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# The Flaming Sword

Estero, Lee County, Florida.

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

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## THE KORESHAN UNIVERSOLOGY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

# The Flaming Sword

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

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## The Mystery of Lost Israel.

Obvious Mistakes Made by Advocates of Anglo-Israelism; the Principles of Racial Infiltration and Ethnic Evolution; the Origin of the Germanic Family.

KORESH.

PROFESSOR TOTTEN is ever active in hunting for something in the line of symbolism for a fulfilment of the ancient predictions concerning the people of God's promises. Instead of seeking for the White Stone that is to constitute the mark of God's approval, found written in the forehead of him that overcometh, he still thinks that an old symbolic rock handed down for generations is to constitute the real memorial of the divine purpose of bringing forth the Guiding Star and Stone of the redemption of the race. He does not know that Israel, according to Jeremiah i: 17, was to be devoured by Assyria, and that in consequence the Israelites were to become not the people of God, but rather the fulness of the Gentiles, before they would return to the ceremony and ritual that would transform them again to the condition of a chosen race. Israel was lost by infiltration with the nations into which the house of Ephraim was carried for the immediate purpose of intermarriage with the peoples with which they affiliated after their transportation. The Germanic family does not constitute the Israelitish people, for the reason that it could not thus fulfil the promises of God through the prophets, nor comport with the processes of racial progress and development. The Anglo-Saxon is not Israel; he is the product of the intermingling of the races through their intermarriage.

The Anglo-Saxon people is a conglomeration of all that has gone before in the processes of racial progress, the product of the interblending of Israel, who had absorbed Egypt, and thence was absorbed by the three nations with which they were consociated after being

taken to Media by the Assyrian kings. Israel absorbed Egypt by the intermarriage of the Egyptian women, through the special affinity which the two tribes of Joseph had for the women of the Egyptian race. After this absorption the nations of Media, Persia, and Assyria absorbed Israel and Egypt, so that Egypt, Israel, and the three nations became conglomerated in the production of the barbarian hordes called the Germanic race, and now constituting the Anglo-Saxon as the most advanced projection. The house of Israel has become the fulness of the Gentiles, according to the prediction of Jacob in the blessing which he pronounced upon Ephraim at the time Joseph's sons were blessed, just before Israel's death.

"The burden of Egypt. Behold, the Lord rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt [this is literally true] in the midst of it." I will show by what follows that Egypt does not mean the country of Egypt, but the people who originally came from Egypt through racial infiltration, and thence through ethnic evolution. Egypt became Israel, and later Assyria. "In that day [when the Lord shall come upon the swift cloud] shall five cities in the land of Egypt [five national infiltrated characters of blood] speak the language of Canaan, and swear to the Lord of hosts; one shall be called, the city of Destruction." This last refers to the time when the Lord shall come upon the swift cloud to burn the world at the time of the gathering of the tares, which, after the burning out of the dross, will reveal the re-

finer Sons of God, who will be the refined of the fire of purification.

"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord." This is supposed by the Anglo-Israelites to refer to the stone pile known as the Great Pyramid of Gizeh. That is a typical or symbolic metric system and a great landmark, but not the true and real Sign of the Lord's coming. When correctly interpreted it does reveal the time of the end; but there is a more certain Sign to which these passages refer, as will be seen and understood by the wise. The altar which shall mark the end of the dispensation and the beginning of the new, will be of a very different character from the pile of stone at the border of the geographical Egypt. The altar will be the sacrifice of the Sign of the Lord's coming; and this Sign is none other than the Messenger of the Covenant, with those who are consumed in the great conflagration, and through whose consumption the Sons of God are to materialize.

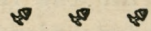
"And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a Savior, and a great one, and he shall deliver them." This Savior is the Messenger of the Covenant, the Sign of the coming of the Sons of God who constitute the coming of the Christ in the hundred and forty and four thousand who shall sing the new song that no man can sing but the number mentioned. This Savior and Sign is not the Pyramid of Egypt, as now regarded by the men of Professor Totten's school of false prophets, as the indicator. "And the Lord shall be known to Egypt [in the people who were made to be Egypt by ethnic infiltration, and who are now to be found in the fulness of the Gentiles which it was predicted Israel would become], and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt; he shall smite and heal it: and they shall return even to the Lord, and he shall be entreated of them, and shall heal them." This act of smiting and healing is the gathering of the tares for the conflagration that consumes the wicked, who confess their wickedness and get into the electromagnetic dissolution for the process of healing, which means the transformation of this corruptible to incorruptibility, and this mortal to immortality.

The transformation is the genuine healing of the nations, which will come now at the end of the age. The healing that was done by the Lord at the beginning of the Christian dispensation, and which left the subject to die afterward, is not even a sample of the character of the healing which is determined upon the wicked now at the end of the Christian era. The leaves of the Tree of Life are for the healing of the nations;

and these leaves are found in the science of life as promulgated in the Koreshan Universology. The leaves constitute the science of immortality, and the practical manifestation of the Sons of God constitutes the Tree of Life and its fruit. When the nations are healed they will have become immortal Sons of God.

"In that day shall there be a highway out of Egypt to Assyria [out of darkness into light]; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians." This has reference to the commingling of the house of Ephraim with the Assyrian power in their ethnic infiltration, which makes of Egypt and Assyria one and the same people at the end of the dispensation. "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." This shall be when the house of Israel has become the fulness of the Gentiles, and Israel discovered as having become Lo Ammi, not my people, but who shall become Ammi, my people, after the deliverance.

If the Anglo-Israelites would look a little more deeply into the prophetic declarations, and study the character of the Lord's manifestation and not so much the time (for that will take care of itself), they would be doing some service to those who are hungry for the words of life. Egypt, Assyria, and Israel are one in the Germanic race; and their appearance as the Sign of the Lord's coming will constitute the Messenger of the New Covenant, the Ensign which will unmistakably mark the time for the appearance of the immortal Sons of God, the resurrection of the new order, the order of Melchizedek. These all have the name of his Father written in their foreheads, and they will comprise the firstfruits of the Tree of Life, the multiplication of the Sons of God, of whom the Lord Christ was the one generated. From him, planted in the race, are these regenerated. To all that believe in his name gives he power to become the Sons of God; and we shall be like him.



#### THE FUNDAMENTALS OF KORESHAN ASTRO-BIOLOGY.

Analysisynthesis of Some of the Zodiacal Signs and Constellations, and Their Relation to Peoples in the Earth.

