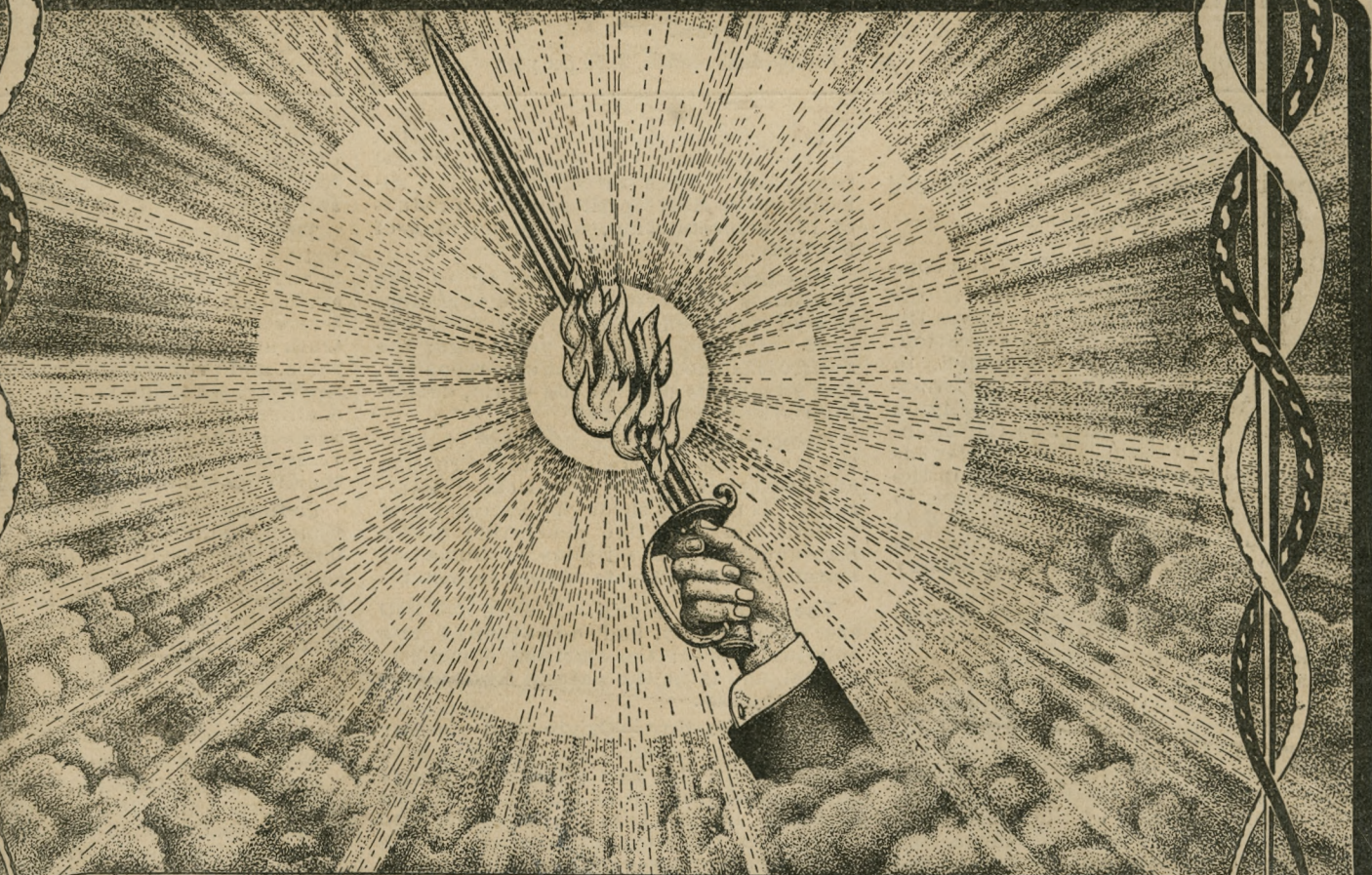




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ASTRONOMY

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

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

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

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

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

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

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

The Flaming Sword

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

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ESTERO, FLA., NOVEMBER 22, 1904. A. K. 65.

Whole No. 581.

The Breaking of the Seven Seals.

The Seven Categories of Fallacy Which Must be Overthrown; the Seven False Principles Which Obstruct the Way; the Mission of the White Horse Army.

FROM THE WRITINGS OF KORESH.

THE BOOK OF LIFE is sealed on the back side with seven seals. This signifies that on the natural, physical, or material side of life—that is, the outwardly human side, there are seven stamps or marks of impress, each one signifying a distinctive principle or set of principles; all of which together combine the power which prevents the reading and application of the words of the Book of Life. If we can read the words of the book and appropriate them, we may enter into life; but if we do not appropriate those words, we cannot enter upon the life which the doctrines of the book reveal. Can the seals which prevent the correct reading of the book be broken? And if so, by what processes can the work be accomplished? It is conspicuously obvious that so long as the character of the seals is unknown they must remain unbroken. The lock of a safe cannot be opened without a knowledge of its combinations. The first important step in the process of opening the safe which contains the words of life is a comprehension of the principles upon which the sanctuary remains occluded from human entrance, inspection, and appropriation.

Why is man precluded from the perusal of the Book of Life, if not because of the interposition of the false, so called sciences into which the human mind is indoctrinated? And how can these false principles or "sciences" be broken or destroyed, but by a systematic and aggressive enunciation of the true science and a correct comprehension of the same? If the book is closed to the world by the interposition of seven elements of occlusion, it follows that there must be seven distinct obstructions to the correct rendering of the gospel or

words of life. Can these seven false principles or foundations of error be analyzed and their nomenclature formulated? If so, we may take one genuine step towards human redemption, in the demolition of the obstacles in the way of entrance into life. We will endeavor to name these seven seals or seven false sciences in some of their distinctive domains, differentiating them, if possible so clearly and defining their characteristics so precisely as to render it impossible for the reader not to comprehend their purport—unless willfully obtuse.

FIRST.—We find a false ecclesiastical system, with its hydra-headed power and intricate and subtile ramifications insinuated so deeply into the human soul, its false and destructive theology permeating every cell and fiber of the fabric of what should constitute life, as to comprise a formidable seal, enclosure, or fortification of the enemy who sits upon the throne of life by usurpation and arrogated authority. This seal shall be broken by the promulgation of the true science of God.

SECOND.—A false system of anthropology (the science of man) involving social and domestic life—these founded upon and having their origin in false religions and moral obligations. This seal shall be broken by the inculcation of a system of anthropology founded upon a true conception of Deity.

THIRD.—The science of state-craft is prostituted through a fundamental and radical misconception of the commercial principle, having its root and impulse in a fictitious monetization or basis of wealth, engendering a system of competition in violation of the law of

love to the neighbor. This seal shall be broken by the development and use, in the domain of material activities, of the true system of commerce involved only in the equitable performance of use and distribution of the products of Nature and art.

FOURTH.—There is a prostitution of the so called science of physical things, covered by the general term cosmogony. In this is embraced astronomy, geology, chemistry, and the general laws of physics—all of which are under the seal of ignorance and stand directly in the way of the true comprehension of life; for the false conception of Deity is founded upon and grounded in a misconception and inculcation of this false system. This seal shall be broken.

