

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."

Vol. xvii. No. 18.

CHICAGO, ILL., MARCH 20, 1903. A. K. 63

Whole No. 537

The Principles of Koreshan Economics.

The True Solution of the Land Question; Industry and Common Ownership; Progress in Communistic Life; Words of Advice to Prospective Members.

KORESH.

IF WE PICK UP A WORK on economical questions from the ordinary socialistic point of view, one of the first encumberments of the mind is the subject of labor, production, cost, price, etc., with such a complication of verbiage as to render it impossible to differentiate socialism from the principles of competism and wage slavery as applied in the present state of the commercial and industrial system. Upon the investigation of practical socialism, it will be found to differ materially and intellectually from the various theories which are extant regarding social economics. The Koreshan Unity has entered upon the practical functions of economic restraint, liberty, adjustment, and appropriation. In this practical operation the terms labor, price, cost, and wages are expunged from our vocabulary, as relating to the membership of our body; for the term labor, we employ the term industry, one of the phases of recreation (re-creation) which is made so, as much as possible, and as pleasurable as any other phase of indulgence which has for its specific use the rest and rebuilding of the wastes of the organic structure.

We do not pretend that we have reached that period of our progress in which we may claim to find a constant recreation in our body, because we are still subject to the environment of the competitive system, with which we are in constant conflict. It is our aim to reduce our industrial system to such a minimum of

time required for industrial necessity as to preclude the idea of work or labor, thus reducing the world's labor to a pleasurable pastime in which are produced the necessities, comforts, and luxuries of existence. The first important consideration is a place to plant ourselves, where we may cultivate the land and build our houses. What land we possess is owned in common; that is, our state (our body of organic existence) owns the land in common. No individual can own the land he occupies. We have thus put into practical application the principle of the freedom of the land possessed by our Unity, without the roundabout way of the single tax dodger.

The object of the single taxer is finally to restore the land to the state. We go directly to the pith of the matter and restore the land in proportion to the amount we possess. The term tax signifies to impose a burden. As our purpose is to relieve the world of burdens, we aim to destroy the entire system of burden or taxation, and substitute rest. There can be no production without a land basis, hence the necessity for free land in our purpose to free the state. Having possession of the land, we may proceed to institute other phases of liberty from the burdens of existence. In order to obtain the best results from our possession of the land, we aim to reduce our drudgery by the application of labor-saving machinery, and are therefore taking measures to increase labor-saving facilities, that

there may be the greatest amount of production from the least possible expenditure of physiological and mental energy. Our object is, of course, to conserve mental and physiological energy through the use and application of labor-saving machinery, that this benefit may accrue to the body as an integral unity.

We have placed ourselves in contiguity with the greatest channel of international commerce, namely, the waterways of the world, that we may take immediate advantage of the most vital avenues of commercial life. Agriculture is the function of the liver; commerce is the function of the heart. We do not buy and sell to one another, therefore, there is no cost as pertaining to our own transactions. We have annihilated the principles of labor, cost, and price, and have no use for the terms in our transactions with one another. That there may be no misunderstanding with such as desire to entertain the question of a trial of our System, we will state that we are in the pioneer stage of our development; that we have not yet reduced labor to a luxury, for our people are performing some drudgery; but they are doing it cheerfully, in the expectation that in the near future our principles will have attained to a degree of fruition.

Let no one attempt to come to our body in the expectation that we have attained the Paradisiacal state. Let no one come with the idea that there is no friction. We take people from the world, and in many instances they come with an idea that they can get away from themselves; that is an impossibility, except upon the basis of a revolution in the heart. People bring themselves into the Unity, and in bringing themselves they bring a bone of contention. We have many people who are patient with conditions, hoping and helping toward the perfect state, always joyous, always industrious, always buoyant with expectation, contented and happy. It is because they are constituted thus; they are satisfied with our food, they are satisfied with conditions, not as final, but as the best under the circumstances. We have growlers and grumblers; people who have come from bad conditions with the expectation of finding a veritable Paradise suitable to the imperfections of their own characters.

People come and go. They sometimes come to try whether they like it or not. "If we like it we will remain; if we do not like it we will provide our substance so as to be sure of a free passage out." They are like Ananias and Sapphira; they will put in half the price, with the possibility that it may not be the fulfilment of the hope of a heaven in the earth. These people are always sure to go, on the principle that they do not like the conditions. They have had outside all that they desired on the line of food and clothing, and they have lived in good social surroundings; they do not find the Utopia of their expectations, and often, in

order to exonerate and excuse themselves to their neighbors, to whom they return, they enlarge upon their disappointments so much as to constitute their stories prodigious fabrications. We have people that have been with us for years, who have come from luxury in the outside world, and are content and happy in our institution because they have come with the purpose of abiding in the creation of the Utopia of their expectations.

No one is satisfied with the conditions of our present growth as the climax of our desires; but there are some who are willing to endure always, in the expectation of the better things, because they have come to help make things better. If the Founder of the Koreshan System can endure the conditions, then others ought to be willing to participate in the conditions and the future attainment of perfection. We deal with the outside world, therefore with that world we are in the competitive system. We are not attempting to reduce the entire world at once to the conception and application of the principles of communism and coöperation, for we know that such is not the true order of progress. The kingdom of righteousness will begin as a little center of organic power and unity; it will gather impulse, and in the near future from a small beginning it will enlarge to the dimensions of a universal kingdom. It is at this very point and principle that we differ materially from all other socialists.

There are certain sociological facts with which we are familiar, because we have put the principles into operation and know how they will work. We are practising ownership of our land by the state,—we mean the state of the Koreshan Unity,—and we attained this preëminence directly, not through the roundabout way of the single tax principle. We knew that the direct way was the better way, and applied it. Our state owns its land. We have already practically demonstrated the possibility of collective ownership of the land. We pursue our system of commerce on the line of the same principle. We conduct our industrial system on the basis of collective, not individual, propriety.

The most radical difference between our institution and other attempts to establish a communistic and co-operative life, is in our religious conceptions and their application to life. Every new dispensation begins with a peculiar people, a people distinct from the phases of life which have characterized the preceding age of the world. In every age there is a specifically peculiar people which represents the median line of human progress. The two thousand years preceding the Christian era, the Jewish race constituted the central and chosen people of the world. They brought forth the Son of God, who inaugurated the Christian system, the system which has constituted the central line of progress and the best civilization of the age. The Christian system

will bring forth the new life and the central line of the future progress of the world. No age of the world can progress without its central line of religious belief, and consequently its church, for in the church of every age there resides the matrix of the regeneration of the world. The character of the religion of an institution defines the character of its progress.

