



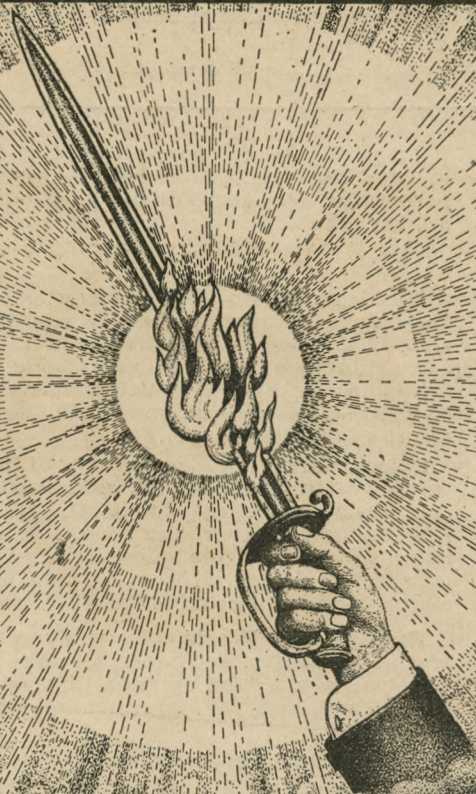
THE FLAMING SWORD

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CONTENTS

THE PRINCIPLES OF SCIENTIFIC GEODESY, **KORESH**
STUDIES AND REVIEWS.—The Old Fort in St. Augustine.—Old Monuments of
Spanish and American Cruelty.—The Sea of Humanity and the Dry Land, L. P. BORDEN
Virgo and Pisces, **RABON ADONOSEPERI**
Mental Conjunctive Unity, **DR. C. A. GRAVES**
EDITORIAL PAGES.—The Koreshan Unity a Practical System.—The Historic
Christ.—The Dangers of Speculation.—Municipal Ownership and Corporations.—A
False Astronomical Prediction, **THE EDITOR**
COURT OF INQUIRY.—Physiology and Psychology.—The School of the Cross.—En-
couraging Words.—The Weekly News-Digest, **THE EDITOR**

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koresban 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. Koresbanity 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 Koresbanity 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.—Koresbanity 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 Koresban purity is the virgin life of Jesus the Messiah. The Central Order of the Koresban Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

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

Koresban 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. Koresbanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

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

The Flaming Sword

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

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ESTERO, FLA., MAY 9, 1905. A. K. 65.

Whole No. 605

The Principles of Scientific Geodesy.

Measurement of the Earth to Demonstrate Its True Form; the Higher Uses of Geodesy in the Sphere of True Astrology.

KORESH.

THE READERS of THE FLAMING SWORD and students of the Koreshan Universology are becoming familiar with the term "geodesy," and the phrase, "The New Geodesy;" and that there may be no misunderstanding of its meaning and its bearing upon life, we think it admissible to define its significance and its relation to the system of universal culture which the Koreshan Universology embraces. The term geodesy is from two Greek words: *ge*, earth, and *daiein*, to divide. It is literally the science of dividing the earth, or of defining its character as to form, that there may be a foundation for a knowledge of its functions.

There are three fundamental laws involved which when understood, determine the form and function of the universe as an entirety. These are, first, the science of Comparative Cellology, the foundation principle of which analogically determines the fact that all life, whether that life be specific or general, unfolds within the cell. The law and principle of comparative evolution analogically determines the fact that universal life is a unity, and that the progress of gestative evolution must necessarily progress within the great cell or womb of creative incrementation. Second, the science of vision, known by the term "optics," in which is interpreted the appearances of objects on the surface of the earth as related to the earth's contour.

At this point let us quote a passage of Scripture which has a very significant application to the subject under discussion: "Judge not according to the appearance, but judge righteous judgment." This law applies as well to physical observations as to moral, religious,

and spiritual things. Things are not as they appear at all times; hence the necessity for understanding principles, that interpretations may be genuinely true. Book optics and practically applied optics are two very different things. The reader must become familiar with practically applied optics. For instance, the books will tell you that because the earth is convex, three posts placed in the water three miles apart will conform to the convexity, and the middle one, will be the highest of the three on the convex surface, and looking from the initial post toward the terminal one, the line of vision will cut the middle post and strike the terminal or distal post at a higher point than the middle one. No one pretends to dispute this fact of observation.

Now, the interpretation given and generally believed, is that the world is convex, and because it is convex, and vision being in a straight line, the fact is according to the appearance. Place three posts three miles apart, the distal one being six miles from the initial post—the three posts being each one foot above the water's surface. Now place the eye unaided by the telescope, at the top of the initial post and look toward the middle and terminal post. The middle and distal posts will be out of sight, not from the fact of convexity, but from the fact of perspective foreshortening. Place a telescope upon the initial post, say, of about three inches diameter of the objective lens; you will look over the top of the middle post and see the distal one on a curve above the middle post. The truth concerning the matter is that vision is deceptive unless the

science of perspective foreshortening is applied to the interpretation of the first and second observation, the one with the unaided eye and the other with the aid of the telescope. The fact that the books and practical experiment do not agree should serve as a precaution against believing all the books say, when those books are made from theory founded upon assumption.

The science of optics, then, may be called the second science applicable to geodetic discrimination, and one of the laws employed to corroborate the testimony of Comparative Cellology, which determines the contour of the surface of the earth, and the fact that the earth is a great electro-magnetic cell. It should be remembered that Comparative Cellology settles the question of the concavity of the earth, and the fact that man *in-habits* the earth. The science of optics corroborates the testimony of Cellology.

The third science is that of mechanics as applied to the measure of the contour. It will be noticed that there are three methods of proving the fact of the concavity of the earth's surface. The first and greatest, is Comparative Cellology; the second and most complicated, the application of optics; the third and most simple, by mechanical application. In the perfection of a treatise on the "New Geodesy," these three principles would necessarily be included, for the reason that the corroborative testimony of more witnesses than one is essential to conviction of different characters of mentality. Geodetic science determines place in relation to the development of character, and the higher application of the science is the predetermination of character through the designation of the time and place of the inception of the nativity, and to this should be added the parentage and its lineage.

The Messianic character of nineteen hundred years ago declared himself to be the Bread-keeper, and consequently the term Lord was the most legitimate appellation, for the word Lord is an old Saxon word meaning bread-keeper. It is the best English into which the Hebrew word *Yavah* or *Yaweh* could be rendered. The Hebrew is generally expressed as Jehovah. Jehovah or Lord signifies the "keeper of the bread." The "house of bread" was the aggregation of people who should eat the bread contained in the retainer of the bread which was to be given to the world—the Bread which came down from heaven, which if a man eat he shall live forever. Because he was the Bread-keeper he was born at Bethlehem, a term meaning "house of bread." The location was predetermined, and the prophets declared that the Son of God would be born at that place. That distinctive location, with reference to the divisions of the earth, was instrumental in determining the character.

One of the necessities, therefore, of a correct geodesy is a correct determination, under a perfect marital

order, of the time and place of birth for the development of specific characters. A Napoleon or an idiot might be born under the same general aspects, so far as the deductions of what is now called the science of astrology are concerned, and no one would know the difference, from astrological science as now developed; and no one would be able to give a reason for the discrepancy in the characters of the two nativities. Were it possible for two persons to be born at the same time in the same place—these two, being born of different parents, would not be alike. They might have many peculiarities in common, while one might be a great man and the other less than mediocre.