FIFTH.—The science of development, or the science of origin and destiny, has been prostituted. This embraces progressive and retrogressive activities, which include the formula of life and death, the processes of the descent of Deity, and exaltation of the hells by transformation to deific Sonship. In this is involved the true law of the universal perpetuity of both form and function. The false doctrine promulgated and believed regarding the above general science, is another obstacle or seal in the way of a correct perusal and application of the Book of Life.

SIXTH.—The science of mathematics employed to demonstrate a false system by the assumption of a fallacious premise, is one of the most serious obstacles to an opening of the Book of Life.

SEVENTH.—Death itself, in which all falses culminate, including a false belief concerning life and death; the supposition that man lives while yet he is dead, including opposition to any effort to overcome death, because it is believed that man is already immortal and therefore alive—constitutes the most formidable obstacle to the opening of the book. This final seal *shall* be broken. The Army of the White Horse, in which we ask every Koreshan to enlist, awaits recruits for mobilization—as it is the purpose of Koreshanity to make an aggressive warfare against the heresies involved in the seven categories herein set forth. The Lamb with seven horns (powers) will thrust them against these seven great errors, and they shall be destroyed and the power of death shall be annulled.



THE STRUCTURE OF THE COSMOS.

The Application of Rational Principles in the Analysis of the Universe;
the Principle of the Cell Against all Assumption.

FROM THE WRITINGS OF KORESH.

BY DEGREES the world is coming to apply rational processes to the things they have so long accepted as the scientific dictum of the age. Some one thinks there is a bare possibility that there has not been so much waste in the building of the world as hitherto supposed. A little mathematical calculation founded

upon the known laws of specific gravity, will soon convince the most skeptical who with unbiased judgement, will apply reason—or common sense, even—to the consideration of construction. The great and wise Builder of the world, in the construction of an inhabitation for man, does not ignore the simplest principles of economy, strength, beauty, and durability. Of course the world is a shell, composed, first—so far as applies to man's habitable relation to its surface—of earth (and water), with its five geologic and five mineral strata, underlying which are seven metallic planes or layers, beaten out into their specific laminæ, and comprising the foundation, both for the integument of the structure and the pile for the generation of the electric and magnetic energies which are the forces of momentum to the physical universe.

If we take the atmosphere as zero, and water as our ratio of calculation, by the relation of zero to the substance taken as the ratio (the specific gravity of the two being taken as the basis of calculation), we may determine the normal and relative position of the heaviest known primary substances. This would place gold as a complete solid metallic shell, on the outside. Lighter substances could not possibly be posited beyond the heavier strata. After "scientific" men reach the position in mental concept and conviction, that the earth is hollow, and that earthquakes are the result of the vibrations of a shell composed of layers of metals, placed one upon another in contiguous succession, beaten out by the processes of Nature's pulsations to form the rind or pediment of the superimposed atmospheres; and that volcanoes are the result of chemical postules sometimes produced by the igneous union of natural gas, petroleum, and coal mines in the rind or skin of the great hollow sphere—they may take one more step and apply the true laws of analogical construction and discover that we are on the inner surface of the sphere.

Of course the world is hollow—and hollow in more senses than one. In the physical sense, every principle of reason confirms and demonstrates this belief. This is not all. The surface occupied by man is concave, and though so called scientific men may butt their heads against the adamant wall of truth, the coming generations will look back to the Koreshan publications as the harbingers of true wisdom regarding cosmogonical construction.

By slow processes and roundabout methods, the world gradually gropes its way through the darkness towards the dawn of the coming day; gradually the light reveals the forms of life and enables them to be studied in the light and application of genuine science. The plumb-line is the only true first step in every rational demonstration. This is the first scientific element in the hand of the Koreshan in the formulation of the trigonometrical calculus of demonstration.

New Century Studies and Reviews

Lucie Page Borden

A NEW THEORY OF TELEPATHY.

The Projection of Thought From Mind to Mind; Observations on Telepathic Communication and Mediumship.

THERE HAS BEEN an effort to test the power of telepathy by conveying a message from England to America. It is reported that the feat has been successfully performed by means of a medium who was able to project her own thought into the mind of another person on this side the Atlantic. Apropos of this experiment, Professor Hyslop, formerly of Columbia University, has said that the details will soon be made public by the American Society for Psychical Research, under whose auspices, in conjunction with the British Society, the telepathic communication was conducted.

There is a new theory advanced by Prof. Hyslop. He says that the transference of a message from one mind to a receptive one is due to spirits who transmit the words—not to thought waves. He predicts that telepathy will be as easily accomplished as the transmission of a telegraphic message over the wires. If Professor Hyslop is not aware of the fact, very freely promulgated through the pages of this periodical, that the thoughts of the mind as well as the words of the mouth, are actually spirits, then he has arrived at his conclusion by means of a belief in modern spiritualism. But, howsoever he has reached his conclusion, the mere fact of long-distance telepathic communication does not establish the agency of disembodied spirits flying across the Atlantic ocean like carrier-doves. The substances of the mind flow out and meet a responsive mind. It matters not how far apart the persons whose minds are in rapport may be, there is no division between souls that are in harmony. The substances of the mind are spirit entities.

The results of investigation in many lines of psychical phenomena pursued for many years, have led to the adoption of a belief that certain things, not due to fraud, come from the intervention of spirits. This is quite true. It is also true that the medium is the means of effecting a conjunction between the inner and outer spheres. The experiences of Dr. Funk, whose book is now in everybody's mouth on account of the remarkable evidence in favor of the validity of some supernatural agency in modern spiritualism, despite the impostures unearthed, point to one fact. The spirits themselves are not able to reveal those great truths of science which it is the desire of the mind to learn. The revelation of science must come through another channel. It is vain to look for even an explanation of the phenomena themselves, or the place where those who profess to come back, really dwell.

The substances of the mind are not only composed of the metamorphosed elements of the food con-

sumed, but they are actually combined with the spiritual substance of other minds. There is no advantage in entering the spirit world, because knowledge is communicated from an external source in the natural world. The spirits are unable to render any service to psychology in revealing the constitution of the mind. Take the communications which are cited by Dr. Funk. They prove nothing more than the mere fact of continued existence and intercommunication. The great scientific problems that engage the age are not solved by means of spiritualism. Dr. Funk's work is earnest, thoughtful, and scholarly. It is exceedingly fair, and is probably the most interesting discussion of the subject prepared outside of Koreshan literature, which gives the clearest light on these phenomena. The book is published in a spirit of great sincerity. The test applied by the author is expressed in his own words:

"This is to me the supreme test of the rightness of spiritualism: Does it recognize Jesus Christ as the revealer of the living God? To me this Jesus is the Light of the world and his cross is the Niagara bridge over an otherwise impassable gulf. There is that in my deepest experience that responds to Christ, the Lamb of God that taketh away the sins of the world"—"The indifference, if not the hostility of many spiritualists toward Jesus Christ, stands as a barrier to the progress of spiritualism in the church."

In a western city the "spirit of Jesus Christ" materialized from the cabinet and left the circle in rapt adoration at his coming. He professed to come again, when lo! it was an entirely different appearance! The puerilities uttered by great men from the cabinet attest the truth of one statement made very plain in Koreshan writings: The man who talks through the medium is not the real man. There is only a residuum of him, for the perfect balance of faculties which made him great while he lived in the world, has been destroyed. The spiritual entities were dispersed at the time he left his natural body. When the spirit of Mr. Emerson professes to move the arm of a medium and indite mediocre verses in a handwriting the facsimile of the Concord Sage's, it is well to remember that even before Mr. Emerson left the body, the finer elements of his nature had been withdrawn—a thing which often happens in a person of great ability.

