his existence, and the processes of his creation, are all made known in detail. Koreshan Science discovers God through scientifically looking up through Nature to the very apex and climax of the great world of existence. If the Bible were destroyed and its revelations removed from the memory of the people of the world, its truths would be restored through a scientific reading of the cosmos. If there were no records of Jesus the Christ and his work nineteen hundred years ago, a scientific comprehension of all the motions and relations of the sun and stars would not only indicate that such a man should come into the world, but it would accurately fix the time of his birth. From the basis of similar movements and relations, the end of this dispensation, together with the character of the life to be made manifest, in confirmation of the predictions of the prophets, are revealed. A scientific comprehension of the operations of Nature not only discloses the goal of human progress, but also supplies the key to the secret of the attainment of that goal. What the sunlight is to the growing plant and maturing crop, the light of science must be to the progress and final maturity of the conserved life of the human race.

The solution of the great problems relative to human economy is universally demanded. They have exercised the mind of great men for ages, and they must be solved ere humanity enters its period of universal peace. Political economists have never satisfactorily settled the question as to the best and most righteous form of government; educators have never decided what is the best method of imparting instruction, nor what is most useful to be learned. What is the perfect form of human society? What system of industry and commerce is equitable? Many have been the experiments in these lines or departments in human

activity in the past; and today men are as much at sea concerning these great questions of human interest as they were centuries ago, notwithstanding the fact that the age boasts of enlightenment and the most rapid progress in science. That is not science which, while pretending to be of the greatest benefit to mankind, does not supply the keys—aye, even the plans and details of the solution of these problems. Nor will modern science ever achieve the desired results, because it rests upon false bases. The righteous form of government, the form of the true society, and the equitable system of industry and commerce, must be patterned after the universal model of order, the form of Nature's great system of relations. The world of humanity constitutes the great anthropotic universe, and its relations are natural and scientific only in those periods of time in which the laws of universal economy are applied to the affairs of men. It is of for this reason that so much is said about the Koreshan Cosmogony in the publications of the System. Without it, nothing effective nor permanent can be done along the lines of world-reformation. Because they do not recognize the science of universal economy, modern socialists can never fulfil their promises. The society of the new age can only assume form through the application of the knowledge of the laws of universal construction.

It has long been known that modern science and the Bible contain nothing in common; they cannot be harmonized from the basis of any common fact or truth, for the reason that they are strictly at variance. One or the other must be wrong; both cannot possibly be right. But the modern Christian endeavors to believe both—accepting the conclusions of the modern astronomer without question, and endeavoring to interpret Scripture references to the universe as merely figurative or "poetic," for it would be difficult to conceive how the Creator of the universe could, while possessing all knowledge, be in ignorance of his works when he inspired the books of the Bible. We declare most emphatically that the Bible is scientifically true, and that modern science is scientifically false. We reach this conclusion, not because the claims of men of generations are to the effect that the Bible is an inspired book, but because through the facts of discovery and demonstration of the form and function of the physical cosmos, we know that the cosmogony and other branches of Biblical knowledge are true, and that the conceptions of the modern astronomer are utterly fallacious. No appeal to the conclusions of modern scientific schools of thought is sufficient to prove the Bible true. Do the people of the twentieth century who hold to the inspiration of the Scriptures, consider them important enough to defend from an absolutely scientific point of view? We declare that the only system in modern times that offers any genuine evidence of the truth of the Bible, outside of its own claims and records, is Koreshan Universology.

Next to the scientific regulation of the energies of life itself, is the essential regulation of human industry, which is the support of life. If human industry were scientifically regulated—that is, on the basis of universal economy, there would be no unemployed, no destitute, no overworked classes; and the curse of wage-slavery would be removed.

The Open Court of Inquiry.

THE EDITOR.

The Convex Appearance of the Moon.

"There is one thing I would like to mention, which has puzzled me. In photographs taken for the stereoscope, we notice that when placed under the glass they are reproduced as in life. How then is it that photographs of the moon, when viewed under a stereoscope, appear like a vast globe? Photographs of circular discs always appear flat. Now, I do not believe that the moon is a globe, but I confess I cannot explain how the illusion occurs when a photograph of the moon is viewed through a stereoscope. I am sure you can solve the puzzle and will be glad to do so; and I have no doubt that others of your readers would be glad to read your solution."

The fact that the moon appears spherical in form, with an apparent convex surface covered with various indentations and irregularities, from which are projected shadows varying in length as the moon's phases progress, offers no obstruction to easy and beautiful explanation from the standpoint of the Cellular Cosmogony. The whole subject of lunar phenomena must be considered from the Koreshan point of view, which disregards the popular conception that heavenly bodies are material spheres, and that the relations of these supposed spheres are for the most part mechanical. The universe is a living thing; and while it has a material environ, the intricacies of the activities of the great hollow result from the subtle action of the millions of qualities of energies which circulate between the center and circumference.