It will therefore be seen that something besides astronomical phases is essential to the creation of character. Two persons might have been born in Bethlehem at the same moment, under the same astrological conditions, so far as the astrological indications could be deciphered, and but one of those could have had the characteristics of the Savior of the world. It will be seen that to insure a perfect system of astrological reading some things must be involved that are not now included within the province of so called astrological science. Among these factors is a proper geodetic science, which implies a very critical subdivision of the earth's surface.

In the Hebrew system, where the science of astrology was critically defined, there was a record kept of all the family lines from the very beginning of the ramifications of the Hebrew race. Jacob provided that his twelve sons should be born under special astronomical or astrological influences. Each son was born under a particular sign, and each had for his coat of arms the sign of the constellation under which he was born and to which he belonged. It gave to them character and power according to the significance of the nativity. Israel knew and applied the law of stirpiculture to the development of character, determining beforehand the astrological career, rather than to be able to pass upon the career after the astrological fate of the character had been carelessly fixed.

If there be a higher use to which astrological science can be applied, that use is in the predetermination of the character of the native. Such application can be made when the science of marriage is reduced to the laws of its highest uses, one factor of which is the law of propagation restrained to the legitimate function of cohabitation, which means that there shall be no waste of the sexual forces for the mere pleasure of animal gratification. There will come a time, and that in the near future, when it will not be considered "race suicide" for men to conserve the potencies of life to be legitimately employed upon the basis of a definite science, the will or desire being controlled by the cultured and refined intellect.

The time is at hand when men will know that the salvation of the race depends upon the fruition of the offspring of the Lord Jesus the Christ, who will be as free from sensual desire as was the Lord. The salvation of the race from "race suicide" depends upon the rescue of the race from the influence of public instructors whose highest conception of race progress and perpetuity consists of the indiscriminate propagation of the family like the undomesticated and unrestricted brute. It is time that brute propagation in the human race be restrained and refined, if there is to be a salvation of the race from the suicidal tendencies into which the race has so conspicuously declined through a disregard of the propagative law.

New Century Studies and Reviews

Lucie Page Borden

THE OLD FORT IN ST. AUGUSTINE.

Old Monuments of Both Spanish and American Cruelty; Thoughts Suggested by a View of Them.

ONE OF THE MOST interesting spots in the world is the old fort in St. Augustine, Florida. It was begun in 1565 as San Juan de Pino, by the first Negro slaves brought to America. The old sea-wall rises from the water's edge and the watch-tower looks out upon the blue waves. Here in days gone by stood the dark-browed Spaniard and scanned with his searching eyes the broad expanse.

Spain ceded Florida to England in 1763. In twenty years Florida came back to Spain. The fortress was finished in 1756, and rechristened Fort San Marcos. In 1821 a new era began in Florida. She came into the Union, and the flag of the United States waved over the gray walls and towers where Spanish sentrys had kept watch. The name of the fortress was again changed. The state of Florida was discovered by the Spaniards, but the old fort which they built with its coquina walls, begun in 1565, now belongs to a new nation which has had its birth since the first stone was laid in that secluded spot by the sea. Its dungeons are now a spectacle of horror, for there are the chains which bound the Spaniards' prisoners. Fort Marion, with its modern name and its dark passage which must be traversed as the snail crawls through some cranny in the walls, is a monument to Spanish cruelty.

The city of St. Augustine, with its plaza where the slave-market stands, shows another era in the history of America. That market is vacant now, but the human sacrifice once stood behind those pillars, listening with breathless agony to hear his name called. The palm trees rustle in the winds, and the beards of moss hang from the oaks and cypress; but no slave is seen within the plaza. American cruelty, as well as Spanish,

has its monument in St. Augustine. The Spaniard and the American might divide the horrors of oppression were it not for the themes which suggest themselves to the mind of the visitor as he sits within the outer walls of the fortress under the shade of the spreading branches, while he reaches out for the clue to the mystery. Other nations have been cruel.

What has brought these monuments of pain into the world? The blue sea is as calm today as it was when the Spanish bayonets thrust themselves into view for the first time in the New World. The soft breezes blow as gently as when they fanned the brow of the heated slave. The things of Nature's handiwork seem to be as fair as ever, and her loveliest moods betray no impotence on her part. Her power remains the same, but the races come and go, one succeeding another as storm and calm succeed in the physical earth.

The men and women who make up the universe of mind, are they not imbued with the same traits from age to age? Are they not in as poor a condition today, when the sufferings of the past move them more seriously than the sorrows of the present? There are thousands of prisoners in American factories. There are little children toiling in the night-time in the sweet Southern land. There are no Negroes standing in the market place with terror-stricken faces waiting for the highest bidder; but there are white slaves whose feet are weary and whose hands are bound. Why not loosen their fetters? Why not let the sympathy which goes out toward the persecuted and oppressed of past ages be given to those who are suffering today?

The old fort in St. Augustine means the most beautiful things in the mind's perspective, if seen aright. It means that the past ages are intertwined with those of the future and a shining thread of hope runs through them all.

The prisoners of hope are those who look forward to the obliteration of cruelty in the heart and the enthronement of the spirit of love and mercy. The time long sought, long promised, must be seen—the time when they shall no more hurt nor destroy; the time when man's inhumanity to man and to God will no longer set up historic monuments. Those of the future must be monuments of beauty testifying to the birth of genuine enthusiasm for the interests of humanity and the love of God who gives Himself for the birth of that spirit.

The Sea of Humanity and the Dry Land.

"THE SEA IS HIS, and he made it; and his hands prepared the dry land." The sea that is heaving and tossing in hopes of extending its boundaries is the unresting sea of human life. The dry land that is mentioned by the Psalmist refers to the opposite condition where man has passed from death unto life.

The sea is His, because it is from the deep waters of affliction that the Messianic presence rises. The dry land is also the Messiah himself, who has caused the waters to stay their course by setting up the standard

of purity. The sea of sensuality gives up its dead when those who are in the bonds of human lust and passion come into the bonds of heavenly love by transformation into the image of Deity.

 ♀ **Department of Astro-Biology** ♂
 ♀ **Rabon Adonoseperi** ♂

III' VIRGO AND PISCES. (X)

The Significance of the Sixth and Twelfth Divisions of the Zodiac in Man and Cosmos.

VIRGO AND PISCES are respectively the sixth and twelfth divisions of the Zodiac, and are related anatomically to the bowels and the feet. They mark the completion of the great work in which the forces of Nature throughout all cycles are actively engaged, and in the grand cycle mark the return to the home of his fathers, of the head-strong and unbalanced youth who, as Aries in the genesis of his career, plunged down into the unknown abysses of hell in his endeavor through the medium of dissipation and self-indulgence, to grasp that fruit of perpetual delight which only the knowledge which springs from unselfish love can impart.

Pisces, the Fishes, symbolical of abundance, procreation, and plenty, on account of the rapidity with which these water vertebrates reproduce their species. The symbol displays two fishes bound together by a thong, showing that only through unity, harmony, and oneness in purpose and effect can the vital principle of Nature, which is essential to the continuity of life, man's dearest treasure, be acquired and retained for all time.