The interest felt in Dr. Funk's book will be greatly increased by the perusal of the little work on MEDIUMSHIP AND MATERIALIZATION, written by the Founder of Koreshanity, because these articles point to the real object of the spirit control, which is to find means to return into earth life. It explains why so many mediums lose the finer elements of their nature and begin to substitute fraudulent manifestations when they find their powers waning; sometimes they repudiate their former beliefs so completely as to doubt the genuine character of any phenomena.

Dr. Funk relates that he called upon a medium in a distant city through which he was passing, and had a sitting with her. She did not know him, but she brought him into communication with his mother who

related the cause of her death—a fact certainly unknown to the medium. This incident simply proves that Dr. Funk was carrying in his own mentality the spirit of his mother. He was unable to communicate with her, though she was in the interior of his own mind. The medium brought her out as the witch of Endor brought out Samuel from Saul's interior consciousness.

Investigation of Psychic Phenomena.

THE PUBLICATION of Dr. Funk's book, the "Widow's Mite," has been widely noticed. Perhaps one of the most startling disclosures it contains is that relative to the frauds perpetrated by mediums. Dr. Funk discovered an enterprising dealer in the city of Chicago ready to furnish all the paraphernalia requisite for the production of what are usually termed spiritualistic phenomena, including spirit hands, materializations, and slate writing. This young man professed to be acting from purely humanitarian motives, and informed his visitor that he was simply doing good by making people happy. The book takes its name from the initial story, which is a record of an experience where the element of imposture is not only removed by the testimony of the author, but the facts in the case remove it into a class by itself.

Dr. Funk was advised at a seance to return a coin, known as the Widow's Mite, which he had borrowed for purposes of illustration when the Standard Dictionary was in preparation. He was not aware that this coin was still in his possession, but supposed that it had been returned. He found, however, that it was in the place designated by the medium; and he was also made aware of the fact that a mistake had been made in regard to the genuine mite when the coin he had borrowed was compared with another. Now the question is, How did the medium know a fact outside the consciousness of every person in the room. The possibilities of deception made known by the counterfeit dealer are counter-balanced by Dr. Funk's experience, which would argue a residuum of something beyond the pale of imposture.

There has been much said and written in regard to psychic phenomena by men who have approached them in the spirit of investigation. To show that there is something more than humbug in these phenomena, has perhaps been the purpose of Dr. Funk. Could he have reasoned from the perception of the fact that all phenomena obey the law of the resultant of forces, he would have surprised the world by the news that the two spheres of consciousness, those in the medium's mind and those in his own, were brought into contact for the purpose of combining. The external mind of neither was cognizant of the place of the coin, but the interior layers of the cortex of the brain involve another degree of consciousness. The superiority of the inner plane of consciousness was apparent from the medium's communication.

When the mind of an ordinary person on the mortal plane of life comes into rapport with a mind that in-

volves the consciousness of all grades of experience, it adds to its own stock of knowledge, the involved experience of a whole cycle or of many cycles. This is an example of the union of an ordinary mind with that of the central Personality. The resultant is a new force. In a supreme degree the personality is a medium, because he is able to effect a conjunction of the lower and higher spheres. What the central Personality does in a more effective manner, the common medium accomplishes in a transitory and inferior degree—that is, she conjoins spheres of consciousness that are interior to her own mentality and that of the one who consults her, or she brings the outer and the inner mind of her client into rapport through her mediumistic power.

Department of Astro-Biology

Rabon Adonoseperi

A VIEW OF THE EASTERN SITUATION—NO. 2.

The Zodiacal Signs Related to England, Russia, and Japan; the Character of Russia Analyzed.

IN THE PREVIOUS number we referred to England as Aries, the universal begetting power; and to her empire as the children or materialization of her vital energies which, taken collectively, lacked those elements of cohesion and consolidation which centralized government and internal commercial amity can alone insure and which are essential to the continuity of life and a concerted line of action. We demonstrated that her failure to reap where she had sown, to gather together and harbor the fruits of her outpourings, was owing to the indiscriminate, unscientific, and experimental manner in which she had exercised her powers of propagation; and we also alluded to the Anglo-Japanese alliance as a conciliatory coördination on her part, and a tardy cognition of the law of limitation which Russia, as the embodiment of this principle, had compelled her to realize.

In the Russian empire we find the expression of principles the extreme reverse of those which qualify the British dominions. We find Saturn writ large upon her physical aspects, as also upon her governmental methods. The geographical delimitation of her boundaries, embracing as they do, territories whose extent is inferior only to that of the British empire, is clearly defined and uniform, and embraces the whole of her possessions; for it has been the office of Russia not to sow the seed of new races, but to embrace old civilizations contiguous to her borders. The frigidity of her climate, which for half the year binds her lands with hibernal bonds, bespeaks the cruosic planet, as does also the phlegmatic and sluggish disposition of her inhabitants, who are weighed down by the unjust and selfish ordinances of a despotic government, and who are excluded from the privileges which a semblance of liberty has conferred on their more fortunate *confreres*

of the West. The astringent quality involved by Russia has cut off the liberties of her people, deprived them of the advantages of education, and bowed them down under the yoke of oppression; but it has welded them into a consolidated organism which is the direct reflex of centralized government.

Leo represents the central and imperial power; Aquarius its fullest and ultimate expression as a self-contained and organic unity; and they constitute the two limitations of man—mind and matter. The heart is polarized in the flesh and blood, the capillaries in the brain and mind; and the circulation which unites the two, contains the vitalizing elements which are essential to the maintenance of life. The interchange which takes place between blood and nerve produces the energies of the body, and is a factor which, in the world of universal physical activities, corresponds to commerce. Man as a physical unit carries on commercial relations with units of like nature, who depend for their vital powers on the regulation of their physical organisms. The internal commercial activities of Russia are stagnant because the commerce of government, which involves a fair interchange between governor and governed, is wanting; and this detracts from her power as a unit to successfully compete with her compeers.

Aquarius as a sign is dualistic, and like the blood, possesses the progressive and retrogressive elements. Russia contains a dangerous political faction which may be termed progressive; its tendency is outward, for its efforts are made in the direction of breaking down the barriers that limit the freedom of the people, and is the natural reflex of despotism; it looks within the borders of the empire for the means whereby commercial prosperity may be attained. On the other hand, the retrogressive element, like the blood cell of the same nature, tends inward to the heart; it seeks to bolster up the small clique which controls governmental power, and into whose capacious pocket flows the bulk of the resources of the empire. Now, the retrogressive cell in the blood can only become a progressive cell by entrance into the lungs, the organs which form the medium between the blood and the outer vitalizing atmosphere; they are, in fact, the gates or channels through which are received the elements necessary to the preservation of the commerce of the body. Russia's endeavor to obtain these two channels through which she may draw the inspirations and expel the respirations necessary to the maintenance of vitality in her internal commercial relations, and thus not only maintain but extend the power of her centralized government, is the cause of the present rupture with Japan and the menace to the peace of the world generally.