KORESH.

**I**N ANY SCIENTIFIC EXPOSITION of the character of nativities, either vidual or national, there must be brought into the scope of the geniture at least four distinctive and correlative Zodiacal poles. This is because, first, there are two distinct cycles—the celestial and the terrestrial; and second, because the coördinate pairs unite in determining the character of the geniture. If we take for example the significance of the principles

involved in the coördinations of Aries in the celestial cycle, we find that only in its complemental union with Libra of the same cycle can there be insured the operative function of Aries; for these two constitute the celestial coördinates of an axis which determines the coöperative function of these two elements of a united activity. The celestial union provides merely the spiritual forces of functional power; for without the corresponding operation of the terrestrial complements, there could be no form through which to insure the functional force of the celestial activities, because form is the universal accompaniment of function. A critical study of the four coördinates of the two cycles will disclose the fact that at least four elements of Zodiacal influence enter into the relative form and function of any given distinctive geniture.

Aries and Libra unite in the determination of genitures; and nativities of either pole are affected by the opposite and coördinate one. This is true of every coördinating influence of every axis of the Zodiac. There are six Zodiacal axes, all of which cross at the focal point of their union, making the seventh place the complex function of the twelve poles of the Zodiacal crown. As an illustration of the coördination of Zodiacal pairs, let us take for instance Taurus and Scorpio. Taurus is in the neck, and Scorpio, its complement, is in the center of generation. The neck is the point of passion, so regarded by every one who has given the subject any consideration whatsoever. The neck at the base of the brain is called the seat of sex desire by the most authoritative phrenologists. The line of the neck and center of the generative function in the body is the Tauro-Scorpio axis. The first is the love of sex, that is Taurus, while Scorpio is the scientific pole of the same coördination.

Taurus and Scorpio control the commercial function, because they are at the root of all commercial activity, whether in secular life, in the commercial function, in the religio-scientific field of operations, or in the commercial activities of the propagative plane. Correlated with Taurus and Scorpio as signs, are Aries and Libra as constellations. These are the relations as they exist in the twenty-four-thousand-year cycle, or as related in the precessional movement. These consociations are now culminating, which mark the climax of commercial and industrial enterprises throughout the civilized world so called. In the retrogressive movement, Taurus the sign is in Aries the constellation; Scorpio the sign is in Libra the constellation. As these signs in the ecliptic are on the verge of transposition, so are the corresponding changes imminent in the humanity which they represent. We are on the very border of a universal revolution—commercially, industrially, and socially, because we are at the culmination of these four poles, which have been coöperatively co-

ordinate for the last two thousand years, or nearly so. These significations are unmistakable.

Aries is the love of begetting; when active in the sex plane it is the love of begetting offspring; and when active in the lines of industrial commercialism, it is the impuler to origination and exploration, and the creation of every new thing, for it is the love which leads to invention. It is the originating impulse; its mate and scientific pole is Libra. Scorpio and Taurus as signs, and Aries and Libra as constellations, have been in coördination for the last passing dispensation; and their coördinate functions have been correlated with the greatest activities in the progressive civilizations during that time.

It is well known that Taurus is the bull; and though it has not been so generally known that England has been called John Bull for this reason, it is nevertheless a fact. England has also been called the Lion, but this is because of other and deeper Zodiacal relations. The career of England as a distinctive power and controlling influence in the world is about consummated. This is an unmistakably indicated fact, from the significations of the movements of the signs on the ecliptic. There are other indications which may be read by one versed in the signs of the times. If one would read the significance of the times from a consideration of the relation of the twelve signs to their corresponding constellations, he has to take cognizance of the four conjunctive poles as above defined; and in reading and interpreting, he may designate the great changes about to culminate in the national life of the civilizing forces of the last two thousand years.

Taurus is, primarily, the symbol of commercial liberty. John Bull is the typical free trade country of the world, and is now foremost in his advocacy of the open door for the commercial enterprises of the world. Taurus and Aries, both on the side of the impulses or affections, are conjunctive and culminating their influence, which means that the fruition of the relation is at hand. Taurus the sign is culminating Aries the constellation. Their coördinates, Libra and Scorpio, both at the scientific poles of these axes, are also correspondingly culminating. Scorpio is the sign, signifying the science of liberty, as Taurus is the love of liberty. Libra is the science of the regulation of production, which includes the regulation of both the economics of industry and commerce with the distribution of the products of industrio-commercial activities. Scorpio, the coördinate of Taurus, is the science of liberty. Because these four poles of coördinate relations are about to culminate, we may know that the fruition of these operations will insure to the world the equilibration of the commercial and industrial uses of the nations of the foremost activity in the lines of the progressive civilization of the last two thousand years.

## THE SCIENCE OF THE ATONEMENT.

## The Law of Conjunctive Unity of God and Man as Typified in the Rites of the Hebrews.

KORESH.

THE WORD ATONEMENT (at-one-ment) as symbolically set forth in the ritual and ceremony of the Jewish priesthood in their system of sacrifices, implies the conjunction of the superior spiritual with the natural man; in other words, the conjunction or unity of God and man as one integral structure. Whether we regard the process of conjunctive unity with the Father as an essential restoration from a fallen condition, or as a contingency of progressive development, the principle is the same. This point is not the one in discussion. The law of atonement involves the principle of sacrifice,—the sacrifice of certain qualities of one plane or degree of life that another degree of life may be attained. It is most unreasonable to suppose that the great and good God would institute a ceremony most cruel in its very nature, at least as pertaining to the lower animal life, simply as presenting a type or figure of some essential sacrifice, unless the symbol itself was to subserve some specific use in its relation to the higher sacrifice and its use, to which it was an index.

In the exposition of this subject of sacrificial at-one-ment, I shall proceed with direct reference to its presentment in the double aspect of symbolism and utilitarianism. The law of sacrifice has never been understood in the church. The reason for this resides in the fact that the world in its precessional progress has never until now approximated its genuine scientific attainment. I say genuine scientific attainment, because the distinction is intrinsically inevitable, and truly differentiates the researches of the mere human, those of the man who thinks from the purely human and sensuous plane, from those of the God-Man, who thinks from the point of view in which the divine infoldment is manifest.

