

# 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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## Swedenborg's Mission to the Spiritual World.

Evidences that Swedenborg was Illumined in the Spiritual Degree Only; His Vision of the Universe; Literal Sense of the Apocalypse not Exposed.

KORESH.

IN ANOTHER COLUMN will be found an article from a gentleman of the Swedenborgian faith, calling in question some statements made in a certain number of THE FLAMING SWORD. The specific issue is with the fact that we declare that Swedenborg did not define the literal "sense" of the "Word," while he did elaborate the spiritual "sense." Now, with regard to Swedenborg's illumination, we wish to say that his was not an intellectual enlightenment regarding the spiritual truth; for according to his own statement, he never received anything concerning the Word that he did not derive directly from the Lord; that is, the Lord taught him as from person to person. His "Memorable Relations" were experiences which he had in the spiritual world, and which he remembered and wrote in the natural. Some of these experiences he did not understand, as relating to the natural, and could not interpret because an interpretation would have conflicted with the things he believed from his education in the prevailing "sciences" of the day. In his "Coronis," paragraph 17, Swedenborg says:

It is a well known truth that, in order to give perfection to any thing, there must be a trine in just order, one under another, and that there must be communication between the members of the trine, and that such a trine constitutes one thing; not unlike a pillar, over which is the capital, under this the shaft, and under this again the pedestal. [We wish here to remark, for further and later consideration, that yet under the pedestal is always the earth upon which the pedestal

itself rests. If there be three heavens, there is also the earth to which they relate and upon which they depend.] Such a trine is man: his supreme part is the head, his middle part the body, and his lowest part the feet and soles of the feet. Every kingdom in this respect is like a man: in it there must be a king as the head, also magistrates and officers as the body, and yeomanry with servants as the feet and soles of the feet: in like manner in the church, there must be a mitred prelate, parish priests, and curates under them. Nor does the world subsist, without three things following each other in order, namely, morning, noon, and evening; also every year, spring, summer, and autumn; the spring for sowing seeds, the summer for their growth, and the autumn for their bringing forth fruit; but night and winter do not contribute to the stability of the world.

Now, here is a fourth condition which exists, which constitutes a part of the conditions which are factors in the processes of being, of which in this disclosure Swedenborg shows himself in total ignorance.

### *The Three Universal Atmospheres.*

Since every perfect thing must be a trine, in order to be a regularly coherent unity, therefore both the spiritual and the natural world consists of, and subsists from, three atmospheres or elements; the first of which proximately encompasses the sun, and is the aura; the second is under it, and is the ether; and the third is under them both, and is the Air.

The capital here in air is Swedenborg's. Swedenborg unquestionably refers in this statement to the air in which we live and which we breathe. Such a relation could not possibly exist upon the assumption of the Copernican system of astronomy. He has here placed



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the three atmospheres in contiguity, one below the other, the air being the lowermost; one surrounding the sun in immediate proximity, the other surrounding that one and conjoining with it, the last one extending to the earth, and constituting the air we breathe, which would be an impossibility according to the system of astronomy in which he believed with his external and natural mind.

These three atmospheres in the natural world are natural, [he means atmospheres connected with this earth and extending to the sun, for thus his statement ends,] in themselves passive, because they proceed from a sun which is pure fire; but the three atmospheres corresponding to them in the spiritual world are spiritual, in themselves active, because they proceed from a sun which is pure love. The angels of the heavens dwell in the regions of these three atmospheres; the angels of the supreme heavens in the celestial aura, which proximately encompasses the sun, where the Lord is; the angels of the middle heaven in the spiritual ether under them; and the angels of the lowest heaven in the spiritual-natural air, under them both. Thus all the heavens are coestablished, from the first to this last, which is building by the Lord at this day. Hence it may be perceived, whence it is that by Three in the Word is signified what is complete.

The foregoing statement relating to the atmospheres is derived from a "memorable relation" of one of his experiences with spirits and spiritual observations. In "True Christian Religion," The First Memorable Relation, paragraph 76, Swedenborg says:

On a certain day I was engaged in meditation upon the creation of the universe: and this being perceived by some angels above me on the right side, where there were some who had been accustomed to such meditations and reflections, one of them descended, and invited me up to them. I was in the spirit, and attended him; and on my entrance into his society, I was conducted to the prince, in whose palace I saw some hundreds assembled, and the prince in the midst of them. Then one of them accosted me, and said, "We have perceived in our society that you were meditating about the creation of the universe, in which meditation we have also sometimes been engaged; but we could never come to any certain conclusion on the subject, by reason that our thoughts were perplexed with the ideas of a chaos, as of a large egg, from which the universe and all its parts were brought forth in their respective orders; but we now perceive that so great a universe could not possibly be produced in such a manner.