Aquarius, as the limit or external manifestation of Leo the divine imperial power, is man in ultimate expression, foundation, and dwelling-place—hence, the city of the Gods, the nucleal metropolis, the seat of divine imperialism that is to control the activities of the world, which to the limits will reflect its glory and magnificence. Russia, in the person of a single man,

unites the secular with the ecclesiastical power, the material with the spiritual domains. The city of St. Peter is his official residence, the dominion of the world his objective, and the twin key the instrument for the fulfilment of his ambition. Now, the two keys of St. Peter lock and unlock the door of the science of commerce in all domains, and their planetary signifiers are the conjoined Mars and Saturn, the caloric and crucific forces of expression and impression, which constitute the basis of generation and reproduction, of breathing and digestion—and hence of life itself.

The commercial blood of Russia courses slowly; she is reptilian by nature, and the frigidity of her winters necessitate a commercial hibernation, owing to the freezing up of her northern ports. Her natural objective, therefore, is a warm-water outlet and inlet, both on her southwestern and southeastern borders; and in her effort to gain absolute control over these openings, she runs counter to the interests of England, the representative of the red planet, and of Japan the green planet's delegate. The two lungs or commercial keys, the desire for the acquisition of which has cost the Muscovite so dearly in the past, and for which he is suffering today, are Constantinople and the Bosphorus on the West, and Korea with adjacent territory on the East. They are Gemini the lungs, so essential to the vitalization and quickening of the slow-flowing ursine blood, the commercial gates that connect Russia with the outside world, and the bulwarks of the greater Russia of a possible future—for her policy is that of extension, rather than that of expansion; and in her process of empire-building she exhibits system and method which are entirely wanting in the purely aggressive performances of her insular neighbor. Today, however, she confronts Gemini the Twins, the insular pillar of the West and the insular pillar of the East, the self-constituted guardians of the gates who bar her passage, and whose combined efforts threaten to stifle her. The pitcher of the water-bearer is well-nigh empty; he is fighting for warm water, and he has no cause to complain if he finds that the warmth of the temperature exceeds his expectations. In a word, ambition, the snare of the satanic planet, has brought Russia into hot water in the East, and there is abundant evidence to show that a generous supply awaits him on the West.

Now, a key may be used to lock and unlock; and the cross-keys of St. Peter merely represent the dual function of one key. The word port is derived from the Latin *porta*, a door. It is the aim of Russia to force open the strait that is held by the Porte at Constantinople, and to gain control of, but to keep closed to the outer world, the ports adjacent to Korea. It is the object of England to plug Russia on the West, and of Japan to force her on the East. The circulation of the blood is regulated by the opening and closing of the heart; and if Russia's designs were to reach perfection, she would come far nearer the expression of her coördinate Leo than England could ever hope to do, although the objective of the latter is only the

possession of balance of power, while the former aims at the sovereign power itself. Now, there is another power which, although not vitally interested in the affairs of the far East, is—owing to her alliance with Russia, a factor of some importance in this controversy. This is France; and her Zodiacal sign is Leo, which constitutes her a natural ally to Russia. As she appears to have no ulterior aims in the East, we need not here discuss her cardiacal functions; but her connection with her coördinate Russia should be borne in mind, not only because her weight in the scales is of some import, but because it is another evidence of the ultimate design of Russia.

The heart action derives its impetus from the involuntary forces stored in the cerebellum, which Zodiacally is related to the Bull's constellation, the signifier of wealth; so that Leo, although prime controller and regulator of commerce, depends for the performance of his office on Taurus. The word Bosphorus is derived from the Latin *bos*, a bull or bullock, and the Greek *poros*, a ford or contrivance, with the secondary meaning of resources—hence money; and translated into English would be Oxford. The word Korea or Corea is, of course, related to the Latin *cor*, the heart. The Bosphorus is held by the Turk, whose empire Russia, in spite of a bloody war, has so far been unable to include within her borders, owing to the protective power of England, whose policy is to maintain the integrity of the Ottoman empire in the face of the fact that the enormity of its offenses has gained for its denizens the title of "unspeakable." As the stronghold of polygamy and sensualism in the West, it is the inversion of Taurus which in the sphere of commerce, is money—from which the unjust commercial system of the present day obtains its impetus.

Russia as Aquarius involves the principle of continuance which she expresses in the delimitation of her borders, as well as in other ways previously referred to; and her desire to appropriate Bosphorus, which involves the destruction of the Bull—which in this case is England, is fully in keeping with her assumed character, as is also her desire for the possession of Korea—which is the central point from which she hopes to exercise imperial sway over Eastern commerce; and her appropriation of Manchuria is a step in furtherance of this design. The word Manchu means purity; and as Korea stands for the heart, commercial purity, the result of the appropriation of the sensual Bull, is signified by this locality, the attainment of which would be the natural aim of Aquarius.

Thus Russia, the inversion of all that Aquarius should be, has become the hot-water bearer; and so far, has been even less successful than the ever-aggressive Anglican race in reaching the objective—for the pseudo-St. Peter has lost his keys and finds himself a prisoner ward by the pair that fate has decreed his most bitter foes.

To be rich is to be in possession of the ultimate truth, or of the science of immortality.

General Contributions

THE STATUS OF MODERN MARRIAGE.

Both Man and Woman Under the Curse of Degeneracy; Perversion of the Uses of Matrimony.

BERTHA DINE, MATRONA.

THE LONDON TIMES leads in promoting a serious social agitation because of what has been termed "the handicap of marriage." Some agitators seek to impress the world with the conviction that "marriage," as it exists under the dominion of the competitive system, is a hellish institution needing an all-around reformation. They see wives as an expensive credit-damaging luxury, and women generally as so vain and selfish that men are practically forced into slavery as their commercial pack-horses and needing an emancipation. Pessimistic agitators see the human race on the verge of suicide, owing to the disinclination of the most cultured progressive classes to any marriages for the production of offspring; and advise providing a future generation through the agency of some sort of legalized free-love association, which will admit of sex relations on the plane of ordinary business partnerships for a specified term of years and conditions.

According to certain advocates of male emancipation, men are fast becoming really pitiable victims of woman's inhumanity to man. From their point of view, woman's reasonable service is to present herself a living sacrifice, not to a worshipful divinity of holy maternity, but to the lusts of man's flesh and his pride of monetary power. From the necessity of perpetuating such self-abasement, the most progressive elements of femininity have for years been emancipating themselves, by mental culture and the acquisition of business ability to compete with men in remunerative industrial pursuits. The best type of woman recognizes the possibility of motherhood within her as her most sacred function. The Lord Jesus having confessed his unity with the Father, said, "My Father is greater than I." Fatherhood was a latent function within him, and he knew when exercised it would reveal a greatness out-ranking the manifestation of his Sonship. So every genuine daughter of humanity holds most sacred the possibility of identifying herself with the universal Motherhood of the race—which when exercised, will bestow upon her the rank of Motherhood which takes legitimate precedence of that of daughterhood, and entitles her to the reverent worship of mankind, as a type of the holiest in the divine humanity of the Gods.

The Gods in Arch-natural life are men who have enthroned Woman as the radiant center of all life and embodied her in the holy of holies of that Temple of which they are the living stones, to be to them interiorly and preëminently, the guard and criterion of all their commercial uses as integral beings, Gods in

image and likeness. Every noble woman desires to be worthy of man's devout reverence, and to yield to him as a source of strength, the wisdom of her moral and intellectual integrity and its legitimate expression, physical loveliness, for exaltation to that quality of motherhood which crowns woman queen of all constructive forces.