Religion must constitute the bond of unity and moral obligation. Without this bond, any attempt at the establishment of a social unity will be futile. A knowledge of our religion can be gained through a study of the Koreshan literature, of which there is an abundance, sufficient to conduct the mind along the avenues of the acquirement of a knowledge of what we teach. We would advise no one to come to us without some knowledge of what we believe and practise on religious lines. If there be not an understanding of our religious principles and a determination to apply them in the life of the member of the Unity, it is useless to make the attempt to become a part of the institution. We are practically demonstrating the principles of communistic life, not on the basis of *equality*, but on the true basis of *equity*. We teach equitable industry, equitable production and collection, and equitable distribution. Equality is a misnomer as applied to the principles of communism and coöperation.

We have already made a substantial start in the ship-building industry, which opens out the prospect of a future development in the line of an independent commercial system. We need mechanics on all lines of mechanical industry; we are averse to people who want

a good time at the present stage of our progress. We have no place for irreligious men and women. Obtain from our literature the character of our religious sentiments and tendencies; if in accord with our views, and you desire to come out of the world and to know what practical socialism means, we have a place for you. We are demonstrating the fact that organic unity on the lines of a practical life is possible, and that communism as instituted at the beginning of the age was divinely intended to ultimate in the fruition of the dispensation. There is no place so favorable to the testing of divine possibilities as the spot we have chosen for the inauguration of the nesting of the ovum of the coming dispensation. We are accomplishing the results of a practical life, and in these results we are not disappointed. Let the readers of THE SWORD and the students of Koreshanity understand that a substantial success has so far attended our efforts to put theory into practice, and, like the Apostle James, our faith and works coöperate in the demonstration of the principles of divine uses to the neighbor.

Do not understand that our commerce comprises all there is in view of successful effort at substantial progress. We are reaching the point of self-sustenance. We have made fair progress on the lines of horti—and agriculture, but we are pioneering. If any one knows what pioneer work means, they are prepared to seek a trial with us. We are enabled to rejoice continually at the amount of success attending our efforts. God will paralyze the tongue and arm raised against this, his own appointed work.

The Kingdom of God in Earth.

The Kingdom in its Least Form Involved and Represented in Jesus and His Apostles; the Order of its Unfoldment; the Establishment of the New Church and State.

BERTHALDINE, MATRONA.

IT REQUIRES a truly great mind to appreciate in its fulness the grandeur of the universe in its least form, its microcosm. Wisdom has told her children to "despise not the day of small things;" and has declared that "a little one shall become a thousand, and a small one a strong nation." Nineteen hundred years ago the world while seeing, still saw not; beheld, but did not recognize the theocratic kingdom in its least form, as a Hero or God of twelve men representative of the order of Melchizedek, whose life his own involved. This little group was Abraham's spiritual seed, and the earth of its inheritance in its least form. These twelve men represented the Zodiac, and were representatively the twelve signs of the cycle of God's animal life, the Tree of Life, which bears twelve manner of fruit in the Zodiacal cycle. Into seven united churches the holy Seed of this fruit fell when Jehovah, as the Adamic man, ascended to the throne of the Fatherhood of God, which

is the mentality of the anointed Head of the Mother church, his bride-elect. During the period of her formation from the Man who sleeps in death, obedient to the law of transmutation, the visible church represents the will of God in earth, and in the ultimate of the divine condescension becomes its chief executive.

Jehovah said, "My Father worketh hitherto, and I work." When the spirit of the Lord came into conjunction with the mentality of his chosen Apostolic Successor through his theocrasis, he became one with the Father in heaven, and began to infold from the church militant which that Successor represented—the church of his "soul poured out unto death"—a spiritual bride, destined to become his crowning glory and source of rejoicing as the Motherhood of his many Sons. The aspirants for this divine Sonship were found by the Lord's apostolic co-workers among many nations, in many lands which had absorbed the "lost sheep of the

house of Israel" which had become "Lo Ammi" through processes of ethnic infiltration with their Gentile conquerors. It is written that the Disciples went everywhere preaching the gospel of the divine Sonship; all who received it were baptized with the Holy Spirit of its origin into his name and heirship, for there was begotten in them by the Spirit of the Father, a living hope that they should become the Sons of God.

It is recorded that the Disciples were first called Christians at Antioch. These early genuine Christians entered into communal fellowship in all the interests of life, and bore the fruits of the spirit which impelled them—love, joy, peace, long-suffering, patience, meekness, etc.; but the fruit of the Tree of Life they could not bear till they were incorporated into that tree. They were all buried with its seed by baptism into His death, even the death of his cross; and they have slept with their fathers. This body of the church of the First-born, higher than the kings of the earth, has no resurrection as the Tree of Life till the harvest of its planting—till it stands again at the end of its cycle of evolution and fruit-bearing. The holy Seed or firstfruit comes again in the flesh form from the soil in which He was planted, which is our common humanity from beneath. He comes to claim his own, bringing his sheaves with him. He comes as Messiah, an anointed man to be a Savior or Jesus, not in name, but in the power and great glory of his final function of life-giver to men in the flesh. He comes with a new name that shall give the honor due to the name of Jesus; and in honoring that name as the name of God Almighty, the new name shall be honored as the name of the glory that excelleth, the name to be identified with the holy house of Israel in the theocratic kingdom of his universal empire, the joy of which shall fill the whole earth with rejoicing.

The Lord Jesus intelligently indicated the throne of his Fatherhood to be in the New Jerusalem. He foretold the power of that throne, and what should proceed from it. His indications were endorsed by the sure word of his ancient prophets. This sure word of prophecy, given by the God-anointed teachers of the law who guarded the throne of Israel, gave the name, lineage, and function of the Shepherd and Stone of Israel, who should be the Messenger of the Almighty's final covenant with his waiting people—his church in its evolved, outermost, and natural form—the earth of his inheritance which is to become his kingdom. The kingdom in its least form, which was planted in His little church in the beginning of the age, comes forth involved from its sphere of evolution, as a unity of church and state, in the form of a church which demonstrates itself to be the reëmbodiment of all the laws and principles of the divine kingdom through the priestly offices of its anointed Head, who is born of the spirit to be its ministering Angel or Messenger of its final covenant with God. This Head manifests the power of the spirit of the Father-Mother in his intellectual force, with a quickening power belonging only to the heir of that mighty unification of mentalities which constitute the sphere of

the eternal life of the order of Melchizedek, of which Jehovah is the High Priest and the anointed King of Salem.

The Minister of Eloah will baptize the cosmos evolved from the church of the First-born, created from the seed of his flesh, with a potency of intellectual and affectional impulse that shall renew it in the strength of his divine life, given by the science and love of the law. The baptism and wisdom of understanding possess a transmuting and transforming power, and create a new thing in the earth: a woman encompassing a man, from whose form of life the Gods spring forth full-armed from the head of Jove to do the will of God, walking in the earth in the light of the Lord God in the science of their being.

The Apostolic Successor of the Lord Jesus infolds the life of this new Woman as the Holy City, the doctrines of the immortality and eternal life of Jehovah. Her body the earth must furnish in every degree of its being—its earthly location, its earthly persona, and its earthly inheritance. It is for the earth to yield her increase, the increase of the Lord's seed planting; and it is for the Lord of the harvest to appropriate it. It is for the Messenger of his Covenant with his people to bring into visible conjunction the New Jerusalem and her earthly inheritance. It is for him, being the Sign of the Lord's coming, to indicate to his waiting people the location of their assembling together to incorporate "the city which hath foundations, whose builder and maker is God."