In discussing a few of the qualities of the foregoing divisions we have given their peculiar properties when acting simply and in antagonism to their opposites; and also when those harmonious vibrations are set up which we have termed "conciliatory coördination." At the beginning of this series of articles dealing with the Zodiac, we referred to Aries passive as the experimentalist and the mere love of begetting; and to Libra passive as inactivity, negation, and lethargy; but when active, as the science of propagation, the knowledge that is derived from hard experience, whereby the mind becomes equilibrated and enabled to accurately weigh up and formulate judgment relative to the problems of life which confront humanity. Libra we referred to as the pivotal axis on which swings Scorpio, the science of life, which is counterpoised by Virgo, the love of continence.

The reflex from Libra active is Aries active, no longer the head of the empiricist, the youth unexperienced in the ways of life, lacking discrimination and ignorant of the legitimate uses to which the various forces and substances that he contacts, should be put; but the balanced head of the man, the pivotal axis on which swing Taurus, the bull or calf—the love of life, whose destruction and appropriation as the sensual

appetites have established the will on its high altar, thereby reinvigorating the frame through obedience to the law of sexual continence—and Pisces, the Fishes, as mental fertility, cause and effect in one, whereby the source of supply or the affectional principle, is renewed through the reaction of wisdom, the effect of the love forces when directed to a legitimate goal.

Pisces is thus perpetual motion, the conciliatory coördination of all the forces and substances in the world of being, involved in a single organism; and it therefore follows as a natural sequence, that all that can and has been said of the foregoing Zodiacal divisions, find their simultaneous expression in this sign, so remarkable, so fascinating, and alluring—and yet one that today is so little understood.

The lesson which we have to learn from the Virgin and the Fishes cannot be grasped in its entirety without carefully considering, weighing-up in all their complex combinations, analyzing and subjecting to the minutest scrutiny all the elements and principles involved in the preceding sign. We must, moreover, possess the faculty to not only dissect and pull to pieces the fractional parts, but we must be able to readjust them and construct therefrom one perfect and unblemished whole, in which the various factors which compose it are so harmoniously related that the uniting forces that propagate the energies may never suffer depletion—the supply being always in exact proportion to the demand; no wastes accruing from over-production in any one sphere of activity, nor any energies released that are not so directed as to insure a return of the forces expended. In a word, Pisces is the fruit of economy, a word which means the "household law;" and which to be effective must be operative, not in one, but in all the departments of domestic activities. This is the foot or basis on which stands the entire superstructure of perfected and ultimate man.

Aries and Libra, and Virgo and Pisces cross each other; and together constitute the completion or lapping of the ends of the Zodiacal circle, the two limitations of man, mind and body, harmoniously equipoised and containing in one organism all the constituents necessary for the continued perpetuation of existence. This conjunction of Aries and Pisces is final union of the affectional principle in the fulness of its strength and vigor, with the absolute wisdom, the fruit of experience in all the spiritual and subjective domains; while the conjunction of Libra and Virgo is the love of physical existence and of continuity of life in the world of matter, combined with that keen mental acumen and critical discrimination that is enabled, in an orderly manner and through the potencies supplied by exact knowledge, to reject all that is fallacious and detrimental to life; and to gather up and assimilate those vitalizing essences which are essential for the restoration of the corporeal tissues which compose the physical organism.

Virgo, in its relation to the bowels, accurately carries out this principle of discrimination and selection, which, in the human mind, is known as judgment;

for it is in the intestines that through the exercise of the involuntary forces in the body, the inlatent substances which have been previously subjected to the process of chylification in the stomach, are divided into two sections—the one composed of waste matter, which is ejected from the body; the other involving those substances essential for the renewal of the tissues from which the energies have extracted the life principle. The word virgin is derived from the Latin *vir*, a man, and the Greek *gune*, a woman; and signifies an organism in which the impregnative and gestative principles are involved in unity, the result of a final marriage between the male and female viduals that have graduated in the school of experience, and becoming thereby, themselves the *diploma* or “double letter,” the Word to which all language is reducible, the symbol of which is composed of the two half circles united.

In Virgo-Libra is involved the commercial principle, because physiologically they together form a central mart and clearing-house, in which the substances carried down through the alimentary canal are weighed up, distributed, and exchanged, while Aries-Pisces are the fruits or rewards of commerce, the wealth accruing therefrom. The true commercial principle involves equitable distribution and a supply that is commensurate with the demand; and abundance for all is the practical outcome. Buyer and seller form a pair of opposites—the former expressing the female and affectional principle, desire; and the latter, the male, or the science of production and conciliatory coördination. Equitable adjustment between the two breeds equity and a continuity of the energies and activities which the pair calls into being. In the competitive system this principle is reversed, because the interests of buyer and seller are not identical, but opposed to each other; and the former becomes the male, and the latter the female, for the rule of woman and her purchase by man are the direct outcome of the spirit of competitiveness in trade. Here both Virgo and Pisces become inverted, the degradation of woman and the sensual commerce of marriage breed a numerous offspring of divided beings whose portion in life is want due to scarcity, the natural sequence of unbalanced trade relations in the commerce of goods.

The establishment of poverty in the homes of the many finds its balance in the centralization of wealth, whose natural counterpoise is *charity*; and it is in this way that Pisces or the twelfth house, comes to signify charitable institutions, such as hospitals, alms and work-houses established for the alleged benefit of the victims of a grossly unjust system of commerce, and supported by the few who fatten on this unchaste method of exchange. The word charity is derived from the Latin *caritas*, meaning scarcity, which forms a beautiful satire on our present-day civilization. The same word has, however, a secondary meaning of love accompanied by high esteem, scarce and high-priced affection; hence the chaste love that springs from virginal continence, and which embraces Pisces the

many, into whose lap it pours the fruits of its obedience to the laws of economy. The vibrations between these two divisions, both in the spheres of disjunction and conjunction, are of course both rapid and numerous; and we make no effort to detail them at length, but rather to supply a basis from which the student may deduce his inferences.

The twelfth division is also known as the house of self-undoing, of suicide, and of tragic endings generally; all of which owe their origin to the infraction of the law of continence in one or other domain. It is also the house of secret enemies and ambushes which, if the fact were not sufficiently obvious without such evidence, should clinch the argument that those who fatten and profit by the competitive system are the meanest enemies of the human race and the cause of the appalling misfortunes to which it is subjected.

Virgo, the sixth division, like the twelfth, is a very weak house, and is known as the house of sickness, because the majority of the maladies to which mankind is subject are traceable to the significations of this division. Ill-health is always due to lack of equipoise in the forces that are operative in the human system, a one-sided exchange between the mental and physical substances; over drafts on the bank of vital resources which supply the medium of exchange in physiological commerce, in which either mind or body suffers depletion, bringing about congestion and stagnation, and paralyzing the activities of the organs which are dependent on one another for the exercise of their powers—thus deranging in time the entire physical organism, destroying the healthy action of the cerebral organs, and breeding insanity and other affections, for the cure of which the Piscatorial institutions charitably open wide their portals. Here we find irregular commerce again as the effect of a perverted will, the primary cause of disease, and the source from which is derived all those ills to which the spirit and flesh of divided and incontinent mortals are heir.