The loss of man's commercial integrity effected by his love of money, led him in his descent to consume upon the lusts of his flesh, that which he should have husbanded as the creator and preserver of his life. Man thus became the indecent familiar of the woman he found divorced from her integrity of power,—an extrinsic being under the curse of the violated laws of her divine life. Under the curse she has conceived in sin and shaped in iniquity graven (gravic) or fallen images of men once in the image and likeness of God. Demoralized, woman has permitted the desecration of the sacred function of maternity, by surrendering herself to adulterers in every stage of infamous lustful desire, oft stimulated by every kind of poisonous narcotic, and alcoholic intoxicant. We have the results of the descent of man, not from the ape, but to the ape from the Gods, embodied as the universal or grand man of sin; and the scoffer denying the personality of the devil, has only to look in the mirror to realize his presence and examine him as he needs to be examined, and kill him as he needs to be killed—with the sword of the spirit of truth.

The cup of human iniquity is full. "Unless above himself he can erect himself, how mean a thing is man"—both the male man and the female man. Men of the Gods' creation are biune beings, male and female in one form. "What God hath joined together let no man put asunder." "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." God the Lord, creator and destroyer of all things, who "slays to make alive," according to the perpetually operative laws of progression and retrogression—or seed time and harvest—legitimately puts asunder what he once joined together for a legitimate purpose, when that purpose has had the required service of an established covenant relation.

Progression proceeds by worlds or dispensations, having timic limits in the spheres of natural existence. The fall of man occurred at the beginning of the Christian era. Jehovah, the first man Adam, "the beginning of the creation of God," was made the second man Adam, or a "quickening spirit," which fell or descended into personalities of the race, as divided or cloven tongues—counterpartal spirit entities, desiring conjunctive unity in the image and likeness of their progenitor, Jehovah. These spirit entities had the life of Jehovah, as to the flesh, to impart to the mortals who received them as the controlling powers of their progress towards the new covenant relations with Deity which they desired. These covenant relations were, however, to be attained only by obedience to that law by which these spirit entities had become the life-giving flesh of Jehovah. To know this law in its application

to life for the reproduction of life, one must enter the school of experience and get wisdom and understanding therein, under the tuition of one who knows, one who understands. Hence, men begotten of life-giving spirits which they ate or appropriated when the flesh of Jehovah became quickening spirit for absorption, came under the law of sin and death that, as a disciplinary schoolmaster, it might bring them to Christ. In Christ all fulness dwells. He, knowing good and evil, becomes a discriminating judge of the fruitage of himself as the tree of the knowledge of good and evil, which is also the Tree of Life for the world that is to come; for he who was eaten is their Passover, by or through whom they enter life from age to age, or age-lasting life.

Paul, the chief Apostle of the Lord's declension or the fall of man, knew that immortality or the resurrection of man in the image and likeness of God, would not obtain among the so called married or consorting Christians; and he foretold a time to come when those "that had wives would be as though they had none," when family disintegrations would prevail, parents be despised, and social disintegration result in an animosity that would raise "every man's hand against every man." This is in the harvest time of the Christian era; and those who would be married in the Lord must purify themselves till they are pure as he is pure. They must overcome all the lusts of the flesh, by laying the axe at the root of the tree which produces a corrupt marital, social, and religious life—for at the root they will find the sacrifice of the holy seed, the misuse of the seventh principle in man—the life potent seed, the seed of the woman being the guard or criterion of sex commercial uses. This must be kept holy, its potential forces conserved, polated, or stored in the house of life—the Messianic manifestation, whom to know aright is life eternal. The chastity of woman and the celibacy of man for the production of forces transmutable from the diabolic to the Deific in quality, means the transmission to men in the flesh, of the quickening spirit of Almighty God, strong to deliver and mighty to save.

The Evolution of Koreshanity.

KORESH.

THE JEWISH SYSTEM involved the firstfruits of the resurrection, the immortal man, the Lord Jesus. With this involution of the Christ, it evolved the primitive Jewish-Christian church—the little Christian church, composed of converted Hebrews. From the Christian system is the involution and evolution of Koreshanity. Koreshanity stands forth, prominently, from every other scientific and religious movement, as pronounced upon the fundamental principles of life. First and foremost, God is one—male and female—and that one is man; not as manifest in the unregenerate, but as manifest in the Lord Jesus who was the man-God, the God-man, the Bridegroom, having the Bride within. Second, this male and female God-man alternately manifests himself and herself as the man-God, outermost as the vitalizing or quickening power, the vivifier; then as the woman-God, or Mother God, outermost, as the vivified and producer. In the one case, He shall be called the Lord our righteousness; in the other, "She shall be called Lord our righteousness."



In The Editorial Perspective.

THE EDITOR.



THE AMERICAN PEOPLE have declared in the most emphatic terms in favor of those policies of President Roosevelt which were subjects of the most lively discussion and bitter attack on the part of the leaders of the democratic party in this year's campaign. The popular and electoral vote received by Roosevelt and Fairbanks are unparalleled in the history of the republic; in the electoral college Roosevelt will doubtless receive a greater majority than did McKinley in the campaign of 1900. Perhaps as many as 343 electoral votes will at once decide a number of issues and doubtless settle the agitation of the question of imperialism as related to the American colonial policy. The Presidential election brought a number of surprises to the majority of the people. It was perhaps no surprise to the people at large that the republican candidates are elected, but that there should be such an overwhelming landslide in their favor. This year every so called doubtful state with two or three regularly democratic states, go into the republican column. Almost unmistakable indications of the results were observed early in the campaign—indeed, it was a foregone conclusion in the minds of millions when the episode of the Parker telegram occurred in connection with the St. Louis convention. With the republicans thoroughly organized and harmonious; with a strong and well-known character as candidate for re-election; in a time of almost unparalleled prosperity for the nation; and in view of the great reverence the people had for the martyred McKinley, Roosevelt's predecessor—what hope could there be for the success of the opposing party which was disorganized and broken up into factions, without any well-defined policies or issues? These were questions that were asked by the people at large even before the party conventions. Later it became apparent that the confidence of the American people in Roosevelt increased with every attack made upon his character. The opposing party made a number of awkward steps—ludicrous blunders. They left the question of issues mainly, and stooped to personalities upon the basis of mere pretexts without proof. They opposed the Philippine policy, already endorsed by the people; they posed as apostles of peace as against a "rough rider" and a warrior; they proposed to cut down the cost of Government expenditures—which the people interpreted to mean that they proposed to put up a cheap, "bum" government, and they did not want it. The "whirlwind campaign" came as promised by the national democratic committee; Judge Parkes was drawn into the vortex, and if he ever had favor in the eyes of the people, he fell with his dignity in the ungentlemanly and uncalled-for accusations of the President in connection with the pretended "Cortelyou scandal." It was a whirlwind of destruction; the democratic party reaped the whirlwind fruit of their sowing—and Parker went down in the most ignominious defeat since Horace Greeley. The country today is overwhelmingly republican; according to reports nothing is now left to the democracy except the solid South and the governorship of Massachusetts. Gains in Congress are very marked, and never at any time in the

past has the republican party had the affairs of the Government so thoroughly under control as now. This does not mean that everything will necessarily find smooth sailing during the next four years. The party cannot rest upon past achievements, nor upon issues settled in this election. There are new conditions which will certainly confront the Administration that may constitute new issues for a future contest. The elements will not long remain peaceful in American politics. For the immediate present we are fairly content with the results of the election; they are as we anticipated, and under the circumstances, much as we desired. A strong, positive man of action in the White House, a warrior withal, with a "big stick" ready to defend our national rights, is far better than a figurehead, a man of inaction, whose position and attitude in this campaign was almost wholly negative. The most serious problems may confront the nation during the coming Presidential term, requiring the exercise of great wisdom and courage to guide a firm hand that holds the wheel on the ship of state, that it may not be wrecked upon dangerous reefs in either calm or storm.