It is for this reason that those recognizing the credentials of the Sign, follow it and accept the location selected for the practical effort in the building of the city, where the affairs of life shall be ordered in obedience to the law of that life which is life indeed. The Founder of Koreshanity has led a little flock to the semi-tropical wilderness of Florida, the land to which several centuries ago prophetic spirits led warrior adventurers, such as Ponce de Leon, to seek for the fountain of perpetual youth. The testimony of prophetic spirits is left in the nomenclature of the land. Here, in what has seemed to some a desert because of the apparent barrenness of the soil, is being created an oasis of beauty, blossoming as the rose and promising to become a haven of rest such as the world-weary long for. The garden spot already visible rebukes the disposition of the pessimist to condemn the God-ordained location, and makes it easy to believe that here will be formulated from humanity the Golden Bowl destined to contain the holy oil for the seven-branched golden candlestick, from which shall radiate the light of the world, and in the midst of which the Lord shall stand again as the life-giver of the grand Manhood of the universe.

This little oasis, now formulating the attractions of the external aspect of the new life, harbors the lives of men and women who have chosen to withdraw from Babylon at the call of God's chosen Messenger of his final covenant with them. This final covenant, resulting in the life of the world in life's Arch-natural degree, defined by the Apostle as the fulness of the Godhead

bodily, is made with those who love the truth supremely. The group now representing "the little flock" to which it is the Lord's good pleasure to give the kingdom, is in the Court of Effort to reestablish, under the direction of its Shepherd, a social order on the basis of scientific communism, the science of which is revealed in the pattern of the Lord's handiwork, furnished by the cosmogony of the universe.

In the Society or Court of Effort the resident members enter the College of Life, to learn by daily practice what it means to obey those laws and principles which shall effect righteous social and ecclesiastical relationships. The statement of these aims and the results of

their efforts are things worthy of record, and we believe students of Koreshanity everywhere will be interested in all that can be judiciously said to delight them, in this day of small things of tremendous moment to the world that now is, and to that which is to come. As surely as there is a God in heaven owning the earth as his footstool, so surely has the Lord set his feet upon the Mount of Olives, and is come as a kingdom in its least form infolded, to unfold as a kingdom in earth that shall do his will as it is done in heaven; and those who would be in it and of it must be saved by the love of the truth demonstrated in the doing of God's will, which is obeying the law.

Education and Useful Employment.

An Illustration Drawn From the Condition of the Educated Blind; the Competitive System Detrimental to Progress of the Masses; the Demand for Order and Equity.

AMANDA T. POTTER.

WITH BUT THE SENSE of touch to unite her external consciousness to the world of material things, Helen Keller has sounded one line of our industrial economics down to its inadequacy. This fathoming proceeds from her own and the necessities of others similarly circumstanced, who have communicated their heartache to her. She recently appeared before a committee of the Massachusetts legislative body, to plead for the appointment of a commission to investigate the condition of the adult blind of that state, now numbering between three and four thousand. Her prayer is, that means be instituted whereby these unfortunates may be able to provide for themselves through their own exertions. Pathetic indeed is her appeal for those who "think, think, think in the long days that are nights;" and she asserts that the education of the school leaves them no happier; that the added knowledge is even a burden because they cannot use it. Unless they can turn their culture to practical account, the greater their ambition to do useful work, the more cruel their disappointment.

Necessarily this is a dark outlook. Unnecessarily it is an addition to the greatest human affliction sprung from sense deprivation. But while the existence of one misery may, in the public mind, overshadow another, it is never a panacea. The estate of the blind in relation to industry, championed by a world-renowned member of its adversity, is made to eclipse that universal misfortune whence is sprung the distress involved in Helen Keller's complaint. It is as if the greater were submerged by the lesser, howbeit there is no intent to pose the blind as sole sufferers from unemployed talent.

Not to mention our mature industrial population (all of whom, except they be self-employed, find but precarious service subject to interruption and often insufficient remuneration), we confront the fact that the entirety of the juvenile world, whether perfectly or imperfectly trained and educated, are soon to face the dilemma encountered by the adult blind. Their educational period completed, they will fall upon a world of

overweening selfishness whose avenues of activity and recompense are narrowing in ratio to the ability of the captains of industry to supplant man with man-made machinery, and to endow a solidarity with our vast industrial systems. No lasting basis will be established for the industrial alleviation of the blind except in the complete eradication of the industrial wrong to humanity in general.

America is absorbing the world from a rising tide of immigration which already reaches a yearly half million. The older of this inflow leave but transient mark; the younger enter our public schools, imbibe America and become American. It is her educational system which holds America to Americanism during such heterogeneous influx. But there is necessity for improvement in American characteristics, and this will obtain from a source which will work radical reformation in our government as well as in our institutions of learning. An industrial system without the incubus of competism can and will be established through governmental function.

A system reaching to the root of the matter could rest upon none other than the ruling foundation which looks to the perpetuity of itself through the exaltation of its people. And what can consummate this except perfection of culture made to reach every vidual youth within its boundaries, expanding him into the fulness of his possibilities? And so developed, what can stay the hand of deterioration but the unvexed activity of his powers in fields of honestly remunerated usefulness? Fear, worry, and want must be eliminated before humanity can exhibit the plentitude of its capabilities.

Experience begets desire. The heaping up of the material wealth of the world under a comparatively few heads brings a time when, with a too large per cent of the people, nothing will be so lavish as want. It will become manifest to the dullest that the competitive system brings its own blight. It will destroy itself, and accompanying its destruction, from the chaos of greed, will issue a cry for order and equity. None need deplore that fewer souls are summoned to take their chances with the obvious fickleness of those fortuitous circumstances that confer possessions. It should appear of greater importance that those already in evidence should have opportunity to live their best.

THE MYSTERY OF THE TRINITY.

The Great Heresy of the Age Concerning the Nature and Character of the Godhead.

THE ATHANASIAN HERESY of a three-headed divinity has held sway long enough. Let it be destroyed with all the fallacious conceptions which prevent men from coming into clear understanding of the doctrine of the Word as it was taught nineteen hundred years ago and as it is now proclaimed. Athanasius wished to prove that the man Jesus Christ was of one substance with the Father, so he perpetrated the monstrous error which has kept the Christian world in bondage to an idol more hideous than the East Indian gods which, by the way, are said to emanate principally from Philadelphia. The city of Brotherly Love has its great idol firms, and an American manufactory turns out images of Buddha to supply the demand in India. At the same time Christian missionaries are trying vigorously to convert the heathen to worship a greater idol than the mild and beneficent Hindoo, in the shape of their trinitarian divinity.