Wheresoever the Christian system of religion prevails, we find also the belief that the Jewish system of sacrificial offering had direct reference to the Christ as the great mediator and sacrificial immolation upon the altar of human hope and human destiny. The Levitical priesthood was specifically conjunctive. When Levi was born his mother said: Now shall I be conjoined to my husband: and because through him she should be conjoined to the husband, she called his name Levi. The Levitical order implied more than the mere typical conjunction manifest in the union of Jacob and Leah. It involved the idea of the conjunction of the woman who had been taken out of the man, with the man from whom she had been taken.

The order of Melchizedek was distinct from the Levitical order, and its priestly functions were entirely distinct from those of the Levitical priesthood. The genius of the two orders being so thoroughly differ-

ential, unless there can be brought to light some principle or law by which Jesus can pass from the Melchizedical into the Levitical order, and still fulfil the statement made concerning him, that "He is a priest forever after the order of Melchizedek," there is a great gap to be bridged before harmony can be insured in the relationship of the Levitical priesthood and the mission of Jesus as the Messiah in the beginning of the Christian era.

The Levitical system did truly point to Christ. Not merely, however, to the Christ who fulfilled a work nineteen centuries ago, but to the official work of the Christ through the Christian age, to be finished at the end of the Christian era, when he is manifest again in the Levitical order and capacity, as distinct from the order and capacity of Melchizedek. I repeat here that the Levitical order pertained exclusively to that law through which the man, originally the God-Man, became divided into the two sex forms, and through which that segregate or dual state may be restored to binual form and state, the integral and persistent manhood, the God-Manhood.

The office, then, of the Levitical order is the restoration of the woman to her true unity with the man, a unity in which she attains to a perfect equality; and this unity pointed to those functions in the sacrificial capacity of the Christ, the fulfilment of which will come at the final cleansing of the sanctuary in the baptism of fire about to be poured upon the race. John comprehended this conjunction in its highest aspect when he saw that holy city, the New Jerusalem, descending from God out of heaven prepared as a bride adorned for her husband. In this vision John was permitted to behold the future reunion of the then segregate structure.

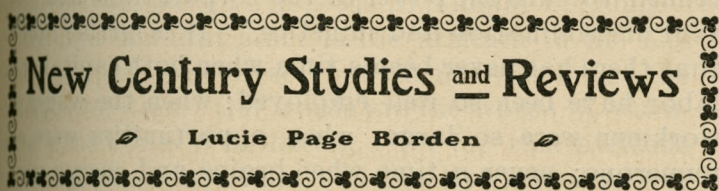
The law of both orders of sacrifice is a perpetual one, and its manifestations repeat themselves in the phenomena of successive incarnations and insanguinations of the supreme Being in the various aspects of his character and nature through all ages. The Jewish system did not merely portray one of these manifestations, but all of them of a given order.

The priesthood after the order of Melchizedek is one of perpetual unity. Involved in this is the law of eternal life, obtaining as the result of a persistent unity of the male and female principles in one organism. In its universal aspect, as manifest from the sensuous point of view, it operated as the potency of plenary conjunction as applicable to the relation of the Son to the Father, whereby they are persistently and perpetually one, and yet wherein the Son seemed, as in the outward humanity, to be distinct from the Father, and thence through the law of natural and spiritual transformation made one through the law of theocrasis. Viewed from the heavenly side of life the manifestation was

that of the Father, who is the heavenly Sun covering himself as with a cloud, the sign of his passing into his outer degree, through which he holds man in perpetual relationship to himself.

The distinction of these two orders may be again stated as follows: As seen from the human side of life, the order of Melchizedek is that which unites the Son with the Father; the order of Levi is that which conjoins the whole humanity with the Son who has become the Father; or in other words, that which conjoins humanity with the Father through the Son. Intrinsically the Levitical conjoins, puts together, or binds to each other what was separated or apart; while the order of Melchizedek holds together through all ages that which must remain united to constitute it an integral being. In the order of Melchizedek the sacrifice is a living (never-dying) sacrifice; a willing, obedient, joyous one, for through it come the beatitudes of eternal life. In it is that persistent love of God, as manifest in the continual performance of use to the neighbor. The Levitical order is the dying system, and its sacrifices are dying sacrifices. It is the continual destruction of the life of one domain, whereby may be insured the life of another and higher one.

(TO BE CONTINUED.)


**New Century Studies and Reviews**  
 Lucie Page Borden

**DOWNRIGHT SENATORIAL SELFISHNESS.**

The Philippine Tariff Apparently Defeated Through Persistent Misrepresentatives of the Nation in the Upper House of Congress.

IF THE COUNTRY has not been treated to a special exhibition of the most superfine, extra-sized, genuine, dyed-in-the-wool article of selfishness on the part of some two or three Senators in committee, then nobody can recognize it. The demands of justice have been simply disregarded. The wise and beneficent policy outlined by the President in regard to the Filipinos is one that should please the nation. The rates offered them in reduction of duties on imports to the United States are none too low, yet the measure has not been drafted without arousing the opposition of very powerful opponents—the sugar and tobacco factions.

The Philippine tariff bill has been smothered in the Senate by a very small committee of Senators, partly, of course, to show the President that they know how to outwit him, but particularly to demonstrate to the world that American goods can compete with those of any other nation, while the people of the United States are foremost in selfish exclusion of the rights of others. The Filipinos have been put into the care of Uncle Sam. They are as yet an undeveloped people seeking redress from grievances, partly real, partly imaginary; and

they want to compete with nobody. They have been promised the protection of their conquerors. They are trying to rise in industrial pursuits, and they should be protected.

The custom of the Senate has been to refer an important measure that concerns the whole country, that is favored by the President, and that is of vital importance to the far-away nation whose interests are at stake, to a subcommittee consisting of a very few interested persons. Does not this custom endanger the interests of the public? In the present case it is seen that the most prominent move of the session has been to defeat the bill that was needed to help the Filipinos, to show our respect for their products, and to proclaim our devotion to justice and humanity. It is generally suspected and loudly proclaimed that the Filipinos have been sacrificed to promote the interests of a clique that can be put down and that should be vanquished.

The best thing that ever happened to these Islanders was to put them into the power of a superior race. They have such a "superior" sentiment displayed toward them in this country, that it certainly seems as if they must be speedily converted to Christianity by the exhibition of brotherly kindness so recently shown. In behalf of the sugar and tobacco industries, it may be said that the same men who pursue their own ends to the discomfiture of the entire country, will find their market is not hindered by the products from the Philippines.