Dr. Lyman Abbott recently declared in a lecture at the Chicago University, that belief in a personal God had been broken down by science and destroyed by philosophy. Although professing to teach the doctrines of the Bible, he does not deplore the fact that men are turning away from the idea of a personal Deity. He would have us believe that God not only is not personal, but that He is in and of and about everything that exists. Modern science teaches the infinity of the physical universe; and the fallacious conception has led men to conclude that in some way the Almighty must be an all-pervasive something which extends throughout the regions of the infinite universe. The popular conceptions of Deity have come down through the age by regular evolution through the periods of declension of the church. There is nothing more emphatic in the teachings of the Hebrew and Christian Scriptures than the doctrine of the humanity and personality of Deity—not a God with a very large body somewhere in the sky, but God as perfect man upon the earth, as the head of the Christian dispensation, who revealed to the world all the truth concerning Deity which the doctors of divinity have misunderstood. As the true conception was lost, God was conceived to be located in space above the earth, and then in the center of the universe—until finally, the astronomical mind extended the universe so far as to obliterate the possibility of the existence of either universal center or circumference. Then in the mind of popular teachers, God became a great universal spirit, no more personal in any sense, but an all-pervasive element, a finely diffused substance, which actuated everything in the cosmos. Now, this is what fallacious science has done to theology! The world has become more and more atheistic as it has grown to accept the conclusions of the so called scientists in preference to the revelation of the truths of life. If God is the

source of all life, he must be the germ or *seed* of all life; and as such, he must be the involved form of the universe itself. The personality of Deity resides in the fact that God possesses an animal life that is periodically manifest as the conjunction of the natural and spiritual, which alone can constitute the creative factor—for there can be no function without form. The functions of the Creator are performed through the sowing of the divine Seed, from the impulses of which all the motions of the universe are derived. Jesus the Christ was the personal God of nineteen hundred years ago, because he was God in his visible and tangible manhood—God in his perfection, and Man in the state of God's immortal life.

Marked increase in the number of railway collisions and destruction of life by accident on railways, is shown by the tabulated reports of the Secretary of the Interstate Commerce Commission. During the present year of 1904, 420 passengers were killed, and over 8,000 injured; while of the employes, nearly 3,500 were killed, and 43,000 more or less seriously injured, through accidents occurring in travel and railway traffic. The number killed and injured is much greater than for the preceding year 1903. It would seem that in view of the great danger to life which the traffic entails, and in view of the ingenious application of all kinds of conveniences and devices for public safety, there should be fewer accidents with each succeeding year, but such is not the case. The subject is one which has engaged the attention of some of the ablest men of the nation, and many explanations are offered as to the cause of the alarming increase in number of yearly accidents. Railway accidents are sometimes epidemic, notwithstanding all the most carefully devised rules and regulations. The sum and substance is that sufficient foresight is not taken to provide for the rapidly increasing business of the railways; but if railway service were conducted for the benefit of the public, and not for the accumulation of millions for the stockholders, more care would be exercised to meet all the demands made upon the service. The employes are subjects of the severest tests upon human endurance, without sufficient compensation and appreciation of their work, by those who employ them. There is always the human element in the conduct of all great systems. Where the employes are compelled to remain on duty twelve to sixteen hours or more daily, amid all the rush and hurry of the traffic, some switches will fail to open in time, dispatches will be sent too late, signals will be misunderstood, and numerous other mistakes made. No matter how great the responsibility imposed, the tired and exhausted man will sometimes involuntarily fall asleep when upon duty. The employes are called upon to endure more than their share—not so much that the public may be served, but that more money may be made for the roads. Competition constantly demands greater speed of trains and greater facilities in handling passengers, baggage, and freight—and as confusion results, life is endangered. There are obviously numerous defects in the present railroad systems, which will perhaps continue to exist as long as competitive methods are in vogue.

The cost of living at the present time, as compared with the past, and as compared relatively with the wages of the workingman, is a subject of much discussion in economic circles. Perhaps there is no economic subject, concerning which there is more misunderstanding than this, which we may briefly consider. The cost of living is undoubtedly greater now than ever before. Though the laboring classes obtain more wages, they have as much difficulty in "making both ends meet" now as ever. There are various reasons for this; the cause does not reside alone in increased prices of the necessities of life—for many things cost less now—especially household utensils, furniture, numerous provisions, and clothing. The cause of the increased cost of living lies for the most part, in the *various excesses* to which the modern American is given. It begins with the house of the millionaire, and descends from class to class to the very lowest. They all must have more than used to be required for a given number of persons; they all must keep up with their respective planes of fashion. Competition in dress causes useless expenditure of many a dollar among the poor. Many a poor family struggles, not to obtain food and clothing and shelter, but *so much of it* as will seem to put them on a level with a little more well-to-do neighbor. There are hundreds of leaks which waste the income of the poor. Whiskey, tobacco, and many other absolutely useless things are costly, but which are indulged in by hundreds of thousands, even millions. Lack of application of the principles of economy is very apparent among many of the poor; in fact, many are poor because their affairs are wretchedly managed. With the same income, others might have plenty and to spare. The great need of the poor under the present order, is not so much increased wages, but *ability to save*—not by hoarding, but by the exercise of wisdom in making expenditures. The workingman of today has larger opportunities for progress, if he would use his intellect, than those of his class a century ago. He receives more pay—but he wastes more.

An anomalous condition exists in relation to the treasury of the city of Chicago, resulting from a municipal blunder, which requires that the city deposit its annual surplus in banks and repositories, for interest—but it seems that no provision was ever made for the city to use the capital! The consequence is that the city now has \$10,000,000 cash of its own, but wholly unavailable at present; and is confronted with the fact that unless the city can raise over \$600,000 from the water fund, there will be but a small sum with which to meet the November pay-roll. Perhaps this condition of things is due to the fact that Chicago has grown so rapidly as to outstrip all efforts of the municipal government to keep up with it; or perhaps it may be charged to the lack of foresight on the part of those who had to do with the origination of the ordinance regarding the disposition of the city's surplus. Two or three years ago, Chicago became so poor financially that the public library facilities were cut down about one half, and the night schools of the city were closed down—to the great inconvenience of thousands of people. Would it not be better to abandon old methods which prevail in the world, and adopt entirely new ones founded on scientific principles?

The Open Court of Inquiry.

THE EDITOR.

The Character of the Millennium.

"Have you something on the subjects of the consummation of the age, the rapture, and the millennium? If so, please send it to me. Also, do you observe our (meaning Christian) holidays?"

The millennium has been and is a subject of considerable discussion in theological circles. The various sects of the Adventists have a great deal to say about it—and some of them have had the day, month, and year for the beginning of the millennium all figured out. Now, if all those people knew *what* the millennium or "thousand years" really is, so many blunders would not be made concerning its location in time.