The faculties of the mind are stultified by the effort to conceive a deity without body or parts, who is nevertheless said to be three persons identical in substance! The imagination is taxed beyond its capacity in attempting to picture such a being—if being it may be called. The imagination is the imaging faculty, but it has no power to portray what does not exist, never has existed, and never can exist.

The Koreshan concept of a triunity of attributes involved in the one person who, being the Son, becomes the Father by entering upon the functions of a parent in begetting offspring, and who becomes the Holy Ghost by his subsequent metamorphosis to spirit, is clear and reasonable though it is not orthodox. What a name to conjure with is this same term of orthodoxy! Who shall define it, or presume to say where orthodoxy ends or heresy begins in the conception of the modern bigot. Surely, the Chicago University, that zealous advocate of Christ and competism, with its platform of evangelical faith, would stand for orthodoxy as it is conceived today. But no! Here comes the news that the great Pan-American Alliance of the Reformed and Presbyterian churches, consisting of a membership of nearly forty millions, has been formed to fight the unorthodox views of this same university once deemed the very citadel and stronghold of conservatism; for who are more conservative than the rich?

An idol is an appearance. It does not image forth reality. The images of the three-headed god which are supposed to represent the Hindoo triad composed of Brahma the creator, Vishnu the pervader or preserver, and Siva the destroyer, look like very ugly monstrosities. They are no unfit token to remind the devotees of the trinitarian god of their divinity. After all, it is not so strange that a country professing to worship

the Athanasian concept should be engaged in making these little images.

The Hindoo image is not worth much as an emblem, for it does not correctly interpret the triad. A god with three heads, seated cross-legged upon a mat, is no adequate presentation of the truth that one man is the incarnate expression of three attributes, being at the same time, by his voluntary power, the creator of good, the while by his involuntary power he produces the force symbolized by Siva,—the force which destroys or wastes good in order that he may quicken, pervade or renew created things. In the ancient oriental writings Vishnu appears as a manifestation of solar energy. He is, however, spoken of as incarnate deity, the supreme god, in other writings. Physical energy has its counterpart in the realm of intellect. When the Lord who is the Man converts himself to Holy Ghost, he is the supreme solar energy radiating through all spheres to renew and recreate and bless. But when He is manifest as Holy Ghost, he is not then the visible Son. He has wasted or destroyed the substance of good, which is his own personality.

The whole Christian world, believing for the most part in the Athanasian creed, is talking volubly about Prof. Wallace's recent attack upon the illimitable universe. The chorus of dissent from his belief is loud. People are loth to give up the fallacious concept of a limitless world. And why? Because the popular fallacy of an unknown and incomprehensible deity would soon die a logical death.

The Egyptians in their triad personified the Son under the name of Horus. The Egyptian *Hor* becomes in Greek *horos*, boundary. He is a limited god—as God, indeed, is limited by the laws of his own being; consequently if cause is limited, effect must be also, and the physical creation has its bounds. Egypt was settled by the Hamitic people, who inculcated the wisdom of Noah, traces of which may be found in the language of their descendants.

Koreshanity is iconoclastic. It is the great idol-breaking force. It has come into the world to destroy religious and scientific views founded upon appearances.

The Final Unity of the Broken Body.

JESUS SAID that he was the Light of the world. When He dissolved himself in his theocrasis, the Light of the world went out for a brief season. Intellectual energy is the light of the mind. The truth of God as it was in Jesus was buried fathoms deep in the ground. It was hidden from sight under the debris of error accumulated in the human heart,—under rubbish-heaps of pride, vainglory, and deceit. So long as the Lord existed (stood forth) the visible and tangible Messiah in the full radiance of his divine personality, the truth remained intact, unmixed with error; but when his body was broken for his church that it might

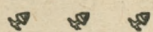
eat and live forever, that which had formed an integral body of doctrine in the Lord's mind began to be wasted by spendthrifts.

This was all in the order of law. It is decreed that the true wisdom shall be scattered abroad and become mixed with every form of error. But just as the husbandman when he scatters the seed knows that what seems mere waste to the unpractised observer is done in conformity to the principles of order and economy, so the divine sower knew that harvest would follow his planting.

"The light of the body is the eye. If, therefore, thine eye be single, thy whole body shall be full of light." The immortal flesh will be the product of the recollection of the body of doctrine which in the person of the Lord vanished by his absorption into the gross darkness of the mortal mind. There is a whole volume of truth contained in the smallest possible compass,—compressed as it were into an Elzevir edition—in each one of the utterances of Christ.

The Lord did not reign in the earth during the period of his natural ministry, nor has he established a kingdom in the church militant. During the progress of the Christian dispensation the two witnesses, the Father and the Son, have lain dead in the street of the great city. An examination of the church of Christ today will show that it is given over to every kind of heresy and schism, different members of the same body fighting against each other. The divisions and feuds inside the Christian church are the scandal of the age.

When and how is the Lord's reign in earth to be inaugurated? When, through the collation of the broken body of the Lord there is unanimity of doctrine. The whole earth (humanity) was of one speech and of one language, because all men understood the true Word which is the Word of Life. Jesus said that if two of his Disciples agreed as touching anything on earth, it should be done for them by the Father which is in heaven, adding significantly: "Where two or three are gathered in my name, there am I in the midst of you." The aggregation of doctrine is the spiritual content of the Word. When it descends into natural spheres of life through the mediation of the Messenger of the Word, that which was soured and vitiated by false doctrine, viz., the life of the church, will become pure and sweet. First two or three, then many will be gathered in the name of the Lord. His will not be the reign of terror but the reign of love. The Church Triumphant will not be cursed by sectarian strife, but knit together in the bonds of true fraternal love.



The Problem of Man's Origin and Destiny.

MODERN INVESTIGATORS are beginning to claim that there is no obstacle to man's complete control and consequently to his complete knowledge of the secret of life. They are searching for it along the lines of pseudo-science. Chemistry and physics as exploited apart from the science of alchemical law, which involves a knowledge of the Messianic form and office, will con-

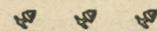
tinue to yield results which are as pitifully barren as any medieval experiments in alchemy. Mastery of life must come from the involution of spiritual forces strong enough to arrest the processes of decay and weakness common to the mortal organism. Life must come from life. Neither calcium salts nor electricity can give immortality, but the germ of a higher organism must be implanted in the race by one who is himself the exemplar of a nobler form of life.

Among the books which Ruskin deliberately blotted from the well known list of a hundred of the best books of all ages, compiled by Sir John Lubbock, were Darwin's "Origin of Species" and Gibbon's "Decline and Fall of the Roman Empire." These works Ruskin labeled "poisonous and rubbish." There were twenty-seven other books on the list which he marked needless and erased by drawing a light pen stroke through the title. Being taken to task for this index expurgatorius, Ruskin gave his reasons in strong terms, saying that it is every man's duty to know what he *is*, and not to think of the embryo he was, nor the skeleton that he is to be. "Darwin," he writes, "has a mortal fascination for all vainly curious and idly speculative persons, and has collected in the train of him every impudent imbecility in Europe, like a dim comet wagging its useless tail of phosphorescent nothing across the steadfast stars."