The Filipinos have the power to become a great nation properly grounded in its commercial attitude; and when enlightened by the spirit of a new dispensation, they may make rapid strides so as to become one of the foremost powers. The selfishness shown by two or three Senators reacts upon the whole nation. These grave and reverend seniors seem to be in need of a new president, but their choice will not be that of the entire people unless it fall upon the present Chief Magistrate. His favor and protection are extended to those whom he has rightfully seen as the nation's wards. They should be protected from the avarice of Germany, which would not object to the control of their commerce. The President is astute enough to see that the beginning of a great and extended era of prosperity may accrue from the Oriental possessions of the United States, if their affairs are properly conducted. His defeat in the Senate has awakened more interest in the Philippines than could have been expected, and it remains to see whether the United States Senate versus Theodore Roosevelt, will result in another defeat when the people take up arms in pursuance of their leader's aims. The extension of commerce has begun in this country, and is to be encouraged in every direction; but in strengthening the hands of the feeble and undeveloped, the people can do more for themselves in the eyes of the world than in tracing the policy of selfishness.

The Filipinos have not been converted to the Protestant religion. Most of them are Catholics, and in their conflicts with the United States they have given

an example of the foresight of KORESH, who predicted long ago that this power in the religious world would be brought into a direct issue with the Protestant cause in modern times. The future destiny of the Philippines is very different from what it might have been, had not Admiral Dewey been put into conflict with the Spaniards in the attempt to free Cuba. Who was more of an aid in that war than the President? His influence went to forward that purpose and to set the new world free from the last vestige of Spanish tyranny. By judicious handling the Islanders may become a great adjunct to the people they now look to for instruction, for enlightenment, for commercial help.

#### The Great Purpose of the Koreshan System.

WHAT HAS KORESHANITY done for the world after its promulgation for a term of years? This question is asked, and very pertinently, by outsiders. The object of this system of science is to educate the world; but if the world is not ripe enough to be educated, then it must wait until the time of ripening. The truth about the earth's shape and conformation admits one to the truth about God, human duty, and the hope of immortality. Koreshanity, named for its Founder, has demonstrated by a new and ingenious method, that the earth's habitable surface is concave; and in performing this demonstration alone, it has eclipsed all the achievements of previous scientists. It has thus furnished an entirely new basis for astronomical research, which, until it accepts this basis, is but fluttering in the dark, and beating its wings against an impassable barrier.

Coincident with the establishment of its premise by mechanical means, the Koreshan Community has printed its own newspaper with the doctrine of the *flaming sword*, which means the translation of a man. It has thus been the means of disseminating an entirely new doctrine, both of science and religion, interdependent and correlated. In proving the earth's contour, it has given the science of religion.

Koreshanity has been trying to educate men into the science of the Lord's coming—not in the physical clouds, but in the men and women who embraced Christianity nineteen hundred years ago, and have been re-embodied to the point of transformation by a circumferential dissolution of the physical structure soon to come, of which the Lord was the pivotal point in his translation as related in the Bible. The Founder of Koreshanity had to struggle for many years alone and unaided to put his discoveries before the world; but in teaching the truth of immortal life, he has done something that no other man ever did. He has put the means of support before his own people in the form of united effort. This is antithetical to the present state of competitive life; nor can it be substituted for the other until men and women are different in their feelings.

The education of the world along the lines of purity has been a distinguishing feature of this gospel from its inception. It is the stepping-stone to immortal life to

control the functions that go to reproduction. It is not easy to instil such teaching into the minds of the present generation. But if Koreshanity is to lift men out of the slough of despond, it must do so by putting them into the lists for a better purpose than to compete with one another.

### General Contributions

#### OMINOUS SIGNS OF THE TIMES.

The Amazing Situation in the Financial World; Elements of Prosperity and Discontent; the Tendency of Socialism.

THE EDITOR.

THE SIGNS OF THE TIMES are ominous and numerous; their portent is unmistakable to the observing eye; yet to many there is a seeming inconsistency in the present state of things. The *Wall Street Journal* notes the fact that "One of the amazing things in the financial situation is the fact that at the very time when the country has touched the high-water mark of prosperity, there exists a social unrest. There is popular complaint against wrong-doing in both politics and finance, and there is agitation of policies intended to curb the power of the corporations and prevent discrimination and injustice." It is further noted that there has never been a time when both capital and labor have been so well employed; when the wages of workmen were so large; when opportunities were so numerous; never a time when brains and energy were subjects of recognition as today. Yet the uprising of the people now is as pronounced and as determined as at any other great national crisis in the history of the nation.

There is a marked and insistent demand for a radical change. Investigations of the great corporations have tended to confirm first impressions regarding their character. The great concerns oppress the smaller business concerns and the masses of the people; there is corruption unparalleled in insurance circles, in the great trusts, and in the legislative bodies of the nation. The people are rapidly losing confidence in the misrepresentatives of the masses; they have discovered graft among those engaged in public service. It is freely admitted by the editor of the *Wall Street Journal* that, "Surely under such conditions it cannot all be due to envy, to ignorance, to hatred, to passion. There must be real wrongs or the people would not have taken such a time as this for an uprising. Yet many of our political and financial leaders are unable to comprehend this great moral upheaval. They are trying to oppose it. Their tactics are those of delay."

The nations of Christendom are about to reap the fruits of competitiveness. There has been a sowing to the wind; it is inevitable that there should come a whirlwind to be reaped as the harvest of the sowing. Injustice has long run rampant; oppression has characterized



regulation of economic affairs; and the spirit of unrighteousness has swept unchecked through the avenues of church and state. A crisis approaches, the greatest crisis of the ages. It is the time of judgment upon the world—not a judgment of an arbitrary character, but a judgment according to the inevitable workings of eternal law. There must be an atonement for the many sins of modern times. There is no remission without the shedding of blood. Never has there been such world-wide preparation for the bloody atonement for the wrongs of nations. Modern science has almost exhausted its ingenuity in the invention of terrible means and methods of destruction of human life. The greatest congress of modern nations will be upon the battle-fields of land and sea.

Persistent factors are drawing the elements of conflict nearer to the great vortex of revolution. They will soon be involved in the rounds of the great whirlpool. As it sweeps its circles over Christendom, there is no safety in its chaos. There is an apex, a climax to the whirlpool of agitation; that climax is revolution. It will be analogous to the Revolution in France, when an old order of kings was broken up. But peace did not come with the breaking, but rather chaos, a reign of terror. The dove of peace does not hover about the impending revolution; it will not participate in the conflict; it will not council war and bloodshed; it will not incite rebellion, nor give impetus to popular uprising.