Pisces is often known by the votaries of occult and metaphysical systems, as the house of deep occultism; and so it is for those who can, to tread those treacherous and divided paths which lie so far remote from the illuminating sun of science. It is the house of symbol, a word derived from the Greek *syn*, together, and *bollein*, to throw, and meaning that foundation for symbol is the foundation of all language, as continence is the basis of health and equitable commerce, the root from which springs prosperity the trine forming an adamant rock on which may be erected a sanitarium in which the seeds of disease may be eliminated and enduring health ensured in all domains of human activity.

The word health is derived from the Anglo-Saxon *hal*, whole, entire, integer, or unit, which is aptly portrayed by the symbol of Pisces. Occultists, being wholly ignorant of correlation of spirit and matter, and therefore of the energies which their union releases, indulge in endless speculations in respect to principles in the abstract. These speculations are necessarily lacking in finitude, because the physical is the concretion of the principle, and apart from the objective all mental reasoning is purely abstract, becomes scattered, materializes as disintegrated particles, and is therefore lacking

in the vital energy and health-endowing qualities that are alone inresident in the whole and continent vessel that rests securely equipoised on the head of the Water-bearer. As Leo and Aquarius are the science of origin and destiny, so are Virgo and Pisces the Zodiacal expression of that ultimate state of peaceful bliss which is the natural sequence of obedience to the law of human destiny. It is, in fact, that inner and divine love whose ultimate expression is the fulfilment of the law and the establishment of the reign of peace and plenty.

The end of mortal life involves the separation of spirit from its earthly tenement, due to the infraction of the law of conjunctive unity. Pisces is subjectively the spiritual world which rests on Aries the head, the waters in which are contained either the divided or undivided fishes. Virgo in the mortal world is the vidual body, which is reunited with the spirit in hell or Cancer, the womb of mortal woman; the twain, through the exercise of the sensual loves falling to the nadir, from which will emerge once more the Prodigal to gain yet another round of experience which terrestrial existence offers in such abundance.

The chastity of Virgo is the necessary correlative of the wholeness of Pisces, which alone can avert that fatal plunge down into the pit of reëmbodiment which is necessarily entailed by the loss of the body due to sickness and physical corruption; and its fruit is Man or Virgin, the head of the human world that has involved the secret of universal wisdom, and who is thus enabled to scatter with a lavish hand the inexhaustable treasures he has inherited.

Pisces, then, marks the end; and we may now leave it to the student to carefully weigh up and analyze the numerous and diverse conclusions to objective existence which the Zodiac, in all its complex inter-relationships, holds out as the destiny, with its reward or punishment, for those who obey or break the laws, through the operation of which its perpetuity as an endless chain of interlocked cycles is maintained; and we may tersely sum up and express the nature of the choice from which selection must be made now and at once, by the words Whole or Hole, Peace or Pieces.

Philosophy of a Remote Age.

LUCIE PAGE BORDEN.

Sophocles was a pagan, and so he is not entitled to a place among the Christian exponents of modern civilization. Sophocles in that dim, benighted age, not like our own, blessed by the wars of a higher civilization, put these words into the mouth of Antigone:—"We are on this earth to love, not to hate one another." Had Sophocles been a Christian in these later times he might have joined in applauding the brotherly love showing itself on the battlefield.

The redistributing forces are not in the sun, but in the circumference at the points of deposition of solar energies.

General Contributions

MENTAL CONJUNCTIVE UNITY.

The Blending of Minds and Lives Through the Law of Mental Attraction; the Central Mentality.

DR. C. A. GRAVES.

SOME OF THE MOST intelligent thinkers in the modern world, realizing the fact that they are lost in the fogs of doubt, bewildered by the tangled maze of inexplicable mental phenomena, have affirmed that "no true science of the mind has ever been formulated." It has remained for Koreshanity to blaze the way here as elsewhere. Its dictum is that energies of the mind are substantial. The quality of the mind is exactly the quality of its substance. While its energies and entities are substantial, they are not material. They are the very opposite of material; they are spiritual. To know what mind is, involves a knowledge of the law of transmutation, for mind cannot exist without its material base; and thought, the substance of the mind, comes into being by the transmutation of its basic material.

The brain is the material base, the organ of the mind. The quality of thought generated in the mind is that which gives character to the mind. Remember, now, that the substance of the mind is that which *stands under*; the substance being comprised of both matter and spirit which constitute the mind or the factors of its activity. We have now particularly under consideration the human mind. Given, now, the matter, the brain, with its coördinating, indwelling spirit—and this brain in action: We have thoughts, each one a living spirit entity, brought into being through the copulative and gestative functions of the brain. We have heretofore seen that spirit upon every plane and of every quality, is electric and magnetic. The spirit generated in the battery cell or by the dynamo, is physical electricity and magnetism. The spirit generated in the human brain is vital electricity and magnetism. Between these two extremes of electricity there are thousands of intervening grades.

There are just as many qualities of electricity, and magnetism as there are grades of matter, for spirit and matter are interconvertible, and every kind or quality of spirit has its own material base in which to act. There is no other source for either; these are the two general states in which the one universal substance is manifest—electricity and magnetism which, when the vital quality under consideration constitutes said, living spirit entities or beings; which being when of the same quality or tension, may flow together and become one. This is conjunctive unity.

QUES.—Will you illustrate the operation of the principle? ANS.—Two persons in conversation are engaged in a mutual exchange of mental entities. (When the student give words their full value and realize the

real import?) These mental entities are living beings; and in this exchange their abiding may be transitory or permanent, as the case may be. Where these visitors are received into the mind, made welcome, affectionately domiciled and loved, there they will make their permanent abiding place. They become united with the receptive mind, one with it, a part of it, a constituent of that character. This illustrates in a measure, the principle of conjunctive unity.

QUES.—Is there any limit to this law, or to the number of beings that may thus be united? ANS.—The law imposes its own limits—that is, there can be no conjunction where there is no response, no reciprocity. The tension, the vibration, must be the same. So long as the requisite conditions obtain there is no limit. Time and space belong to the material; they are not factors of the spiritual world—and in this sense the human brain is *limitless*. Circumscribed, bounded, limited as to its material dimensions; as to its spiritual capabilities it is *limitless*, because not amenable to any laws of matter. But it is fixed by states in the spiritual domain corresponding to limitation in the natural and material domain. Material things have their laws; spiritual being has its laws. The two states are antithetical coördinates in being and existence. As to the number of entities possible to unite with a mind, there can be no assigned limits. Just as a single thought or entity becomes united to a receptive mind, so all the entities which may constitute a mind may become united with another mind.

QUES.—Can you name instances of such union? ANS.—The case of Elijah is a notable one. He desired to pass into the spiritual world. He knew the law and the method of application. He sought and found a suitable receptacle for himself. One of the requisite conditions was a personality desiring the union. This desire could not have obtained if in the mind of Elisha there was not a kindred vibration. The two minds vibrated in unison. The desire was so strong in Elisha that he would not be separated from Elijah, but followed him up wherever he went. When all the conditions were complied with, lo, a wonder! Elijah was decomposed by the fire of theocrasis, metamorphosed to his spiritual state and flowed electrically and magnetically into Elisha. The light of the mind is electric. Mental light is intellectuality; mental heat is love. Intellection and affection are the constituents of every rational mind.