Koreshanity presents an analytical interpretation of the "thousand years" radically different from anything else ever promulgated on the subject. In the first place, the period of the thousand years does not constitute an age or dispensation. The dispensations of the world are all measured according to the motions of the universal chronometer, dividing the Zodiacal cycle into twelve parts of about 2,000 years each. The prophecies in the Book of Revelation embrace in their descriptions, the great battles of Gog and Magog, and Armageddon. Gog and Magog represent the roof and floor of the house divided against itself—capital and labor; and the conflict is to be unparalleled in history—such a time as has never been since the world was or the cycle began. We are at the culmination of the Christian dispensation, entering the period of the great conflict, having reached the *end* of the millennium—for the thousand years terminate in the culmination of the dispensation.

To the mind of even the ordinary Bible student, there should be something very striking in the fact that the Angel should descend into the bottomless pit and lay hold upon the dragon to bind him. We must connect the thousand years with the issues of the divine life and its career in the fall of the church. The spirit of the Almighty descended into hades in his cross with the mortal humanity. Satan has been bound in the church of the declension,

in the power of Catholicism, and only loosed in the dissolution of the age. He is now going forth to deceive with the mission and messages of antichrist.

As to the meaning of the millennium, we must look for it in the science of divine life. Ten is one of the root numbers of the Logos, the square of which is one hundred. Ten times one hundred are one thousand, which signifies the fulness of natural things. Hence, the thousand years represent both a period of time during the Christian dispensation, and the fruit or culmination of that period, in a natural manifestation. A grain of wheat represents in the simultaneous order, the entire time required for its development during the season; therefore, the seed involves the period of its growth as well as the substance. The end of the thousands is therefore in the divine advent itself—in the fruit of the age, which is the Messianic manifestation. He fulfils the period and counts the numbers at the end of the dispensation.

In the great advent also—that is, in the personality of the Messiah of the age, the saints are raised and enter the first period of their "rapture," which is to extend to the manifestation of the Sons of God. Now, while Koreshanity teaches that the period of the thousand years is in the past, it also holds that we are in the time of the Messianic advent, at the beginning of the Golden Age of the world's progress. The theological world has generally mistaken this coming glorious period of the world, for the millennium—which instead of being an age of peace is a period of conflict, culminating in the greatest struggle of history.

The Koreshans do not *religiously* observe the so called Christian holidays for the days belong to the passing age. With the new System, new religious forms and days are instituted and observed. In recognition of the laws of the State, we observe Sunday in a general way; and according to general custom we sometimes appropriately note the coming of Thanksgiving, Christmas, New Years, etc. We do not pay any attention to the majority of the days in the so called church

calendar. To us Christmas is a noteworthy day, and we commend its general observance because of the memories of the Christ which it yearly revives. But the time has come to turn attention to the manifestation of the present, and to the Science of all truth which is now revealed.

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THE KORESHAN UNITY.

The Great Movement of Organic Philanthropy
Established in Southern Florida.

The Koreshan Unity, with all its religious, educational, social, secular, municipal, and other orders, constitutes the most unique, distinctive, far-reaching, and all-embracing movement ever projected in the history of human progress. While its field is the world, its home is in America, the nation of its destiny; in Lee County, Florida, the county and State of its choice; in Estero, the town of its own making. During the past several months, through observation of manifold activities of the people of this unique movement, it has become evident to the people of the County and State that the Koreshan Unity is destined to make a mark of considerable importance in this section of the country. There is every reason why marked progress in the history of the movement should be expected; and there is every reason why the relations which the Koreshan Unity sustains to the people of Southern Florida should be amicable, from the standpoint of industrial and commercial interests and moral progress.

The Koreshan movement is coming into prominence in various ways; it is due the work that it should—and it must ultimately be recognized as a mighty factor of progress, a powerful stimulus to better thought and deed in every relation of life. The religious and moral ideals and sentiments are high and strong in the Koreshan people. Religion is the potent element of true social unity. With a foundation laid deeply in the principles of the most practical religious effort, the new movement sprang into existence years ago; and gradually, as it gained adherents and momentum, the work of con-

struction of the departments of the work has been in progress. With ultimate perfection as the ideal of human character, the inspiring and refining elements of the System have wrought marked changes in the character and life and customs of the new people.

From all the religious, educational, and reform movements—comprised of churches, universities, and industrial and commercial institutions, and colonies—the Koreshan Unity must be viewed apart in order to be understood. It is not a fragmentary movement. It is broader than the church, because it has numerous departments and orders other than those which characterize its religion. It is more than a school, because it embraces many other institutions. It is more than a secular corporation conducting commercial and industrial businesses, because its people are united on the basis of higher bonds than those present in secular relations. It is more than a colony, because its operations are not confined to one point or center. Its scope is universal; it involves all lines of human activity in one great system of effort.

No other system that has ever been the subject of attempt or organization, has conceived or involved so much because, for the first time in history, the integral truths of genuine science have been subjects of certain discovery and application. Neither is the Koreshan movement without experience in the conduct and management of its affairs. It has been in existence for many years. It has passed through various stages of trial and test, until it is firmly established as a system of human endeavor in the unity of new relationships. The present stage of progress of the movement is reached after decades of strenuous effort on the part of its Founder, to gain a foothold for the System. It is not of mushroom growth; it has not come into existence as a boom, nor with the suddenness of miracle, nor as a week's surprise on the basis of a cheap notoriety. It has fought its way steadily against many odds, scoring many victories against opposition.

Today, the movement is larger, more potent and practical, and more hopeful because of results obtained and signs of promise, than ever before in all its

history. There was a time when it had no permanent headquarters—its Homes and offices being subject to removal from place to place in the city. The Unity has now a home of its own—not only thousands of acres of land in Lee County, but the incorporated Town of Estero, which is large enough to allow room and opportunity for the most rapid development, which it may be our lot to experience in the near future.

The work of the Koreshan Unity is projected on a basis different from that of any other movement of modern times. The inspiring motive of the secular departments of its work is not that of the love of money, but the love of service of the neighbor. The Unity is a legal incorporation and owns

Our Faith in Lee County.

"The natives may not approve of the faith of the Koreshan Colony in religious matters, but their faith in Lee County, as illustrated by their work, should be heartily approved. The writing of members of the Colony is attracting attention not alone to Estero, but to the whole of Lee County."—From Editorial Page of the *Florida Times-Union*, Nov. 1, 1904.

many thousands of acres of land, but it is not engaged in land speculation. It is building up a town, but it is not making provision for an aggregation of people on any common basis of competitive methods, but on the basis of coöperation in recognition of the scientific principles of social and industrial economy. There will be manufacturing—not in the interest of the capitalists, but in the interests of the city and its people, who will own in common all the properties and machinery utilized and operated in human service.

As the Koreshan Unity develops in strength it will increase in importance above any mere business firm or cor-

poration, because it will be more extensive and broader in the field of its influence, and will embrace the many instead of the few. Its power will be in its very integralness, its universal scope, and its bond of fellowship, which will cement together the hearts of the thousands and the millions—until finally, within the limits of all reasonable possibility in these days of rapid progress and surprises, it will extend throughout the world as the great civilizing force of the new era.

As an organic philanthropy, destined to abolish poverty and destroy oppression in all its forms, through the promulgation of nobler doctrines and the application of the principles of the most righteous economy, the Koreshan Unity has planted its foundations on the West Coast of Florida, in a vital spot which is destined to make history. Here, where population is comparatively sparse, the growth of the movement may not infringe upon the rights of others. It has room to expand without crowding upon those who have established homes on the basis of old lines. The movement is opposed to the spirit of competition; it has sought a location where there promises to be little or no friction in its expansion. The movement has found a desirable location in the Land of Flowers, where Nature has extended to the new people a most hearty welcome. The time is not far distant when it will find place and welcome in the hearts of the people of the County, State, and Nation.