We maintain that peace is the attitude of the Koreshan people. We foresee but do not encourage the coming revolution. Our words are the words of warning, not the words of agitation. Yet for this attitude we have been many times criticised by various reform elements. Many people wonder why we do not unite our forces with those of socialism, and thus hasten the victory over oppression and make way for the establishment of the peaceful kingdom of righteousness. We have said many times that modern socialism does not contain the elements of peace, but the elements of insurrection. We have been called to task for our opposition to the spirit of socialism. It has been said that it is the aim of socialism to educate the people along lines of economics and endeavor to introduce a new era through methods of peace. We have answered many times, that socialism is destined to join hands with all the elements of anarchy, in determination to overthrow the present semblance of order, regardless of the consequences.

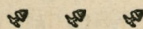
And we were right, and such is still our position. The peace of the Almighty is not in socialism. The spirit of agitation and discontent is in it. It contains the spirit of uprising, forceful and determined; the theory of socialism is but a shadow, an excuse, a reflex. It is an untried theory, not a demonstrated system; it is a bait, an inducement to sanction the movement in the direction of revolution. The resources of socialism are in those classes that are easily inflamed even by fancied wrongs. Labor-unionism constitutes the woof of the fabric of socialism, woven in the loom of discontent. It is the cloth for a garment which will never

clothe the new age; it is the garment of the chaos, not the mantle of order.

These words are not subjects of fancy; they are founded upon the unmistakable signs of the times and obvious facts, even the declarations of socialists themselves. We have before us Debs' call for preparation for actual warfare. He affirms that if in the cases of the socialists arrested and now under process of conviction for the murder of the ex-Governor of Idaho, the Haymarket tragedy be repeated, there will be a revolution, and that he will do all in his power to precipitate it. "If they attempt to murder Moyer, Haywood and their brothers, a million revolutionists, at least, will meet them with guns. \* \* Get ready, comrades, for action! No other course is left to the working classes. \* \* We will watch every move they make, and in the meantime prepare for action." These are but a few lines from a most radical *pronunciamento* over the signature of Eugene V. Debs, and published in and commended by Wayland's *Appeal to Reason* and other socialistic periodicals.

The Debs manifesto constitutes but one of the ominous and numerous signs of the times. It is but a sign hung out, advertising the business of socialism and of all the factions of uprising. Words uttered under such circumstances portray the intent of the heart of the movement. The workingman may appear peaceful at home, reading his socialistic and anarchistic literature; the curb-stone socialist may talk of peace and peaceful revolution; but under a little agitation the spirit of the mob is shown, and the apparently peaceful advocates of the theories of many so called economic reformers begin to *think of guns!* And upon the basis of sufficient excuse, the pent-up force in the hearts of discontent will break out and sweep together the elements that are destined to constitute the factors of destruction of the old order.

The factors of construction of the new order are of a different character. They develop from knowledge of the principles of cosmic order and cosmic government. There is a science of human anatomy; also a science of the anatomy of the cosmos, and likewise a science of the anatomy of the righteous society. These branches of science are involved in the Koreshan Universology. The spirit of Koreshanity is the spirit of peace; it does not join forces with the elements of discontent; it does not encourage the spirit of the mob nor incite to violence. Its mission is not that of destruction. It does not sanction the methods of the giant corporations; we are not on *this* side nor *that*, so far as the factors of the impending revolution are concerned. The time will come when a new Napoleon will be needed to stand *in the breach* between the opposing columns, to produce order out of chaos, and to rear the structures of a new order upon the ruins of the old.



The great serpent, the leviathan, the great dragon, is that principle in being and in Nature by which there is an extension and perpetuation of both life and death.



## In The Editorial Perspective.

THE EDITOR.



THE WONDERFUL, EVERGLADES of Southern Florida are destined to serve magnificent purposes entirely beyond the scope of comprehension of the men who are now preparing to destroy them. The powers of Destiny have designs concerning the great watery wilderness that are broader in every way than the present scheme to drain the area of the Glades or to lower the level of Lake Okeechobee. The subject is under considerable agitation throughout the state, and the opposition spreads rapidly. By some, Governor Broward is looked upon as a great public benefactor; by others, as one who, being eager to pose as great, seeks to put under way an undertaking, vast in itself and withal wholly unconsidered from practical and scientific points of view. It is claimed that the term "drainage of the Everglades" is misleading; that it is not the purpose of the Governor to dry up the vast area of the region of mystery; but to extend canals from Lake Okeechobee to the Atlantic, the Florida strait, and the Gulf of Mexico. Five hundred miles of canal construction are planned; most of the canals proposed are mapped through the Everglades proper. The canals are supposed to lead off the overflow waters of Lake Okeechobee, and thus protect lands surrounding the lake, which are now subject to overflow. Those who defend the drainage scheme affirm that no water of the Glades proper will be drained; but that the muck thrown out from the great ditches on either side will keep the water of the Everglades in its own proper area. Let us here note that at present the water of the Everglades is in a pure state; its purity being due not only to great springs derived from underground streams, but also to the circulation of the water. The water moves mysteriously in various directions, and its circulation is the result of causes which have conspired to make the Everglades a wonder, a mystery, a reservoir of possibility yet undreamed by the world at large, or even by the explorers of the region of "grass water." Pure water will be in great demand in the future development of Southern Florida. Already artesian wells are being driven in many parts of the lower peninsula. Strata of water-bearing rock and sand are reached and frequently underground streams of great pressure are tapped. The underground strata and streams have their source of supply in Florida's great natural reservoir. There will be many more of these wells; and in time, it will be found that great water supplies for developing cities are necessary. Here in the interior of South Florida is the greatest and finest reservoir in all the world; its water is pure, with health-sustaining properties yet unknown to the world. It is possible to conduct this water in great mains from the Everglades to all the future cities and towns of Southern Florida, so that they may be supplied with water for all purposes. In time, towns and cities will be built on the numerous keys and islands along the Florida coast. Water supply will be a question with all of them. Mains from the Everglades are a solution of the problem. But if great embankments are to be thrown up from five hundred miles of parallel canals extending through the Glades, the circula-