QUES.—Are there other instances of such unions? ANS.—Yes, several others; and some of them will at once occur to the thoughtful reader. Suffice it to say here that such procedure is necessary and inevitable. It is an illustration of the law of the transposition of spiritual energy from one sphere to another. Elijah was the involution, brought to its polar point, of a certain spiritual sphere. To express it differently, a vast aggregation of spiritual beings was in him; he was the focalization of the mentalities of a sphere of life. He was the vortex into which they flowed, until the battery was surcharged, when it found its discharge

through a prepared conduit. Elijah and Elisha were cherubs—essential factors in the perpetuity of biologic existence. For hundreds of years people have read the strange story of Elijah and Elisha, unable to comprehend its import. Its full explanation is involved in Koreshan Science. The real light or science (absolute knowledge) is shining. Our brief explanation here is but a brief suggestion, a lifting of a corner of the veil, as it were, for the benefit of the reader.

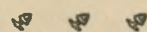
QUES.—Why does not the intellectual world see this light? ANS.—The modern scientists have made one random guess that is close to the truth. They suspect or suggest “that there may be any number of light rays traversing the universal ether, of too high a tension to be cognized by the human eye.” This is in the physical domain, and is near the truth. In the domain of mental light, which must correspond to the physical, this is equally true. The mental light radiating from the Koreshan Center, being the absolute truth, and the world being in fallacy—there is no answering vibration; their mental eyes do not see—they are blind. It is the mission and purpose of Koreshanity to rescue the rising generation from this mental darkness; to create in their minds here and there, an answering vibration. Here and there in aspiring minds groping towards the light, a vibration will be set up responsive to this light; and they will begin to see.

QUES.—What is the ultimate or end of the operation of this great fundamental law of conjunctive unity of mind? ANS.—As great minds exist by virtue of the union of many lesser minds in one individuality; as great characters manifest the union of many lesser characters in one—so, finally, under the law, inevitable and unavoidable from its very nature, there *must* be a final, central character, a central mind that combines all the essential factors of all other minds—the mind in which has accumulated all knowledges; the focal point of both intellection and affection; the pole of love and wisdom.

QUES.—What necessarily follows? ANS.—Why this: As there can be no function without its appropriate form, this central mentality must have its individuality and its personality. It would be an impossibility for such function to obtain without its accompanying form, and it would be an utter absurdity to suppose that it could.

QUES.—What is this form in which the functions of the central mind must take place? ANS.—The form is the perfect human form. The function is the life and mentality of God. The perfect form and function constitute Deity. So God is the central, the perfect Man, eternal as to his mentality and life, and identity and individuality; periodical as to the manifestation of his personality.

COROLLARY.—Without a knowledge of the law of conjunctive unity of mind it is impossible to know God.



A true knowledge of the geometry of the universe definitely determines the fact that there is a small nucleus, a pivot, upon which the universe turns.



In The Editorial Perspective.

THE EDITOR.



THE KORESHAN UNITY was not founded for the mere promulgation of a theory, but for practical endeavor and achievement. Its field is as wide as the world, but its object is to shine from a given center, a nucleus of practical effort and attainment. Practical life under the competitive system is found to be not only unsatisfactory in results but unsound in principle. The modern church has never dealt with the practical phases of life; its members are supposed to attain their ideals in some other state, in some other world; and as a consequence genuine interest in human progress has not been manifest in Christendom. The world is crying out for something practical; knowledge of practical science and practical reform is in demand. It wants something different from modern science; it demands that genius serve the people at large instead of the few. The evils of modern commercialism are felt by the masses; they bear heavy burdens; they work in chains, bowed down under the curse. There needs to be a new incentive to human activity. Competism and necessity may compel men to perform uses, but they do not lead to happiness. There must come a new spirit to the world, a wonder-working power, to transform humanity. The body of society in the form of socialism without a new life, the vital essences of the conserved energies of the human race, would serve no purpose in the line of genuine progress. True religion must constitute the very heart of the new civilization; and it must be a *new* religion, at once rational and scientific. The Koreshan Unity is such a movement. It will succeed because it possesses knowledge of the factors of true progress and ultimate achievement. It is practical in that its ideals are attainable, because all its principles are susceptible to application in the external affairs of men. It does not call upon the world to "believe," but to act; it does not come as a guide to some distant star or world, but as a light to this world, here and now. Its object is to reconstruct human society and institute new relations in the human world through the application of the principles of universal economy, taking for its pattern the great cosmic body comprising the physical universe. Its religion is practical, because it consists in attainment of practical ideals in life and society. The world is to be saved through the application of scientific truth, the principles of immutable law. The Koreshan Unity teaches the gospel of works; and from the very inception of the System, practical effort has attended its every step of progress. Socialism must wait to convert the masses before it can apply one of its principles. Koreshanity begins its practical relations in the aggregation of comparatively few converts, in the formation of a nucleus. Koreshanity has all that is true and practical of socialism; it involves also the essential religious relations of scientific communism. The scientific religion of Koreshanity is for present living and present sacrifice; it calls for service now in the love of the neighbor and in the light of Deity. No matter how ardently the socialist may desire to begin application of the principles of the system he advocates, he cannot. The Koreshan may at

once be rid of the conflicts of competism; he may enter into the new communistic relations with his fellow disciples. Koreshanity has not merely a church membership; it has its industries conducted on the communistic basis; and it has its own town, the beginning of its own City, the Zion of Science, the Jerusalem of the new order. Hither it will attract the world's best elements—the elements of life, of art, of skill, of genuine achievement. Koreshanity is not a side-issue; it is not a sect. Its truth is integral, complete in itself; and as a movement it stands unique and alone, distinct from all other reforms. The very necessities of the hour demand that the world recognize its truth. It calls for pioneers, sturdy in character and able to endure the privations of necessary sacrifice for the establishment of the new civilization. The City of Estero has but recently found place on the published maps of the world; in the not far distant future it will, because of the power of scientific knowledge, be recognized as the world's greatest center of all that is true and refined.

"The historic Christ" is a term applied by modern theologians to Jesus of Nazareth, the most remarkable character of this or any other dispensation; but they do not seek to do him particular honor through the use of the term. It is rather to set him aside as unimportant, that something else may be substituted. It is as though the Man of nineteen hundred years ago were but a mortal man, the shadow of a reality, a type of something greater. In the minds of many it is conceived that he may have been a great man, but not so great as he claimed. "The Christ within" is supposed to be the all-important element; it now pervades modern theology, including "new thought" in its numerous phases. The "Christ principle in everybody" is thought to be greater than the Man; they can honor it, but dishonor Him, in the rejection of his teachings and claims. It is true that the Man Jesus disappeared from the world. Whither he went is a great mystery to the church and the world. It is supposed by some that he went away beyond the stars, leaving nothing of himself behind. He left the human race and went to the scenes of other spheres of worlds, it is said. And yet men talk of the Christ within. But they disregard his own saying, "I will come unto you." "Lo, I am with you always, even to the end of the world." Could he then have left his Disciples for unknown worlds? He was the Bread of life. He came to be appropriated by his following. He was the promised seed; the soil for the reception of which was comprised of human souls. They constituted the temple of the living God, because he dwelt in them after his disappearance from the natural world. He worked in and through his following. From all the evidences recorded in the writings of his Disciples, and the records of his stupendous influence in history, the conclusion is inevitable that Jesus the Christ did not leave humanity for rapid transit to some physical star or world, but that he went into humanity. His method of

departure was radically different from that of other men; it involved the principle of projection of his entire being into his following; he took with him the substance of his spirit, soul, and body—the solution of himself through the action of a form of combustion which destroyed the physical structure. The historic Christ at once became the Christ within—not in everybody, but in those into whom he went through the operation of the laws of mental and spiritual attraction. Jesus himself baptized his Disciples with power from on high. He was the center from which radiated the substances of divine light and heat, the conserved vigor of the ages, the Elixir of Life. That was the Seed sown; a harvest there is to be, the anticipated resurrection, in which the life sown will merge from the soil of mortality, unfolded in the glory of the ages, the multiform Immortal Manhood.