It is perfectly natural, sane, and normal for every human being to inquire concerning his origin and destiny. How, indeed, is he to learn what he *is*, without considering whence he came and whether there is any chance for him to escape the universal doom—the skeleton?

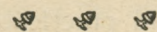
In regard to Gibbon, Ruskin's strictures are taken on the ground that none but the malignant and the weak study the decline and fall of either state or organism. "Good men study and wise men describe, only the growth and standing of things—not their decay."

It is the science of immortal life in contradistinction to any pathological investigation, that Koreshanity is giving to the world. Disavowing Darwinism, it still maintains the right of every man to seek by all means to learn his origin and destiny as infolded in the apex of creation.



Charity and the Modern Church.

WHILE the modern church professes to call itself by the name of Christ and to be actuated by his spirit, it condemns most severely the slightest deviation from the paths of rectitude in those who are not within its pale. Jesus told the Pharisees of the Jewish church that those whom they accounted most sinful would go into the kingdom of heaven before them. Lack of charity, lack of consideration for the feelings of others, were more heinous in His sight than faults which the world calls glaring.



To become great through supreme patience; to become perfect through suffering—such is the destiny of noble souls.



In The Editorial Perspective.

THE EDITOR.



GREAT CIVILIZATIONS have resulted from great emigrations. Men have abandoned the old to establish the new, and have selected new sites for cities, and new fields for the scenes of their labors. The children of Ham settled in Egypt, Chaldea, and Akkad; the tents of Shem were pitched in Arabia; and the sons of Japheth founded nations in Europe and on the isles of the sea, and new orders of things were established. But in every instance where great results have obtained from pioneer effort, powerful spirits were involved in the leaders of movements. Rome was first involved in Romulus; the city and empire were but expressions of what he contained. Israel emigrated from Egypt to Canaan; and after an experience of forty years in the wilderness, they took possession of the promised land and established a kingdom which attained its zenith of glory and power in the days of Solomon. Great streams of people from Europe have flowed into America since the time of the discovery of the West by Columbus. Persecuted people have found America a haven of refuge. The spirit of liberty and the spirit of religion were in the sturdy Puritans, and in new environments developed new characters, a new people, a new civilization. The great trek of the Boers from Cape Colony across plateaus to points beyond the Vaal, is notable in the history of South Africa; and the emigration of the Mormons from Missouri to Utah in 1847, subject to all kinds of privations and hardships, is perhaps the most remarkable and distinctive emigration movement since the landing of the Pilgrim Fathers at Plymouth Rock. The development of the country adjacent to the Great Salt Lake has demonstrated the wisdom of the Mormon leaders in the selection of a permanent center for their system. The history of the Mormon settlement has disclosed to what extent a people may be unified in sentiment and purpose by isolation and pioneer effort, and by the ties of religious conception. The power of Mormonism today is due to the fact that they went beyond the confines of civilization to establish an order of their own, to develop themselves from within themselves; and now after a half century of time has elapsed since the first cabin was built on the shores of Great Salt Lake, the city of the Mormons has become a great center of agricultural, industrial, and social activity; it belongs to the old order, but it stands unique in the place it occupies; the system is fallacious, but it is nevertheless a power. The Koreshan movement follows the great lessons of history in its work of establishing a great city, a great center of religious, educational, social, industrial, and commercial activity, in a portion of the American continent as yet undeveloped. We are asked why we do not seek to build up our Community at a point in touch with the people—why we should go outside of civilization, as it were, to experiment in colonization. We have in view greater things than merely to demonstrate that colonization is feasible and practicable; ours is not a speculative enterprise. Our aim is to establish a new civilization. The point selected as the site of the great center of fields of development and operations in the future, is not only the

subject of scientific determination as to the location of the vitellus of the great cosmogonic egg, but also the subject of prophetic indications, not mere coincidences. Spirits of destiny led Columbus to the West Indies, in an endeavor to discover the Garden of Eden; and they led Ponce de Leon to the Florida Peninsula under the impression that he should find the fountain of perpetual youth. To the world these impressions are considered foolish; but to us they are full of meaning. A new civilization has taken form in the mind that predicts its establishment, in the man that projects its orders. To the site of the New City, to the New Jerusalem in the natural world, streams of emigration will flow, and the substances of the influx will constitute the basis of the new world. In years to come, the world will look back to this time and express their appreciation of that wisdom which led genuine Israel out of the bondage of darker Egypt into the light of a new system of human relations; and they will admire the character of the people who made extreme sacrifices in pioneer effort to establish a new order of life and progress.

Abbe Th. Moreux, of the Observatory of Saint Celestin, at Bourges, France, who has published several works on astronomy, has announced that the earth is not a sphere, but a four-sided pyramid—that is, a tetrahedron. The apex of this pyramid is said to be the south pole, the base comprising the north polar regions. The edges of the pyramid are supposed to extend along the Rocky and Andean mountain ranges; the Alps, the Abyssinian mountains, and Madagascar; and the high plateaus of Thibet, the Malay peninsula, and the Australian continent. The flat portions are the Pacific, Atlantic, Indian, and Arctic oceans. The crust of the earth is computed to be about forty miles in thickness; and the fate of the earth is to be that of the moon after the conception of modern astronomy—a worn-out and burnt-out world. At present the earth is conceived to be a great Leyden jar, as it were, charged with electricity, which maintains activities on and in the earth. Concerning the shape of the earth, the Abbe's conclusions agree with those of some American mathematicians who have taken the results of great international geodetic surveys as a basis of calculations. It is obvious to all acquainted with astronomy, that measurement of the distance of the heavenly bodies depends upon the earth's shape, because observations are made from the earth. The accepted conclusions concerning astronomical relations are founded upon the supposition that the earth is a convex sphere; but now if it is concluded that the earth is of some other shape, there must be corresponding changes in all the conclusions founded upon the primary supposition. We may observe that changes in the base of argument that the earth is a sphere will be wrought. If the earth is not a sphere, what becomes of the argument of the "earth's circular shadow on the moon"? What is to be done with the favorite proof that the earth is a sphere, as seen in the analogy of the shape of the planets? If the oceans are flatter than eight

inches to the mile, what is to be done with Proctor's famous calculations of the earth's size from observations of distant objects hidden from view by the apex of the curvature of the sea? For our part, we are willing that the scientific world should become involved in a mass of contradiction of conclusion and conflict of argument; for surely, it cannot be a well-proportioned system, the parts of which are subject to radical changes and shifts of hypothetical bases. It would show a greater weakness in the old structure if it were to fall of its own accord, than if it should stand until battered down through promulgation of Koreshan Unversology.