tion of the water would be made impossible; stagnation would result, and a pure water supply destroyed. It is true that away back in the Fifties, the state of Florida contracted with the Government to reclaim lands ceded to the state, and this embraced the territory of the Everglades. But it was a contract founded on *utter ignorance* of the conditions and possibilities of the Everglades. Their vast area was supposed to be extensive *swamp* lands. The Everglades do *not* constitute a great swamp. Let the state reclaim swamp lands according to contract, if it will; but let wisdom prevail against ignorance in council concerning Florida's future. Let not the great world-wonder, with all its possible benefits, be destroyed that the greed of corporations may reap present results to the utter detriment of the people themselves. Sugar lands there may be in a zone surrounding Lake Okeechobee, that, subject to drainage, would yield large returns—but to whom? Lands may be improved, but many more would be bereft of necessary water afforded by streams, bereft of the possibilities of irrigation; and withal the lowering of the lake level and the stagnation of the water of the Everglades would militate against the utility of thousands of artesian wells. The sugar trust and other corporations may cry out for more land; but if they have their way through the schemes of the Governor of Florida, the people of half the Florida peninsula may cry out still more loudly for water!

THE SUN is just as much of a mystery to the so called scientists today as it ever was. As to what the sun is and how its light and heat are generated, are still unsettled questions with them. The sun is supposed to be in constant process of cooling, and that in consequence of its cooling it is contracting its diameter; and the force of contraction mechanically produces the solar heat. Therefore, the cooler the sun becomes, the hotter the solar fire! But the process is supposed to be slow; so that the sun's heat should be practically uniform throughout a single century. But it is *not*, and thereby hangs a tale. Professor Serviss, a popular astronomical writer, says that "The sun is in a state of extraordinary activity, which is visibly manifest by the prevalence of huge spots on its disc. So far as can now be told, the mildness of the winter has been due to a change in the amount or intensity of the sun's radiation. A few years ago there was a falling off of that radiation, resulting in one or two extraordinarily cool summers. Now; an increase of solar action has brought about the prevalence of a high temperature on the earth." And just at the time when there are numerous sun-spots, too! It has been determined by delicate measurements that the sun-spot areas are much cooler than the unspotted portions of the sun; that is, the radiations from the spots are cooler than the brilliant rays of the brighter portions. So that it seems that the sun is warmer when it has a greater number of cool spots on its surface. If such men as Professor Serviss could conceive of the sun in its true relation to the earth, the physical environment of the universe, it might not be difficult to perceive of the

causes of variations in solar radiations, both as to intensity of heat and quality of its energies. The apparent size of the sun is larger in the winter than in summer; the solar radiations are warmer in the summer of the southern hemisphere than in the summer in the northern half of the world—not merely because the sun is a little nearer the surface of the earth, but because its activities have been augmented through electro-magnetic accumulation in the solar spiral rounds in the South. In the popular theory, the apparent change in the size of the sun, moon, and planets is thought to be explained by difference in distance. In the Koreshan System, the change is accounted for by the operation of a principle of waxing and waning of the energies which flow into the solar, lunar, and planetary spheres.

CHICAGO is engaged in a fight against vice and crime; Chicago is also creating the conditions in which vice and crime are invited and perpetuated. Never in the history of the city has there been less protection of life and property than at this time. Men are robbed in open day on the principal thoroughfares; women are knocked down, choked, and murdered by thugs and thieves upon the slightest resistance to demand for money or jewels; and burglaries are numerous. The police force is said to be inadequate; and yet the vice-producing and crime-making factors are permitted continuously by the authorities. Competitive activity precipitates bitter dregs; and the effects must react on the society which perpetuates the evils of the competitive system. One of the great evils of the competitive world is the whiskey traffic. The saloon is the principal avenue through which whiskey reaches the people of the city. Chicago is over-run with saloons. Hitherto, the license fee has been low. Recent anti-crime agitation has led to the demand that the license fee be placed at \$1,000 per saloon annually. The city council decides in favor of the high license. If saloons exist, let the men who own them pay the city largely for the trouble they make, in order that more policemen may be added to the force to protect the city from the effects of the saloon! The Mayor says: "I shall sign the ordinance. It is a question of increasing the revenues at once. This is the most expeditious way. From this additional revenue we can make the police force efficient." The chief of police of Chicago says: "I am going to give Chicago the best police department in the United States." Surely, there is need of it! Another official said: "It is a signal victory for good government." It is merely an indication of a compromise—that is all. There is no victory about it. It is an acknowledgment that the enemy cannot be overcome, that the whiskey evil cannot be put down through methods and measures at present adopted and attempted. Therefore it is a question of choice between having saloons run riot everywhere, or else restraining them as far as may be. But the license fee is the price of blood, and every dollar represents pain and poverty, moral degradation and crime on the part of the victims of the saloon. But if policemen must be paid for endeavoring to protect the city from an excess of vice and crime, why let the saloon men furnish the blood-money!

MANY PEOPLE in the South are receiving various essays, in small pamphlet form, concerning the "Folly of Prohibition." We are of the opinion that it would be better if matter of any kind sent out, contained the name and address of the persons responsible for their publication. Whatever one may think of a civilization without the curse of the whiskey traffic, it is apparent that prohibition has never prohibited the *use* of intoxicants in any of the states in which prohibitory statutes have been enacted. It is apparent that insuperable difficulties are met with in all legislation to blot out the whiskey traffic, so long as there is a fundamental demand for stimulants in the degenerate heart and life of the people. It is urged by many that it is not within the province of government to say what a man shall eat or drink, and that within certain limitations a man should be left free to use stimulants in alcoholic form or not, just as he chooses. It is affirmed by many that to prohibit the use of intoxicants on the part of the many because of abuse of the same by a comparatively few, would be to unjustly restrict the liberties of the masses, and make precedent for arbitrary encroachment upon the rights of the people along other lines. It is said to be a fact that in the so called prohibition states, patent medicines have an enormous sale—proprietary liquids containing a large percentage of alcohol; and in some prohibition states cocaine, morphine, and opium are used by many by whom liquors are not accessible; and even in Kansas, the silo habit is common. It is apparent that neither the whiskey evil nor any other evil is remedied when laws prohibiting the same are passed by the legislatures. There are many ways to evade law; and when that is not possible, authorities are often themselves defied by people making demands.