The case of President Bigelow of the first National Bank of Milwaukee, is prominently before the people; he used over one million dollars of other people's money in speculation for himself—and he lost all. Commenting on his downfall, the editor of the *Wall Street Journal* says: "The disquieting thing in the minds of observers of America's commercial, financial, and industrial progress in the last few years has been doubt whether character underlay the extraordinary abilities and the extraordinary energies displayed by our 'captains of industry' and our masters of 'high finance.'" And again: "The spirit of unrest that is abroad assumes many forms, but it is everywhere the same spirit. People are vaguely conscious that all is not right in the world of money-making and they are struggling blindly, but still struggling, towards the dethronement of the golden calf and the lesser false gods that throng its court. It is characteristic of the American people that it quickly rushes from one extreme to the other. Popular idols are soon dethroned and smashed. The captain of industry was an idol of popular worship not long ago, but now the iconoclasts are abroad." This means that the coming revolution, the signs of which are now so numerous and ominous, is to be both short and decisive, and withal effective and sweeping. Books have been written to show how God prospers the righteous—meaning money-grabbers who belong to the church. Rockefeller holds that the Almighty has highly favored him in accumulating hundreds of millions of dollars, leaving destitution evident in many quarters. People have come to doubt the goodness of the millionaires. Their religious cant is beginning to be despised, and their pretensions set aside as hollow mockery. But their spirit pervades society; the burglar and the hold-up point to the rich as successful thieves above the law; and in the increase of crime we have a beautiful example of the refining influences of modern civilization!

Chicago gives promise of adopting municipal ownership; and other cities may follow the example. It may become a fad in the big centers of the two hemispheres of modern haves; for those who run cities want to deal in large figures the same as the corporations. The ambition is on them, and they may try hard to have their way. Of course, they have got to do a lot of talking to persuade the people to

sanction their moves. It is argued that municipal ownership will fail because of the corruption and incompetency of municipal management; and that therefore all public utilities should be left in the hands of corporations. But are corporations always successfully managed and maintained in freedom from corruption, and especially freedom from oppression? The municipal affairs of various cities have been subjects of special investigation during the past several years; but the corruptions of Tammany Hall are no greater nor no more evident than those of the Standard Oil Company, and other corporations and trusts, which may now be investigated by the Federal Government. It has even been argued that the United States Post Office department could be better managed by private corporations than by the Government; but the advantage the Government has in its management of the department is in the maintenance of strict supervision of the whole department from a central point of view; and it at least constitutes a standing argument in favor of Government ownership and control of public utilities. The corporations are doing things on a large scale; and they are all the more liable to make some great blunders, principal among which are the forms of oppression they create in their mad zeal to worship the money god. The captains of industry are high priests of sacrifice of thousands of human lives to the corrupt object of their homage.

An astronomical event is predicted to occur on May 8; it will be disappointing in the fact that it cannot be witnessed. The earth is to transit the sun's disc—as seen from Mars; and the moon being near "new," is booked to pass over the sun five hours after the earth. At present Mars is quite conspicuous in the southeastern evening sky, reaching culmination at midnight. On the 8th it is said to be in "opposition" to the sun, which does not mean that the two "bodies" are on opposite sides of the earth, but occupy opposite points in the heavens. Now, the reason that the transit of the earth and moon cannot be witnessed is not merely in the fact that the Martian view-point is inaccessible, but mainly because the event predicted cannot occur, no matter how accurately the calculations may be made. Accuracy of prediction in this instance constitutes one of the blunders of the astronomers. The body of the earth has never been nor ever will be between Mars or any other planet and the sun, for the simple reason that the sun and planets are all *within* the hollow of the physical cell.

It is said that free men make themselves heard; therefore many people believe that those who make themselves heard are free. It is generally true. But there are two kinds of freedom, involving respectively the principles of liberty and license; in the former there is unity, in the latter conflict. Where there is conflict there is no liberty at all, but war—and it is said that war is hell. True liberty involves all the essential elements of just government, and imposes such restraints as make the direction of the forces of good possible. True liberty in society can obtain only through knowledge and application of the laws and principles of universal order.

The Open Court of Inquiry.

THE EDITOR.

Physiology and Psychology.

"Will the writer of the Department of Astro-biology or some one else, give us a series of articles on the functions of the various organs of the human body, and their relations to mental operations? It seems to me that a knowledge of such relations is the only basis of true mental science."

Exact scientific knowledge of the perfect human form and all its functions necessarily involves the revelation of all mystery, and therefore all there is to know, because the perfect human form is the form of the universe involved. To know the laws of its involution is to know the laws of its expression in all the kingdoms of the cosmos. The perfect human form is as complex in its activities and functions, mental and physiological, as the universe itself; and its science is as complex as the science of the universe, and involves consideration of all laws, principles, and processes of development and progress.

Not only is the science of the human form the essential basis of true mental science, but of all other sciences, for the form of man is the form of the cosmos. Expressions of the form of man constitute the dominant and all-prevailing characteristic of the universe. Man is "writ large" everywhere; not merely in the changes made by man on the surface of the world, but in all its activities and motions. There could be no symbolism if this were not true. The sun, moon, and stars; mountains, continents, and seas; foliage, flower, and seed, could not be made to express the poetry of human sentiment if there were not involved in them essential substances derived primarily from the human mind and form. The motion of every star originates primarily in the perfect Man—all motions originate in him. Expressed in full to the outermost and uttermost form and limit, Man infallibly portrays himself, his mentality, his character, and all the activities in and of himself, and for and from himself, in everything that belongs to the physical world. "For the invisible things of him from the creation of the world, are clearly seen, being understood by the things

that are made, even the eternal power and Godhead."

The perfect Man is the personality of Deity, the Creator. Such a man existed nineteen hundred years ago as the Seed and Sun of the universe, even as the universe involved. He came down from the spiritual heavens of humanity; he came from the human race; and when he departed he went into the race again. The church he founded was arranged in the form of the Man. His radiated mentality was from the human form; and its multi-membered pediment at the beginning of the history of the church, was in a corresponding form—for the church was a body, the mortal temple of the Almighty.

The greatest demonstration of the laws and principles of psychology within the horizon of history, was made when He poured out his soul into his Discipleship. There has been nothing in modern times in the line of mental influence comparable with the stupendous impulse a few illiterate men received from the Messiah. Nothing in the line of modern mental healing, clairvoyance, telepathy, nor spiritual manifestations has ever been more than an imitation of the power of the Apostles of Jesus, sent forth to psychologize the world into a new belief. The influence of that one Man spread to the thousands and the millions. It has dominated the age for weal or woe, peace or war, according to the sphere of receptivity. The ultimate of the evolution of that life and mentality through the avenues of experience and change in the dispensation of progress, is the *science* of that form—that human form which for nearly two thousand years has impressed itself upon the civilized world.