Modern science has engaged itself in the endeavor to discover the character of the "Star of Bethlehem" which led the Magi of the East to the place where Jesus was born. The Magi declared that "We have seen his star in the East, and have come to worship him." They must have known, through some presentiment or inspiration, something of the character of the object of their search. Whatever the star was, it was something extraordinary; it was something they followed until it designated the birth-place of the Messiah. It is claimed that the extraordinary star was nothing more than Halley's comet, which has its regular periods of appearance. A number of these periods would extend back to a time about eleven years before the accredited beginning of the Christian era; shift the date a little, and it seems to fit the time of the appearance of the Star of Bethlehem; but it does not accord with the description of the place of its appearance—Halley's comet appears in the west, and the star was seen in the east. We believe that the star was a star, not a comet, and that it was a temporary star which blazed forth in a constellation which corresponded to the Jewish people; it was doubtless something of the character of Nova Persei, which attracted the attention of the astronomical world two years ago. But what was there about the simple appearance of a new star that would lead minds to the conception that an extraordinary character was born among the Jews—and at Bethlehem? And in what sense could the Magi have followed a star moving in a diurnal course at least 15° per hour? Now, while it is true that the star appeared in a constellation in the physical heavens, and constituted a visible indicator as to the people in which a human Star appeared, it was not the physical star the Magi followed, nor yet the star that communicated to them the character of the child born. Columbus followed a star across the Atlantic—but it was a mental star. The Magi followed a star, but it was a star in the spiritual heavens, which they had the power to perceive. They followed its leading, and it led them to Bethlehem; from it they received impressions concerning the character of the child and the object of their mission—to impart to him mental entities or stars which they contained.

A theosophist in writing concerning the use of totems by certain Indian tribes, takes the position that "Totemism was probably begotten of the fact that man possessed a nature in common with the animal," and that in the early days of humanity, man was far more plainly and openly allied with the animal than now—that man was very closely in touch with the most developed species of the animal

group-soul classification. This conception is a mere outgrowth of the modern idea of the evolution of man from the lower kingdom. We take the opposite view regarding the system of symbolism employed by the Indians; it is a relic of a greater system which obtained at a time when humanity was nearer perfection than now. The Bible is full of symbolism. When Ezekiel had a vision of God, he saw a group of animals. Jesus himself was the Lamb of God, the Lion of the tribe of Judah; the souls of millions of people were saved and grouped in him. Animals in the Bible are employed to represent specific qualities of human life, not spirits of animals in man, but human spirits possessing characteristics corresponding to animal characteristics. An Indian totem is a family symbol displayed in villages. The American Eagle is a national symbol displayed on flagstuffs and domes of buildings, and appears on coins and various works of art.

The trusts have taken the Government into partnership with them in the conduct of their affairs, in the appointment of the Bureau of Corporations; and competitive commerce has had a wing of authority added to it in the establishment of the Department of Commerce and Labor. The control of the Government by the great industrial and commercial powers is now reduced to a definite basis of understanding. Strikes and upheavals in society may continue; but the main thing is the lessening of friction between the Government and the power of commercial imperialism!

Mental scientists are endeavoring to impress upon the mind the necessity of determination in recognition that all is good. Perhaps this is the view taken by the highwayman and the assassin. The thought that "all is good, there is no evil," may ease many a conscience afflicted with restraining fear of the consequences. It has been said that "the king can do no wrong;" but now it is boldly declared that no one can commit a crime! Logic applied to a dangerous premise may lead to dangerous consequences to mind and life.

"The essentials of all true success are courage and will-power." There are other essential elements, else why may not all success be true? There must be something that distinguishes between the success of a daring conspiracy and a righteous undertaking. It is not enough to will to do a thing and possess the courage to face the dangers of its achievement. The end for which a thing is to be done determines the character of the undertaking.

The great source of life is found only in the discovery of the source of all life. Life can neither be produced nor its processes discovered in the chemical laboratory, because the functions of life are not performed by mere manipulation and compounding of physical elements.

People who follow their impressions instead of exercising their reason, may be imposed upon by spiritual entities that are as capable of lying as the most deceptive characters in the natural world.

Majority rule cannot be right where the majority are all wrong.

The Open Court of Inquiry.

THE EDITOR.

Free Agency and Predestination.

EDITOR FLAMING SWORD:—I have a difficulty concerning free agency and predestination. I think KORESH teaches free agency, free will, or free choice of man. Am I correct? If the universe of existence is in conformity to unmade or eternal law, I must say that I see no more chance for free agency in man than in apples. Because we do things sometimes that we had thought we would not do, or change our minds at the last moment and refrain from doing what we had intended to do, does not prove that any of our wills or choices were not predestined by fiat, force, or power of immutable and inexorable law—at least it seems so to me. Please give the exact teaching of Koreshanity on these points.—STUDENT.

Theologians and others have turned out a great deal of rubbish on the subjects of free will and free agency, fate and predestination. It is usually considered that there are but two sides to the subject of freedom of the human will—one is that man is free to will and to do as he pleases under any and all circumstances and conditions; the other is, that since the Almighty must have foreknown and predestined all things, man is not free to make a choice. Again, it is considered that if law prevails man has no freedom of will, since it is held that law compels him to desire, to think, to will, and to do along certain lines. Koreshanity reaches conclusions altogether different from those usually entertained, and clears up the whole question. We do not follow in the beaten ruts in approaching and discussing the points at issue.

We hold that there is such a thing as the human will, and that it must be what the word will means—the power of choosing; the faculty of preferring or selecting one or more objects. We also hold that the universe is governed according to law, and not by chance nor by any arbitrary factors or powers. Law is not a product of creation, in the sense that new universal laws are ever made—for law is eternal. Laws are modes or methods of action, or rules of order. Law is not a compelling force; it is the method or mode of doing things. Things may be done with perfect freedom in accordance with law, or the true method of doing them. The operation of law does not

prevent the enjoyment of freedom in thought or action, but it is absolutely essential to such freedom.

The Almighty predestines things to come to pass in the same way that a seed predestines the activities in the plant—through the exercise of the functions of reproduction. In the seed certain possibilities obtain, which are wrought out in and through the functions of subordinate cells. A seed is the fiat of its own field of operation. Fiat is the command to do something, and involves the communicated power to do. Fate is the spoken word, or the determination of a certain order of things. Jesus was the spoken Word, the head of all creation, the fiat of the Almighty; and because he was the Word, he came to *liberate man*, spiritually, mentally, and physically, from all the bondages of mortality.

But neither fate nor fiat takes away aught of freedom in any domain, but rather provides for freedom in the performance of the functions necessary to produce predestined results. Foreknowledge is the knowledge of what will be produced through the operation of law, or the performance of function in accordance with law. Foreknowledge does not necessitate the supposition that it contains forces of compulsion; it is the knowledge of those modes of activity or rules of action through which all sequences of cause obtain. Thus it may be seen that foreknowledge and predestination are not arbitrary, nor in any sense contrary to the exercise of freedom of the factors which conspire to produce the things foreknown.