THE church people often wonder why attendance at the regular service is not larger. It seems that the officials have done everything possible to attract the public, but without avail. Even cushioned seats are made as inviting as possible, the music the best, the choir up to date—and the preacher is thoroughly trained in his art. The primitive Christian church was a power. It was a battery of hearts and minds, and the positive pole of the battery was the Almighty. Wherever the Apostles and Disciples preached they drew the crowds, and sometimes as many as 3,000 to 5,000 were converted in one day in a single city. The parts of the battery were all connected and in good working order. Since then the battery has worn out; its force is gone, its power lost. The elements of the battery have crumbled in decay; the wires are disconnected, and the prayers of the old church do not reach the vital pole of the almighty Being. As a consequence, there is nothing in the modern church to thrill the church-goer; there is formalism merely. It was destined that the elements of truth and life imparted to the primitive church should become vitiated; the Seed had to die in the church. It is a significant fact that the *church and the cemetery* have been long associated in Christendom. The time has come to put away the emblems and elements of death. There will be no revival of the old corpse of the Christian church. The revival of righteousness is in the church of the new dispensation, which is the Church Triumphant.

# The Open Court of Inquiry.

THE EDITOR.

## The Famous Bedford Canal Experiments.

"Please give your opinion in the Court of Inquiry concerning the subject of the enclosed clipping. If true, it knocks out the concave theory, in which I believe, since you have proved it by experiment. I doubt whether the results as recorded in the clipping were obtained. In your book, the CELLULAR COSMOGONY, you have given account of experiments in the same Bedford canal, and they proved that no bulge or hill of water exists as stated in the clipping."

The newspaper cutting sent us refers to experiments conducted by Prof. A. Russell Wallace, under the famous Wallace-Hampden wager. Although there are inaccuracies in the newspaper statements, the facts are stated pretty much as actually observed. Three stakes were not placed in line over the Bedford canal. There were two bridges six miles apart, and midway between them there was one stake, the height of which was equal to the altitude of the observers on one bridge and a target on the other. The experiment was repeated under similar conditions from the other bridge.

Parallax had conducted numerous experiments on the Old Bedford level or canal. To prove that water is not convex, he placed the telescope as near the water as possible, viewing targets *touching the water* six miles distant. These targets he plainly saw at that distance; and we have conducted numerous experiments of a similar character, and know that he told the truth. But Professor Wallace did not wish to witness such results. He wanted to get thirteen feet above the water, and relate points in space. At first he placed six stakes in line, but obstructions along the canal prevented satisfactory views. Then views were taken from the bridges, as above noted.

Now, both Professor Wallace and his opponent, John Hampden, a champion of the theory of Parallax, met in the experiments much more than they expected; and they were both mistaken. Hampden contended that the water was flat, and that the three points would show to be in a straight line. Wallace contended that the middle one would be the "*highest*." But when the telescope was leveled, the point of the

observer appeared to be the highest; the top of the stake lower than the cross-hair; and the target on the bridge six miles distant, lower than the top of the stake; but it is obvious that if the telescope had been trained on the target itself, by placing the telescope out of level, the top of the stake would have *appeared* to be "above" the cross-hair.

Now, the recent experiments of Professor Oldham were of a similar nature, but he used a large telescopic camera. So that instead of making drawings of the telescopic field, the views were recorded on the negative. Again the results were heralded to be in favor of the convex idea,—because the *appearance* was that the target on the bridge was much *lower* than the top of the stake. But those who have written up the popular side of the experiments, have either intentionally or ignorantly failed to mention the fact that with the same camera used by Professor Oldham, experiments *on the water* similar to those of Parallax, between the same bridges, were unmistakably recorded—that is, targets *touching the water* were photographed with the telescopic camera (also placed near the water), at the distance of six miles.

We accept the facts of both classes of experiments without question. We know from the basis of experience in experimentation, that the general statements are statements of facts, as referable to both classes of experiments. The facts are not in conflict. The Zetetics hold that because the targets are visible under such conditions, over the space of six or more miles, the earth is flat. The other class of experimenters, observing a target and stake at some distance above the water, conclude that the water of the canal is convex. The water of Bedford canal is neither convex nor flat, but *concave*.

If over the *concavely curved water* of Bedford canal, or any other canal, three or more points of equal distance above the water, be observed, it follows as an inevitable result, from the basis of the operation of the laws and principles of perspective foreshorten-

ing, that the *appearance* will be that of convexity. If the stakes were on a flat surface, there would be a similar appearance. We contend that neither the Zetetic nor the advocate of the convex earth takes into consideration, in relation to these experiments, a single factor of perspective foreshortening; and so long as men are in ignorance of how we perceive objects in the distance, they will arrive at absolutely erroneous conclusions concerning the contour of the surface on which we live.

So far from knocking out the Cellular Cosmogony, we contend that the facts of both classes of experiments referred to above, are as they *should be* from the basis of the *earth's concavity*, in comprehension of the optical factors involved.

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## The Mystery of the Meteors

"If worthy of an answer in the Court of Inquiry, will you please comment on the following from the Koreshan point of view: Sometime ago I read in the *Popular Science Magazine*, an article on the fall of meteors, in which the author, whose name I do not now recall, claimed that in certain parts of the earth meteors of a certain composition invariably fell, while in certain other parts they were always of a different composition. This author could not explain why they should be so, and thought it would probably never be explained. I think that I myself could answer it in a general way from the Koreshan view-point, and am anxious to have your explanation."

The basis of the heavens is the earth, just as the physical body and brain of man constitute the basis of the human mind. Consequently, the Koreshan view-point is radically different from that of the ordinary astronomy, which considers that the universe consists of spheres and particles of matter flying through space. Periodically, it is supposed, the earth flies through a swarm of meteors, and the atmosphere is bombarded with the flying particles. Thus it would follow that meteors would fall into the air all over the world; and the meteors being (according to the old view) of some common origin, would be all practically alike so far as elements are concerned.