There was also another idea riveted fast in our minds, that all things were created by God out of nothing; and yet we now perceive, [they now thought from the mind of Swedenborg, who was still in the fallacy of the Copernican system,] that out of nothing nothing can be produced. From these two ideas we have not yet been able so far to extricate our minds, as to discover the nature and manner of creation in any degree of clearness; we have therefore called you up from the place where we observed you, to desire that you would disclose to us your meditation on this subject." "Your desire," I replied, "shall be granted:" and I said, "This subject has often engaged my meditations, yet to no purpose; but after I was admitted by the Lord into your world, I perceived the impossibility of coming to any just conclusion about the creation of the universe, except it be first known that there are two worlds, one inhabited by angels, and another by men; and that men after death depart

out of their world into the other: and then also I saw that there were two suns, one from which all spiritual things proceed, and the other from which all natural things proceed; and that the sun from which all spiritual things proceed is pure love from Jehovah God, who is in the midst of it, and that the sun from which all natural things proceed is pure fire.

Knowing these truths, I once, when in a particular state of illustration, was enabled to perceive that the universe was created by Jehovah God, by the instrumentality of the sun in the midst of which he is; and since love cannot exist but in union with wisdom, I saw that the universe was created by Jehovah God out of his love, by means of his wisdom: and I was convinced of this by all and every thing I observed, both in your world and in that where I am as to the body. But to explain the several stages and progressions of creation from its beginning, would take up too much of your time.

### *Swedenborg Saw the Earth as a Concavity.*

During my state of illustration, however, I perceived that, by means of the light and heat proceeding from the sun of your world, spiritual atmospheres were created, which are substantial in their natures, and that one was derived from another; and they being three in number, and consequently there being three degrees of them, three heavens were also formed, one for the angels who are in the highest degree of love and wisdom, another for angels in the second degree, and a third for angels in the lowest degree. But because this spiritual universe cannot exist without a natural universe, there to produce its effects and uses, I perceived that the sun, from which all natural things proceed, was created at the same time; and in like manner, by means of his heat and light, three natural atmospheres were produced, encompassing the former, as the shell of a nut does the kernel, or as the bark of a tree encompasses the wood; and lastly, by means of these atmospheres, the terraqueous globe was formed to be the abode of men, beasts, fish, and other animals, and also to bear trees, shrubs, and herbs, on its surface, consisting of different kinds of earth, minerals, and stones.

We have quoted thus at length from Swedenborg for two reasons; one, to show that while in a state of illustration he saw things not in conformity to the prevailing science of astronomy; the other, to show that while he was presenting the spiritual exposition and knew at the same time of the existence of the natural, he did not define the science of the natural world. He saw while in a state of illumination that there was a natural world with a natural sun surrounded by three natural atmospheres, and that these were surrounded by the shell, the concave earth. Now, if he had expounded the natural or the scientific "sense," he would have shown to the world such an order in the creation of the natural as not only to have shown the correspondence, but he would have so demonstrated it as to have made it clear to his followers. In a state of illustration he declared the inside theory, but he did not explain it, and has therefore left his followers in ignorance of the form and function of the physical universe.

In the foregoing, it would look as though Swedenborg had dispossessed the minds of the angels, in the instance above noted, of the idea of an egg from which creation proceeded; but in another place he declares that every dispensation comes forth as from an egg.



We declare that when the true science comes to the world it comes as the science of the egg.

Swedenborg says that in the spiritual "sense" of the Word a horse signifies the understanding of the Word. But did he ever tell what was the significance of a horse in the celestial or in the natural sense? And if so, will the party sending the communication state where, in Swedenborg's writings, these explanations can be found? He says that in the spiritual "sense" the white horse means the understanding of the Word as to good and truth, and the understanding of the interior things of the Word; the red horse, the Word destroyed as to good; and the black horse, the Word destroyed as to truth. The pale horse signifies the Word destroyed as to both good and truth. This is their significance, according to Swedenborg, as to their spiritual "sense." Now, will the writer tell us their significance as to the celestial and the natural "sense," and where in Swedenborg's writings they can be found?