Notwithstanding the fact that representations of a sphere appear globular when viewed through a stereoscope, the pictures are really flat. The same pictures viewed through a pseudoscope will appear concave. It is easy to see that distribution of light and shade upon the material upon which the pictures appear, convey the impression of the globular form. What a stereoscope view is to objects with whose forms we may be acquainted, or what a reflection in a mirror is to the thing reflected, the visible moon is to the earth. A mirror above us reflects images of things beneath. The visible moon is the reflection of the earth itself, the mirror being located in the sky of the physical heavens.

When we look at the visible moon we see, through the operation of ultra-penetrable rays which extend into and through the crust of the earth, the *convex surface* of the outside mineral stratum, the metallic planes lying outside the mineral planes constituting the *material* reflectors. To make the point clear, let us observe that the earth's image in the heavens is formed through an X-ray process, which implants in the sky a faithful representation of the earth *as seen from the outside*, as it were—hence the *convex* appearance of the visible moon, which is but a picture of the earth.

The mineral strata are comprised of crystals, having the appearance of chalk; so the impressions of these strata in the heavens appear to be those of chalky substances. The visible moon is not material, but a polar point of impression from the earth. Extending all the way round the earth at a height of about 800 miles, is a sphere of energy or force; this invisible lunar sphere rotates in the direction of the equator. The multiplex impressions of the earth are received on this invisible sphere and transposed to the light pole of that sphere, which is the moon we see. The phases of the moon are the result of complex processes by which the moon is renewed every month; but the light and dark portions are reflections of the hemispheres of day and night in the earth.

Now, upon the apparent surface of the visible moon there are numerous peculiar protuberances and depressions, in the interpretation of which many astronomers have given free rein to their fancy. The fact is that the external or *convex surface* of the outermost mineral stratum—the one lying just above the uppermost metallic stratum, is not smooth but rough, full of circular pits, irregularities, and streaks or rays wholly unlike anything ever seen on the upper or concave surface of the earth. All of these irregularities are faithfully pictured in the X-ray photograph of the earth, visible as the moon in the sky. The various permanent shades on the moon are due to X-ray impressions of the superim-

posed materials in the earth—even the continental outlines are traceable.

Shadows are projected from the various protuberances, falling into the circular pits and being cast along the rough surface of the outermost mineral stratum—a fact due to the ultra-penetrable effect of the projected sun's radiations. These shadows are seen on the moon; and as the lunation progresses they change in length and direction—extending toward the east at first quarter and toward the west at third quarter—no shadows appearing at all on the full moon. But one may easily observe that while the shadows on the moon are projected toward the east at first quarter, when the moon is on the meridian at sunset, shadows of the hills on the earth are also projected toward the east. Now, the shadows reflected in the visible moon are not the shadows of the hills on the *concave* surface of the earth, but of the irregularities on the *convex* surface of the outermost mineral stratum—the protuberances and circular pits being reached by the projected sun's ultra-penetrable rays, casting X-ray shadows similar to shadows cast by objects in sunlight.

To these irregularities is due also the peculiar and irregular distribution of the stars in the physical heavens. While the primary energies of the stars are projected from the central sun, the emplacement of the stellar focal points is determined by the character of the basis to which they are directly related—and that basis consists of the mineral strata of the earth's shell. The gradual shift of the position of stars in given constellations is due to gradual change in the form of the "mountains" and "craters" in the mineral strata which project their impressions on the moon.

The various peculiar lines upon the moon, light-colored "streaks" or rays, are the impressions of the different substances which make up the bony frame of the cosmos, the bony structure being the mineral strata. The most striking system of streaks on the moon is that surrounding the so called great crater of Tycho not far from the lunar south pole.

The Three Degrees of Divine Life.

"What are the three degrees of divine life—the external, middle, and interior? You have stated that the spirit of Jesus entered Peter, James, and John, each in one of these degrees. I do not understand it. You refer to three senses of Biblical interpretation—the literal, spiritual, and celestial. I am unable to differentiate between the last two. Then there are the ascending and descending degrees. Jesus, you say, ascended to the throne of the Almighty; he also descended into his Disciples. Now, if the throne is in human brains, and his descent was into the same brains, I do not see the distinction."