ESTERO, LEE COUNTY, FLORIDA.

A Communistic Town Where no Wages are Paid for Labor.

There have been many inquiries in regard to the nature of the Colony planted upon the Estero river in Lee County, Florida. This settlement is on the main land, six miles from the Gulf of Mexico. It has been provided as a nucleus for the immediate entrance into a more advanced stage of human development. It has been planted by the Koreshan Unity in the hopes of attracting any persons who may be desirous of more extended culture and a broader horizon. The immediate purpose of the Unity is to secure control of property in the surrounding country for the establishment of various industries, chief among these being the printing of their own works.

Both in America and in England there is a good demand for works bearing upon the tenets held by the communistic followers of the man who has taught for over thirty years that we are living in a great hollow globe—the cosmic egg.

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.

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Estero, Lee Co., Fla.

The town of Estero has just been incorporated and officers elected according to law. It covers an area of 110 square miles, thus bringing it into line with some of the largest cities in America. Greater Chicago covers something over 300 square miles. The press of Southern Florida has made the new township very prominent, as it promises to become influential in developing the extreme end of the peninsula.

It is the object of the Koreshan Unity to abolish the wage system. This will be a unique method of avoiding difficulties between labor and capital. No salaries are to be paid to any public officials. These men, as members of a communistic order, receive their support from the common treasury. It is believed that love of the work to be done calls out the best efforts of an artist, a musician, or of any workman. No one who has ever seen how diligent the colonists are in their several callings, would suspect that they were not working on the wage plane. The work goes on as evenly and as constantly as if every man were to get his money at the end of the week. Citizens fairly vie with one another in their efforts to embellish their new city.

There will be no money used between members, and labor will be made the unit of exchange. The love of money—not money itself—is the root of all evil. The only way to destroy the love of money is to obviate the necessity for its use in obtaining the comforts and luxuries that all men desire.

The Society at Estero is looking forward to the time when it will be able to combine the energies of the most advanced civilization. The accumulation of property by individual members is not only impossible, but the land will be held intact by the Community. About 4,000 acres of land, and the San Carlos Hotel on Pine Island, are among the recent purchases. It may be interesting to know that the first tract of land owned by the Unity in Florida was put into the hands of DR. TEED by an old resident of the country, owing to a dream in which he was directed to give his property to the Lord.

The Estero river is navigable to the Gulf, and there is a fine opportunity to develop boat building and shipping. About fifteen miles away is one of the noted tarpon fishing grounds of the West Coast, while Ft. Myers, the winter home of Thomas A. Edison, the great electrician, is only sixteen miles from Estero, up the Caloosahatchee river.

The founder of the Community is DR. TEED, of Chicago, widely known through his lectures, writings and discoveries. The Pre Eminent is Mrs. Annie G. Ordway, formerly of Dunbarton. DR. TEED has elaborate plans for building one of the most beautiful cities in the world on the site of Estero. The location and the water facilities favor the growth of a maritime and commercial center. By connecting some of the Florida Keys, a veritable Venice of the west could be made to rise from the sea and crown the phosphorescent waters of the Gulf of Mexico.—LUCIE PAGE BORDEN, in the *Daily Patriot*, Concord, N. H., Oct. 29 1904.

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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:

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BUFFALO, N. Y.—Mr. Junius B. VanDuzee, 39 W. Mohawk St.
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THE WEEKLY NEWS-DIGEST.

Embracing Important Events of the World,
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Important Foreign News.

No further important developments are reported as to the Russian and Japanese armies in Manchuria, though doubtless great strategic plans are under way, and perhaps engagements. At Port Arthur, there seems to be every evidence that the city is on the point of capitulation. The Japanese are making terrific assaults on the forts, and are said to have reached the Russian soldiers by letters, offering kind treatment if surrender is made. An uprising against Gen. Stoessel in the forts among the Russians, is feared by the Russians and expected by the Japanese. Two important Russian vessels were sunk this week by Japanese mines in the bay. The latest news has it that a Japanese man-of-war has been sunk by a mine.

The Mikado's brother is planning to visit America, with the view to encouraging more intimate relations between America and Japan.

Four prominent French officers are to be court-martialed for influencing witnesses against Dreyfus.

The *Vossische Zeitung*, oldest newspaper in Berlin, has just celebrated its 200th anniversary.

Happenings in America.

The exciting news of the week is concerning the Presidential election, the most remarkable since the time of Greeley's defeat by Grant in 1872. At present writing, the exact results are not obtainable; but Roosevelt and Fairbanks have undoubtedly carried every state in the North, and West and perhaps three democratic states. Every doubtful state goes for Roosevelt. Roosevelt has perhaps carried 33 states, Parker 12, giving respectively at least 343 and 133 electoral votes. Bryan, Hearst, and Watson, it is said, may form a new party; thus democracy may be entirely dissolved after a long negative existence.

Mrs. James Longstreet, widow of Gen. James Longstreet, is appointed postmistress at Gainsville, Ga.

Two election judges were killed in the Cripple Creek (Colo.) riot district.

Fraud is charged in elections at Louisville, Ky.

Some Florida Items.

The installation of the Koreshan exhibit at Tampa is engaging a number of Koreshans. The entire exhibit was transported from Estero Island to Tampa by our schooner "Success." Our friends may find the exhibit with the Lee County exhibit in spaces No. 18 and 20, Agricultural Building. Complete reports of exhibit and news in connection with it, will be given in a future issue.

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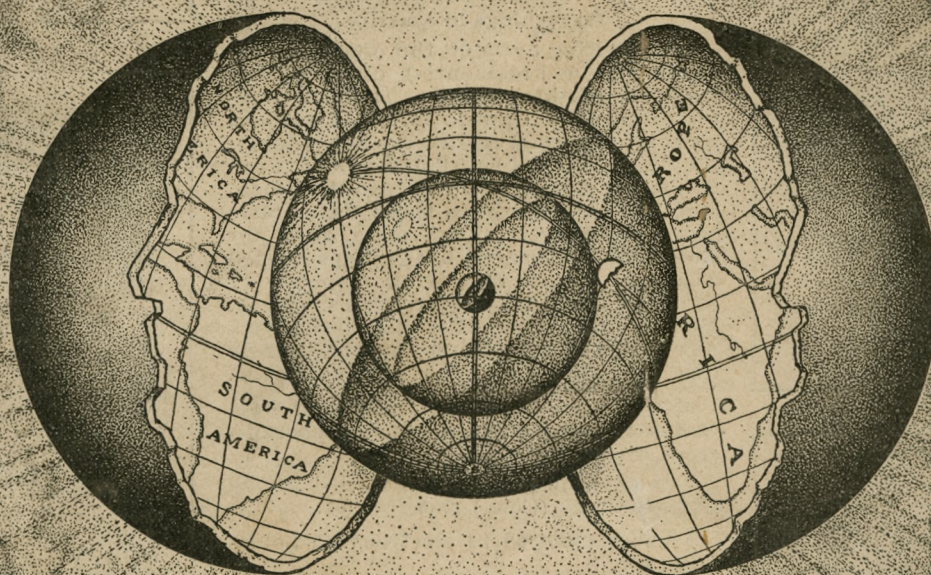
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ESTERO, FLA., NOVEMBER 22, 1904.

NUMBER 24.



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