THE FLAMING SWORD and other Koreshan literature have presented fundamental principles; through the avenues of our propaganda we have endeavored to impress some necessary truths upon the world. The world must learn a few of these simple things before it is capable of following a teacher from sphere to sphere, from organ to organ of the human system and

its corresponding cosmic expression, in the endeavor to comprehend the intricate relations of mind and matter in man. The subject suggested in the question is therefore seen to be a large, a wide one—one upon which we are continually touching in some form or other.

Through the facts and science of Alchemy we have demonstrated many times the physiological basis of all mentality. A series of articles setting forth the principles of this relation would be instructive; but it would have to be very long to present anything like a comprehensive view of the whole. In whatever form it is presented, it will appear at the right time. In the meanwhile, the work of preparation for its reception must go on in patience and sacrifice.



SCHOOL OF THE CROSS.

The New Play at Oberammergau Presents the Story of David.

Many who were unable to see the Passion Play in 1900 doubtless will be glad to learn that they will not have to wait until 1910 before they may see the famous peasant actors upon the stage. This coming summer the Oberammergau performers will give a new play which they call the "*Kreuzesschule*" (School of the Cross). The performance, all interested may rest assured, will not be presented less faithfully and artistically than the great drama which has made Oberammergau a dramatic shrine; for these villagers wish to maintain their good name untarnished before the world.

The School of the Cross, as given in 1905, will be a new play christened with the name of an old play formerly given in Oberammergau. This old "*Kreuzesschule*," like the Passion Play, was initiated in the Middle Ages, and was given thereafter at irregular intervals until its last performance in 1875. At first it was merely a medieval Bible spectacle without any coherence of action or plan. At each presentation its early crudities were refined, until the ancient jumble of actions became a logical drama of old Bible symbolic stories, illustrated by appropriate tableaux from the New Testament.

The new "*Kreuzesschule*" that will be inaugurated in 1905 and given every ten

years (thus breaking up the long decade between the Passion Play years) will enact the story of David, King of Israel, as the type of Christ. The dramatic possibilities of the life of the "sweet singer of Israel" have appealed to many modern dramatists; the remote little village of the Tyrol, thus, in choosing this popular theme, shows the grafting of the modern spirit upon the old virtue of adherence to tradition.

Significantly too, this play is to be dedicated to the memory of the unhappy but much beloved King Ludwig II., the "mad monarch of Bavaria," who showed his appreciation of the Passion Play so munificently by erecting on the Oberammergau hillside a costly marble representation of the "Crucifixion." The tragic life and death of King Ludwig and his fanatic absorption in Wagner's music has long been one of the psychological puzzles of the world. The role of King Saul in this play—his mad melancholy that yielded only to David's harp, his vain struggles with his unfitness to reign, and his self-inflicted death—will seem to many a significant parallel of the modern king to whom the play is dedicated. * *

The story of David that the performance gives is in a poetical form. It consists of eight acts, each act followed by a tableau representation of an important event in the life of Christ: his birth; his baptism; his temptation; entry into Jerusalem; last supper; agony in the garden; crucifixion; the ascension. The play was written by the Right Rev. Joseph Hecker, court preacher in Munich. Text-books already are printed in German, French, and English.

The music of the play was composed by Professor William Muller of Munich. Following the order of the Passion Play, there are some beautiful songs rendered by a full chorus as an introduction to the tableaux. The first performance of the "School of the Cross" will be given on June 4, 1905, the last on September 17. The performance will begin at one o'clock in the afternoon and end at six o'clock.

Nearly half of the population of Oberammergau (five hundred people) will have parts in the revived play. As in the Passion Play, no married woman may tread the boards in this sacred play; yet in the representations of large concourses and in the tableaux maidens and children take part. Anton Lang can take no role in the "School of the Cross," since he must appear in his own character of the Christ in the tableaux. Anna Flunger also, the Mary of the Passion Play, is seen only in the tableaux. Many of the other prominent actors in the Passion Play

have important roles in the new play: The star role of David is presented as the shepherd-boy by Theodore Lang, aged nineteen. Andreas Lang, the father of Theodore, takes the part of the mature King David. Saul is played by Sebastian Lang, who was the Caiaphas of the Passion Play; Absalom by Peter Rendl, the well-known portrayer of the Apostle John; Samuel by Thomas Rendl, a striking impersonator of St. Peter for two decades of the Passion Play; Jesse by Andreas Braun, the Joseph of Arimathea of 1900; Achitophel by Johan Zwink, the Judas; and so on, twenty-one principal roles being filled by veteran actors.

The question of the world, however, about Oberammergau's new sacred drama is not so much "What is it?" as "Why is it?" What is its inspiration? What its object? So long has Oberammergau been associated with the Passion Play alone that to outsiders the village seems almost disloyal to its traditions in at-

Estero a Money Order Office.

The Estero (Fla.) post-office has recently been made a Money Order office, and remittances may now be made to us direct through our post-office instead of through Fort Myers, as heretofore.

tempting another sacred drama. Some even have accused the Oberammergauers of being merely avaricious in their attitude toward their new dramatic venture.

There is nothing farther from the truth. The Oberammergauers in the past have been proffered large sums to carry their Passion Play to Vienna and America. Anton Lang has been offered tempting inducements to appear in public in America.

Yet these talented villagers have so devoted their lives and hearts to the Passion Play that no consideration could induce them to remove it from the enchanted circle of their lofty mountains, or to make of it a mere money-making scheme.

One great cause of the Passion Players' broadening of their dramatic field is their in-born artist love of acting. While the Oberammergauers never could be induced to act any but truly religious plays, they love the dramatic art for itself intensely; they never would be contented without

some form of histrionic expression.—Mrs. Chas. N. Crewdson, in the *Sunday Magazine*.

ENCOURAGING WORDS.

Letters From Appreciative Readers of The Flaming Sword and Our Literature.

TO THE FLAMING SWORD:—I do feel like giving expression to the great satisfaction and instruction I receive in studying your columns weekly. I do not understand all; yet I am coming to know as the days roll on, of your teachings in science and true philosophy. I wonder more do not view the common sense and religion shining from your pages. But so called advanced thinkers are so carried away with the teaching that "I am God; I am divine; I am perfect; there is no evil," that they roll it as a sweet morsel under their tongue, and are lulled into the belief that asserting these things they have attained them.

Please give us more along the line of loving the neighbor as one's self. I ask many, How can one possess private, vidual property, and still live and proclaim love to the neighbor as one's self? The answer is usually silence; or, "We are not

(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.
1/2 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 Koreschan 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.

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, 9 1/4 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
Total.....	\$6.00

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 all Money Orders payable at Estero, 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

Estero, Lee Co., Florida.

"No stormy Winter enters here,
'Tis joyous Spring throughout the year."

Southern Florida in general and Lee County in particular, find an earnest advocate in

The Ft. Myers Press

Fort Myers, Lee Co., Fla.

The official paper of Lee Co. and the Town of Fort Myers. Established in 1884.

PUBLISHED WEEKLY.

Readers of THE FLAMING SWORD may be interested to know that the Press contains regular articles by Prof. Morrow (as "Veritas") on the progress of Estero and The Koreshan Unity.