Three great and general atmospheric divisions of the heavens of the physical cosmos are essential to the maintenance of all the relations of its center and circumference. They are the three great atmospheric seas in which exist the stellar entities of the mineral kingdom, the focal points of metamorphosis of ascending and descending energies. Corresponding to the heavens of the physical cosmos are the heavens of the mind, the *mental atmospheres*. Jesus contained the natural, spiritual, and celestial heavens of the divine world, with all their angels—the spirits of just men made perfect, the innumerable company of angels, and the church or assembly of the First-born. He was the perfect continent of all that was divine; hence he contained all the elements of divine-natural life, the divine-spiritual life, and the life of the highest realm, that of the celestial sphere, which is the sphere of eternal life.

Peter, James, and John represented respectively, the natural, spiritual, and celestial heavens; consequently, those three men, as the three primary centers of the discipleship of the age, were destined to receive each the particular groups of divine entities which he was prepared specifically to receive. Therefore, Peter received the natural, those entities or stars which were most external in the divine mind; James the middle or spiritual; and John the celestial or most interior. The three degrees are the three general qualities, stages, and conditions of the entities which comprised the perfect life of Jesus the Almighty. These three degrees have been propagated during the dispensation through three distinct spheres of the life and mentality of the Christian church.

The natural or literal degree of interpretation of the Bible is its scientific

interpretation, in which the rational faculties are operative for the intellectual comprehension of the statements and facts of Biblical record, under the influence of divine illumination, where external facts and symbols, laws and principles, are made the basis of analysis, analogy, and synthesis. The science of life is therefore for the salvation of the external man. The spiritual degree of interpretation is from the standpoint of the middle degree of the mind, or the middle sphere of divine activity, under the influence of divine inspiration. In this degree, all the statements of the Bible are seen to refer to spiritual states, laws and principles, as distinct from the natural. While the celestial sense is that which results from the exercise of the most interior functions of the mind, under the guidance of entities from the celestial realm.

Inasmuch as the three mental domains correspond to each other, the statements of Bible refer with equal truth to each of those three realms; and the revelations of each may be expressed in the language of man; but in order to understand the different interpretations the mind must be able to *translate* from sphere to sphere, the truths expressed. It is the mission of Koreshanity to induce the mind into a comprehension of the literal degree or sense of divine truth, not to impart the substances of the other senses. We are now in the age of *illumination*, not that of inspiration, nor of the dispensation of influence from the celestial world.

Every combustion produces an ascending spirit and a precipitate. As to their course or principle of action, the substances of the divine spirit resulting from the theocrasis or burning of the personality of Jesus nineteen hundred years ago, are divided into two general classes. There was a divine-spiritual life which, in the baptism at the beginning of the age, receded into the highest spheres of mentality and vitality of the Disciples. There was also a divine-natural life, God's animal life, which the Disciples also received, but which instead of withdrawing to the interior, entered into conjunction with the elements of their own life, and in the declension of the age descended into the corruptions of mortal life.

While the interior life of the Almighty went into the Disciples, it did not go down into the corruptions of the dispensation, but ascended from the personality of Jesus to the highest heavens which the discipleship of the age has contained. The natural life of Deity has descended during the dispensation into the lowest hells. At the end of the age the descending qualities will be resurrected as the first fruits in the Messiah of the age; while the interior life will descend as the pure Bride, the New Jerusalem, who comes down to meet the resurrecting Bridegroom. Therefore, the Messiah is the conjunction of the ascending and descending elements of the life of the dispensation.



THE WEEKLY NEWS-DIGEST.

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

Important Foreign News.

Both Japan and Russia are instituting measures for enlarging their fighting capacity. The Czar is to send to Manchuria an army of 300,000 men under command of Gen. Grippenberg; and at present Japan is furnishing fresh troops to reinforce the

(Continued in middle column, next page.)

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army opposed to Russians. Japanese movement on Mukden is rapidly developing; Kouropatkin keeps moving away from the Japanese at every point of attack. Gen. Orloff is removed for loss of Liaoyang. As to Port Arthur, even authorities at St. Petersburg expect report of downfall of fort at any time.

Russia files protest in Peking against treaty between England and Thibet, declaring that it establishes a British protectorate.

Lady Curzon, vicereine of India, formerly Miss Leiter, of Chicago, is seriously ill in London, and may undergo an operation.

Professor Finsen, originator of the Finsen light cure, dies in Copenhagen.

Happenings in America.

The presidential campaign is rapidly focalizing in New York state, the center of the conflict. The democrats hope to carry that state, though Indiana is generally conceded to the republicans. A prominent American astrologer predicts that Roosevelt will be elected to succeed himself by the largest majority ever given to any presidential candidate. Large sums of money are wagered in New York. Backers for Roosevelt offer two to one, with comparatively few takers for Parker.

Car shops at Pullman, Ill., partially re-open, giving employment to about 2,000 men; others are to be given work in a short time, without recognition of the unions.