The most noted displays of meteors are those proceeding from the Leonid

**...NAMES AND ADDRESSES...**

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

- BALTIMORE, MD.—Mr. Henry N. Rahn, No. 534 E North Avenue.
- BEAVER FALLS, PA.—Mr. A. L. McDonald, 1305 Fourth Avenue.
- BRISTOL, TENN.—Mr. E. B. Webster, care of Ordway Mfg. Co.
- CHICAGO, ILL.—Mrs A. M. Miller, Cor. 60 st. and Rhodes Ave. Phone 4862 Wentworth.
- OTTUMWA IA.—Mr. Madison Warder.
- 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, 176 W 89th St.
- PLEASANT GROVE, CAL.—Samuel M. Coppin.
- SAN FRANCISCO, CAL.—Mrs. N. C. Critcher, 1309 Hayes Street.
- SHIPPENSBURG, PA.—Mr. Frank H. Smith.
- DENISON, TEX.—Francis B. Dudley, Box 433.
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radiant. It is a fact that even the display of 1833 was visible mostly in North America; and it is also a fact that the constellation Leo is in the northern hemisphere of the heavens. Likewise, meteors of other periods and points fall in other parts of the world.

But meteors very rarely reach the earth, the substances being consumed in descent. Aerolites, bolides, and other meteoric stones of considerable size do fall to the earth, and are often picked up or excavated, and analyzed. The explanation of the fact that meteors of different compositions fall in different parts of the earth, is in the simple principle of reciprocity between the heavens and the earth. Every star has its own particular polar point in the minerals of the earth. The Milky Way is the stellar picture of the millions of magnetic points in the earth's old Zodiac, cutting the present solstitial colures about 23½°.

So likewise, every meteor is attracted to that part of the earth to which it owes its primary origin, or the origin of the substances in sublimation which precipitate to form the meteor. Thus the meteors falling in a given latitude may differ radically from meteors falling in other latitudes; and the same may be said of meteors falling in countries having different relations of longitude.

The most careful analysis of meteoric stones has never revealed the presence of any substance foreign to the earth. Apparently new conditions of matter have been observed, but analysis always shows elements with which the chemist is acquainted. This is proof that the substances of meteors have not come from distant space, in which it is thought that activities may take place productive of states and conditions of matter entirely unknown to us. Whatever there is in the physical heavens finds its source of supply in the physical earth; and the earth gets back its own in the course of time and events.

**Books and Periodicals.**

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

The Arena.—The March Arena is not a whit behind previous excellent issues. Prominent among its striking features is David Graham Phillips' "The Menace of Plutocracy;" also "Economy," by Stuyvesant Fish, President of the Illinois Central Railroad, whose article is intended to



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cover the economy of the household, the state, and the corporation. The article is lengthily criticised by the editor of the *Arena*. "Main Currents of Thought in the Nineteenth Century" is a review of the mental world of the past hundred years; the changes in systems, progress in inventions, and new discoveries and beliefs. "The Heart of the Race Problems" is full of interest, as well as other contributions and departments. Albert Brandt, Publisher, Boston, Mass.

**Mind.**—We are just in receipt of the January *Mind*. It is late for some reason—perhaps the printers' strike in New York. A number of well-written articles appear—some appropriate for the beginning of the new year; others appropriate any time. "The Relative and the Absolute," by Henry Wood, and "Perpetual Youth," by Victor Illuminer, are both suggestive articles; also Ernest Crosby's poem, "Death." "What the Philosophers and Mystics Say" is an interesting department of general review. The price of *Mind* is reduced to 15 cents per copy, or \$1.50 yearly. Uplands Farm Alliance, Oscawana, N. Y.

**The Culturist.**—The March *Culturist* begins with "Toward the Sunrise," by Eugene V. Debs, followed by the editor's sketch of Debs. A few articles on socialism are contained in this number; also others on lines of so-called mental science. Professor Larkin, the astronomer, contributes "A Great Mentological Crime," in which he makes a great noise over a murderer being hanged in Vermont according to law. The *Culturist* is quite vigorous on many lines. 414 Home street, Cincinnati, O.

**Hints.**—There are two appropriate features for Easter in the March *Hints*: "An Easter Cantata," and "Easter Eggs," both by Edith Palmer Putnam. "Sandalphon" is a pantomime; and there is a Sailor's Drill for eight boys and eight girls. "The Shadow Circus" and "A Miniature World's Fair" are both interesting. "The Message of the Rainbow" is founded upon the Biblical narrative. 25 cents per copy. Hints Publishing Co., 53 Bible House, New York City.

**LOCAL OPTION NOTICE.**

NOTICE is hereby given that an election will be held at the usual places designated as voting precincts within Lee County, State of Florida, on Tuesday, April the 3rd, 1906, to decide whether the sale of intoxicating liquors, wines, and beers shall be prohibited within Lee County as prohibited by law.

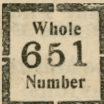
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**List of**

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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.

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**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.

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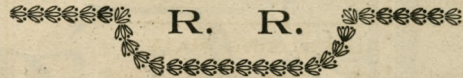
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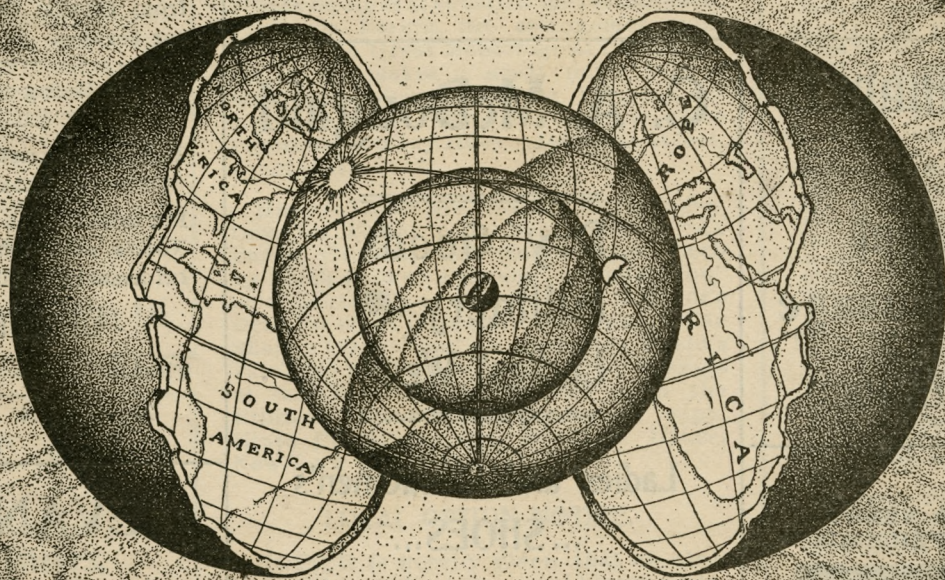
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ESTERO, FLA., MARCH 27, 1906.

NUMBER 42.



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