SUBSCRIPTION PRICE:

4 months, 50c. 6 mo's, 75c. 1 yr. \$1.50. Sample Copy, 5c.

ready for that. Socialism will bring it."

The words of KORESH upon the part woman is to fill in processes of attaining the immortal state made me long for more. The first question asked in the Court of Inquiry of April 11, "Head and Body of the Grand Man," showed that somebody knew how to ask questions; and the answer—well, slangily put—"went right to the spot."

Lucie Page Borden's article I always enjoy, as well as those of Berthaldine, Matrona. As for Astro-biology, I would like to be taught by Rabon Adonoseperi, but I do not understand. I do hope that Dr. C. A. Graves will continue his questions and answers in Koreshanity. I want to understand why we have day and night if we are inside the earth. I know much has been said of it; but last evening when trying to answer the question of a gentleman, I saw I was not clear on the point, and thought of Dr. Graves and your Court of Inquiry at once.

I feel much in earnest over how to overcome all sin, how to attain Immortal Life in the flesh. I am over seventy; so you see it is time I awoke to life. Please send me the IMMORTAL MANHOOD, by KORESH, for which I enclose the price, \$2 50. feeling sure you are in the Way, I remain an earnest seeker,—ANNA N. ATWATER, California.

The Sword a Trusted Companion.

It seems to afford you great pleasure to have assurances that people enjoy reading THE FLAMING SWORD. I hope you do not doubt me when I say that THE SWORD is my trusted companion, though I only recently made its acquaintance. I would not part with it for anything. I could dispense with all other reading matter, but not with the Koreshan literature. Whenever a new issue comes my fingers tingle, and I put aside whatever I am about until I have read at least some of its contents. It is like receiving a letter from the dearest friend you have.—MAGDALENE JANTZEN, California.

THE WEEKLY NEWS-DIGEST.

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

Important Foreign News.

The agitation concerning the presence of the Baltic fleet in Kamranh bay, French Indo-China, has subsided, and the fleet has left the harbor. Within a few hours heavy firing was heard, and it is generally believed that Rojestvensky was engaged with Japanese scout ships. The Japanese fleet is reported far to the south along the Asiatic coast, ready for a fight, which is daily expected to take place. Experts are speculating as to the result. It is said that the odds are greatly against the Rus-

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 Koreschanitischen 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; Geolinear 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 Estero Fla., and address letters enclosing the same to

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Estero, Lee Co., Fla.

...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 venue.
BEAVER FALLS, PA.—Mr. A. L. McDonald, 1305 Fourth Avenue.
CHICAGO, ILL.—Mrs. A. M. Miller, Cor. 60 st. and Rhodes Ave. Phone 4862 Wentworth.
OTTUMWA, IA.—Mr. Madison Warder.
FLORENCE, NEB.—Prof. O. F. L'Amoreaux.
KINGSTON, TEX.—Mr. N. C. Murray.
LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.
ENON, O.—Mr. C. D. Shellabarger.
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.

sian fleet, because manned by inexperienced men.

Grand Duchess Surgius, in a recent visit to the cell of the assassin of Grand Duke Surgius, promised the murderer that she would appeal to the Czar to save him from the death penalty.

The fate of reform program in Russia depends upon the issue of the sea battle in the far East, the Radicals believing that defeat will check bureaucracy.

Unconfirmed reports say that the imperial Chinese commissioner to Thibet, and his entire retinue, have been massacred by Thibetans at Batang.

Secretary Hay is said to be seriously ill in Germany, suffering from a combination of heart trouble, nervous collapse, and anaemia.

The situation is reported critical in Turkish Arabia. The revolt spreads, and the number of insurgents under arms is increasing.

An earthquake lasting several seconds, was felt in England last week. There was slight damage to walls and roofs in some places.

Dispatches say that Rojestvensky is ill, and that his fleet is short of supplies.

Happenings in America.

The Union Garment Workers in Chicago call off their strike, so far as it pertains to Montgomery Ward & Co. The teamsters, who struck out of sympathy, are expected also to give up their fight against the same firm. LATER.—A kind of settlement was reached in the teamsters' strike; but some firms refuse to take back the striking teamsters in a body, and a new strike threatens.

Joseph Jefferson, the veteran actor, dies at his Palm Beach, Florida, home after a long illness; aged 76 years. He was perhaps the most striking figure on the American stage, bold and original in his conceptions. The theatrical profession everywhere pays fitting tributes to his memory.

The President of the First National Bank of Milwaukee is found in default over \$1,000,000. Systematic plot by him and accomplices has been going on since January 1st. He was engaged in numerous and enormous speculations, in which he lost.

Agreement is said to be reached between representatives of New York building trades-unions and employers, whereby a sort of peace is thought to be assured.

On account of enforcement of Sunday closing of saloons in St. Louis, thousands of people go over into Illinois and obtain intoxicants.

Forest fires are spreading in Minnesota, doing great damage.

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Game of Familiar Quotations

—ARRANGED BY—

LUCIE PAGE BORDEN,
FORMERLY TEACHER AT WELLESLEY COLLEGE.

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What the Game is For.

"Next to the original of a good sentence is the first quoter of it."—Emerson.

The Game of Familiar Quotations is designed to familiarize the general public with the origin of our commonest expressions. Many of the phrases oftenest used were first framed by some poet. The game consists of 56 cards, and more than that number of authors is represented, as some of the cards carry two names. There are 5 quotations on each card, making in all, 280 quotations—a valuable collection of epigrams, aphorisms, and familiar sayings.

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.

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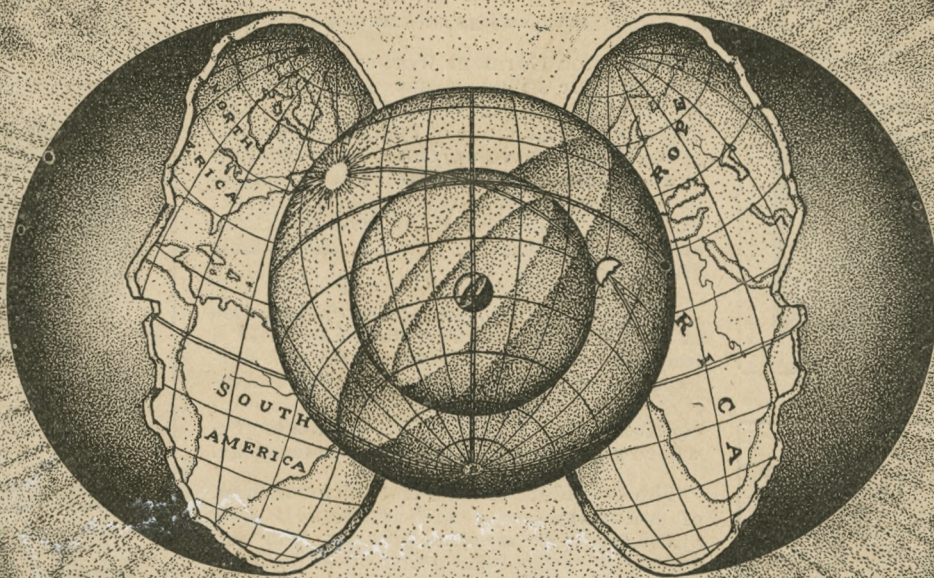
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VOLUME XVIII.

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NUMBER 48.



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. KORESHAN 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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