Law and order obtain throughout the physical cosmos. Every star runs its course according to law; because law is operative, a star has perfect freedom to move in its orbit. Its movement is predestined, and it may be foreknown; the potencies of its activities are derived from the sun, and it receives its impulses from the center—but that in no way interferes with its freedom of motion. Every cell in the growing plant moves according to law, and yet it is free to move in lines of progression or retrogression

as its functions within itself may determine. So the functions of the human body are performed according to law; all the various organs are free to make the necessary selections of the substances which they elaborate. Fixed laws governing the exercise of these functions make their freedom possible. So it is in the exercise of the various functions of the mind.

We hold that there is no being who is more strictly obedient to inexorable law than the Almighty; and we hold that there is no being who has greater freedom or greater necessity for the exercise of free will than He. His will is perfect; therefore, it is perfectly free; and it is perfectly free because he obeys the laws of his own being. Now, there is a great deal of difference between the mortal will and the divine will, or the will of those who govern themselves. When the will is the servant of the intellect it is perfectly free, because it chooses to be guided by the intellect, and because it acts in accordance with its own loves. Therefore, its choice is its own, and there is nothing to hinder freedom of action in accordance with the free will, or in accordance with immutable law which governs in the relations of the intellect and the will. The perfect Man has a free will, and he is a free agent because he is supreme in the government of himself, and primarily originative and independent.

A man's will is either controlled by the intellect, or by influxes from other minds. The wills of the masses are perverted, because they blindly follow impulses which are not of their own direct generation. The will of the mortal man is, therefore, not perfectly, but only partly free; and he is not a free agent in any full sense of the term, because he is not able always to do what he desires or wills to do; but his bondage of will and lack of freedom of action are not because of the fact that law prevails, nor because effects are predestined through the fiat of cause. The will of the world will be more free when the intellect is enlightened; the will will choose to be guided by the throne of the mind; and man will possess greater freedom of action when order prevails and law is universally obeyed.

God as Many in One.

EDITOR FLAMING SWORD:—Why is the plural noun *Elohim* ever used with the singular verb, in Hebrew? This would seem to indicate that there is not a plurality of Gods. Is not the verb the better guide in such case? Example, Gen. i: 1: "*B'rashith bara Elohim eth hashamayim v'eth h'arets.*"—"In the beginning God [*Elohim*, plural] created [*bara*, singular] the heavens and the earth."—SUBSCRIBER.

If we accept the very first statement of the Bible to be true, it seems to us logical to accept every word as reliable, and as used with the intent of divine inspiration to express the greatest truth in the briefest form. Instead of accepting the noun to the exclusion of what is conveyed in the verb, or relying upon the verb regardless of the very potent and important meaning of the noun *Elohim*, it is our course to rely upon both as expressing the veritable truth. In the above and many other texts in which *Elohim* is used, we meet not a mere idiom, not a mere verbal anomaly, nor a violation of the rules of grammar, but a definite expression of truth concerning the character of Deity. We cannot disregard the indisputable fact that the word *Elohim* is plural, nor yet the equally palpable fact that the verb *bara*, representing action on the part of the one God possessing plurality in some sense, is essentially in the third person singular. Let us inquire as to the reason for this peculiar grammatical relation.

The word *Elohim* occurs over 2,500 times in the Bible text in Hebrew. In 240 instances related words indicate that a plurality in number is meant, as referring to Gods true and false, and the word is translated into the word "gods" in the Authorized Version. But in many cases the plural noun is used in connection with a singular verb, and the pronoun "he" is made to stand for the plural *Elohim*. But let us refer to a few remarkable instances of the use of the word *Elohim* as applicable to Deity, the Creator of man, in which the plural is unmistakably expressed in pronouns. When the serpent conversed with Eve and Adam, he said that God knew that if they partook of the fruit they would be *as Gods*, knowing good and evil; but this has been considered as a mere quotation of the words of the serpent, and not to be accepted as true; but the

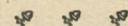
idea is identical with the declaration of the Gods: "Behold, *man has become as one of US*, knowing good and evil." Further, "And *Elohim* [the Gods] said, Let *us* make man in *our* image, and after *our* likeness. * * So *Elohim* [the Gods] created man in *his* image, in the image of *the Gods* created *he* him." In the above instances the pronoun "he" is in the third person singular, but the pronouns "us" and "our" in the first person, are unmistakably plural.

Now, there has been a great deal of discussion regarding this subject by learned men, both Jewish and Christian. Some have endeavored to conceive of a duality in God, and others have sought to find the trinity indicated in the meaning of *Elohim*; while others have reached the conclusion that as *Elohim* is not used in Semitic literature outside of the Bible, that the word is meant to convey some peculiar attributes of Deity not recognized outside of a restricted circle of inspired writers; others hold that the word is meant to convey an impression of power—that it designates a fulness of power. Dietrich regards it as a plural of quantity, while Delitzsch calls it a plural of intensity. But none of these scholars have explained why *Eloah*, referring to the same God, is singular, nor have they explained why Deity is sometimes called *Jehovah*. If God is always the same—in the same state, sustaining the same relation to the spiritual and natural worlds, why these different terms—especially, why does God refer to himself as plural in some instances, and singular in others? Why are there sometimes Gods, and at other times, "one God the Father"? *Jehovah* is the natural God-Man, the visible being, the Savior; *Eloah* is God the spirit; while *Elohim* refers to the divine egos in the amplification of divine life through the processes of divine reproduction and multiplication. *Elohim*, therefore, embraces plurality of quality, of intensity, of amplitude, and plurality as to number.

We may pursue the subject further and show that the great God may, in the evolution of himself, continue to be himself in unity of being and identity and continuity of consciousness, though expressed in and comprised of the many. The 144,000 who stand on Mount Zion are the offspring of

Jehovah; they partake of the divine nature; they are in the sphere of the divine mind and life and activity; they have attained to the immortal state—to that life which, it is expressly declared, is possessed *only* by the Almighty. The very fact that the 144,000 are immortal makes the conclusion inevitable that they are Gods—the great God in multiplied form.

At the termination of their natural career, they are absorbed into the very central consciousness of Deity; he is then comprised of 144,000 individual egos which, in turn, conspire to produce the one perfect Man again; and hence *they* say, "Let *us* make man in *our* image, and after *our* likeness." And yet they are so inseparably related in the Deific mind as to constitute an absolute unity which we know as God, the *one* supreme Deity. That unity is referred to as the One; he is the *many in one*, just as he was the *One in many* when they stood forth as immortal personalities. "*They*" constitute "*Him*," and to express this plurality in unity, this divine *e pluribus unum*, *they in him*, it was declared, "In the beginning *Elohim* [the Gods which comprise the eternal cube of consciousness in one Being] created the heavens and the earth."



Concerning Coal and Other Questions.

EDITOR FLAMING SWORD:—(1) Some years ago I noticed that when an opening was made in the ice on a river (not affected by salt water tides), the water would rise higher in the opening at certain times of the day than at others. What is the cause of this? Is it occasioned by the breathing of the earth? (2) What is the difference in the conditions in the formation of bituminous coal and anthracite? Is it not evident that coal-producing countries had at one time a tropical climate? (3) Please explain Matt. xxvii: 52, 53.—A. W. A., Lacombe, Alberta, Can.