Lieut. Peary is making preparations for another dash toward the north pole. He expresses confidence that his next attempt will be successful.

President Roosevelt issues order that there be no understanding or arrangement with the trusts regarding campaign funds.

President Roosevelt promises to make call for peace conference at The Hague at an early date.

"Graft" is discovered in various departments of Buffalo's municipal affairs.

Some Florida Items.

Special effort is being made at Estero to improve the park grounds, which already present an appearance of beauty. The walks are to be laid with cement, new designs laid out, new shrubbery set, the landings finished, and the fish-ponds completed. The park contains at present about 10 acres, four of which consist of lawn, ornamented with about 70 varieties of trees, shrubs, and flowers.

The Founder of Koreshanity left Estero Saturday, October 1st, for the north and east, where he will deliver lectures on Koreshanity and meet those interested in his work.

Capt. Broward, democratic candidate for governor of Florida, addressed the people of Lee county at Myers, Sept. 26.

Lumber is being sawed at Estero for the new town hall and school building.

Mr. H. B. Boomer, leader of the Koreshan orchestra, after spending the summer in the North, is again at Estero.

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Books and Periodicals.

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

Twentieth Century Home.—This new monthly is forging ahead in popularity. The table of contents is large, the illustrations are profuse and beautiful, and the general appearance of the pages is artistic. There is a dash of excellent fiction, articles for the home, and matters of general interest. Under the title of "The Splendor of the Wealthy Russians," Thorndike Colton gives a most interesting account of the court of Russia, whose magnificence is the wonder of the century. 10 cents per copy. Our Clubbing Offer for this journal and the *Cosmopolitan* is still open. See advertising columns.

The Arena.—The October *Arena* is a red-letter number. Those interested in politics will find the symposium on the Presidential election specially absorbing, as prominent writers and reformers give their reasons for supporting the various candidates, notable among which is Professor Frank Parsons, who proposes to vote for Roosevelt in preference to Parker. Other excellent articles appear, which with those mentioned, the Editorial Notes, and "In the Mirror of the Present," make up an interesting number. Albert Brandt, Publisher, No. 5 Park Square, Boston, Mass.

The Hesperian.—The current number of the *Hesperian* contains the fourth and last article of a series of articles on the Louisiana Purchase Exposition. The sculpture of the Exposition, French pavilions and gardens, German art and industry, and Japan's victory of peace, are specially treated in a most interesting manner, fully illustrated. The character sketch of "Stonewall" Jackson gives a close personal insight into the character of that stalwart Southerner. The entire number is full of interest. Quarterly; 15 cents per copy. 7th and Pine streets St. Louis, Mo.

The Cosmopolitan.—In the current number John Brisben Walker treats the liquor problem from a new point of view, claiming that it contains the solution of the problem. A variety of other matters of timely interest make up its table of contents; plenty of fiction, and profuse illustrations. 10 cents per copy.

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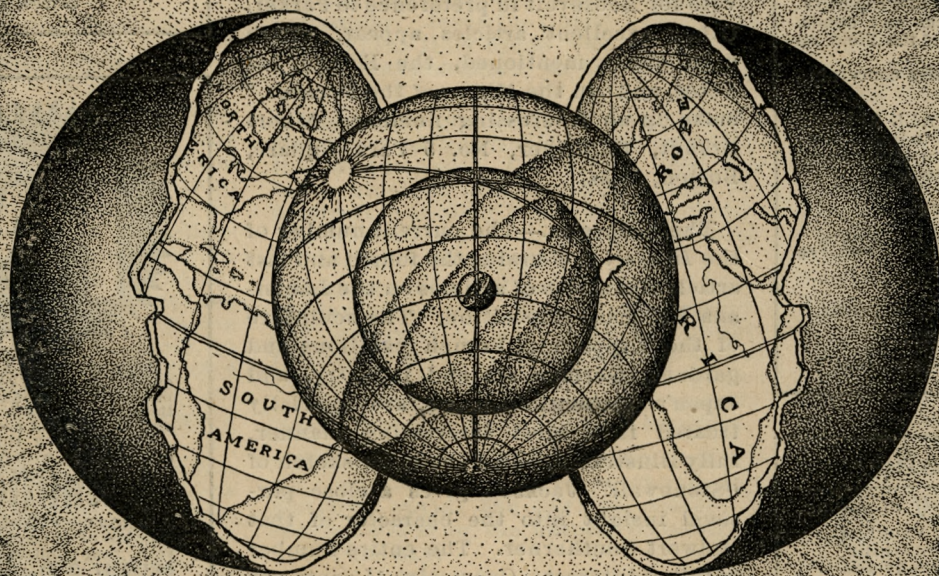
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NUMBER 18



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