(1) In order to answer definitely concerning the cause of the phenomenon above noted, we should like to know more of the particulars—the width of the river; where the opening was located with reference to the middle of the stream; what time of day the apparent rise was observed; the temperature of the atmosphere; the thickness of the ice, etc. We can conceive of the ice sagging during the warmer portions of the day, and expanding at the surface when the temperature of the atmosphere lowers.

However, several causes may conspire, including respiration, to produce the observed results; but respiration alone would not produce any perceptible rise and fall of the surface of small bodies of water.

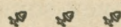
(2) All coal-producing countries have at some time been tropical. All carbonaceous deposits are from vegetable matter—and in tropical regions vegetation is prolific. There are evidences also that portions of the north temperate zone have been covered with great glaciers. There are four general stages of coal deposits—peat, lignite, bituminous coal, and anthracite. Lignite and coal proper—bituminous and anthracite—are vegeto-mineral products. Lignite and bituminous coal may be found in comparatively low portions of the country; anthracite is obtained in mountainous districts.

When the bitumen is extracted from soft coal by pressure and alchemical agencies, we have anthracite; the change is usually wrought in the upheavals which throw up mountain ranges. In many places, naphtha and petroleum are found flowing from coal deposits. Doubtless great beds of carbon are now being reduced to coal in Venezuela—the ooze being asphalt. The word anthracite is from *anthrakites*, like coals—from *anthrax*, which means carbon or carbuncle. Anthracite is “stone coal”—it has become stone through conjunction of vegetable and mineral matter; and the anthracite product is subject to growth like stone or crystal, and forms a natural tumor or carbuncle in the earth. The purest and hardest form of carbon is the diamond, which is crystallized carbon. Today we call anthracite “black diamond.”

(3) At the time of the crucifixion of Jesus the veil of the temple was rent, and an earthquake occurred; “and the graves were opened; and many bodies of the saints which slept arose and came out of their tombs after his resurrection, and appeared unto many.” Now, while it is true that significant events took place at the time of the crucifixion, the things described occurred in the human world. Both the anthropotic and physical suns were eclipsed; the veil between the natural and spiritual worlds in the tem-

ple of the Lord's body was rent; an earthquake occurred in the human world.

The mortal world contains the spirits of the dead; the mortal man is a tomb—that is, a grave, a graven image. The Pharisees were “whited sepulchers.” The word tomb in the Greek is *mnema*, which means that which reminds; a monument, a tomb. *Mnema* refers primarily to the *mental domain*, as our word mnemonics is derived from the root *mnao*, to put in mind. At the time the earthquake in the mortal realm occurred, there were materializations from the mental or spiritual world—from the graves or tombs of mortality—and these materializations or bodies projected, appeared unto many. There was no re-animation of old corpses long since decayed in the tombs of stone and earth.



The Flaming Sword's Exchanges.

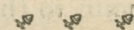
THE EDITOR.

American Monthly Review of Reviews.—Over forty current topics are discussed by the Editor in his “Progress of the World,” in the March *Review of Reviews*; and these include the Southern race problems, Mr. Cortelyou's promotion, the Venezuelan settlement, the Panama treaty, the British Empire in general, and others. An interesting contribution, showing the adoption of co-operative methods among the trusts, is written by Walter Wellman; it is a thorough and authentic study of the gigantic social experiment just begun by the Steel Trust, in profit-sharing. An interesting sketch of G. B. Cortelyou is given by Henry B. F. McFarland. Dr. J. M. Buckley gives an account of how the \$20,000,000 fund of the M. E. Church was raised. Other interesting questions discussed are: Germany on the Sea; Lumber Industry on the Pacific Coast; the Sultan of Morocco and his Present Troubles. 25 cents per copy. 13 Astor Place, New York City.

The Arena.—The March number is very interesting, and contains much valuable matter. Law and Human Progress, by Chief-Justice Walter Clark, of the Supreme Court of North Carolina, shows that while there has been remarkable progress in many lines, there has been very little progress in law or the government of nations. The Moroccan Question, by Edwin Maxey, of the Columbian University, gives evidence that Morocco is a center of interest and a bone of contention something like Turkey, as related to European powers. The Passing of Church Influence is quite good. The Impassable Gulf, by Dr. L. S. Keyser, is a story disclosing a social incident. 25 cents per copy. Alliance Publishing Co., 569 Fifth avenue, New York City.

Health Culture.—The leading articles in the issue for March are: Mrs. Langtry's Method of Health Culture, illustrated; Chair Gymnastics, giving simple exercises with the chair. Hygienic treatment of typhoid fever is contributed by Dr. F. L. Oswald. Health Culture is full of valuable health hints and directions for common sense treatment of diseases without medicine. \$1.00 a year. 481 Fifth avenue, New York City.

The Astrological Magazine.—Published at 102 Linga Chetty street, Madras, India, and edited by B. Suryanrain Row, a well-known Hindu astrologer. In two recent issues this magazine quotes articles from THE FLAMING SWORD. Monthly, 32 pages, with cover. Its astrology is far more rational than the astrology of the West.



Summary of the World's News.

AMANDA T. POTTER.

March 11.—Government marines to be carried from Chicago to San Francisco, nearly 2,300, for \$5.00 each; railroad competition; contract lasts one year.—Indiana coal operators admit formal agreement to fix price and restrict output.—Dr. Charles Crane, pastor of people's temple, Boston, declares electors are saloon-keepers, because they vote for men not opposed to liquor traffic.—Senator Morgan in Senate speech, charges republicans with secretly encouraging filibuster against canal treaty as means of defeating Cuban treaty by indirection.—Two thousand Chicago sheet metal workers and cornice makers will strike this morning.—**March 12.**—Mrs. Madeline Yale Wynne, in Woman's Club, Chicago, declares that women have perfect right to be blacksmiths; says women emphasize sex too much.—Cuban senate ratifies reciprocity treaty with United States.—Last descendant of King Kamehameha, the great Hawaiian, dies of consumption.—Size of families in United States said to have fallen off in recent years.—**March 13.**—President Roosevelt said to have met defeat at hands of his party in relation to Cuban treaty, which is so amended as to require concurrent action of House of Representatives before new customs duties on Cuban products can take effect; President disgusted.—Chicago brass workers and Manufacturer's Association sign nine-hour day agreement without loss of pay to men; victory means increase of twelve per cent in wages, with 20,000 benefited.—Czar decrees religious freedom to all his subjects.—**March 14.**—Russia, per Wm. E. Curtis, has made greater progress in civilization and civil and religious liberty during brief time of present Czar than during entire reign of any predecessor; much of this accredited to Czarina.—New assessment of all real estate in the country will be made this year; material changes in valuation may result.—Three deaf, dumb, and blind children of New York, are made to hear by new inven-