*Swedenborg did not Reveal Truth in Ultimates.*

In the spiritual "sense" the bear signifies the power of the Word in ultimates; the lion signifies the power of truth in ultimates. Where does Swedenborg tell us what these mean in either the celestial or the natural "sense"? They certainly cannot mean the same in the three "senses," nor in either two of their significations. He tells us that the bear signifies the power of the Word in ultimates, but he does not define these ultimates. If he does define them, will our friend be kind enough to tell us what these ultimates are?

In the scientific and natural "sense" of the Word, that is, the Lord, the lion signifies the power of commerce, because the power of truth in ultimates is the power of commerce. Nowhere in Swedenborg's writings is it declared that the lion has anything to do with commerce. There are three planes of commerce in the natural domain of active use; one of these is in secular life, one in church life, and one in sex life. This power resides in the heart (love) of all these planes, and as the heart is the same as the lion, so the lion is the power or governing principle.

Swedenborg says the bear signifies the power of the Word in ultimates. This is its signification in the spiritual "sense;" but what light does this statement throw upon the subject of the relation of the symbolism of the bear? What is the power of the Word in ultimates or last principles? First, what is the Word? The Word is the Lord Jesus, the Christ of God. What is the power of the Lord in last principles? The power of the Lord or, what is the same, the power of the Word in ultimates, is his power to resurrect into life from the dead; that is, his power to recreate from his own arch-natural life the forms of the Sons of God, into a corresponding arch-natural life, which is immortality in the flesh—a life corresponding to the life which he had after his res-

urrection, in which he said, "A spirit hath not flesh and bones as ye see me have."

The bear represents death, burial, and resurrection because he hibernates, living without directly feeding on his natural pabulum. The Lord in his descent into the church, whereupon he took all the conditions of the mortal man, passing into the winter of the church's declension, where the direct food of life was imparted, fell into the hibernation of the church. From this hibernation He will resurrect his offspring at the end of the age, bringing forth the Sons of God. This is signified by the bear, in the ultimate or literal "sense" of the Word—God. The power of the Word in ultimates is his power to go down into the hells of the human race, taking upon himself all the conditions found therein, and rising again from these hells into the realms of immortal life, bringing with him the firstfruits of the resurrection of the dead. Nowhere has Swedenborg disclosed this "sense" of the letter.

The two she bears which ate the children that mocked Elijah, meant nothing else in the literal "sense," than that the female forces of the basis of Israel's power appropriated the Midianite children, thirty-two thousand, which is the same as thirty-two emphasized, scientifically relating to the ethnical processes of Israelitish appropriation. The power of the Word on the sex plane, in the ultimates of this plane, is to enable one to conserve and appropriate the sex forces for the purpose of attaining immortal life. It means precisely what is meant in John where it is declared: "Whosoever is born of God doth not commit sin: for his seed remaineth in him; and he cannot sin because he is born of God." Jesus was sexually pure; and when the fruit of regeneration is manifest, it will be as free from sex inclination as was the Lord Jesus. To elaborate all that the bear signifies in the sphere of symbolism would fill a book; but enough has been said to show that Swedenborg did not define the literal signification of the power of the Word in ultimates, the significance of the bear.

*Power of the Word in the Natural Degree.*

The heart controls and regulates the circulation of the blood, and from the blood and proceeding from its function, comes the female germ of reproduction. It is the product of the blood, and thence is under the power of the heart, thence the power of the lion. Now as the blood corresponds literally to the natural truth of the Word, which truth has the power to bring into being the new spiritual Jerusalem which John saw coming down from God out of heaven, and this New Jerusalem is the life of the blood of the Lord planted in the race, the church, it is in the province of the lion to loose the seals and open the book of life. The book of life is the manifestation of the Sons of God, who will appear at the end of the age, the first of the resurrection, and the result of breaking the seals. This is the disclosure of



the true function of woman as related to the resurrection of the dead. Nowhere has Swedenborg disclosed this truth of the literal "sense."

In the literal "sense" the horse signifies the execution of the four fundamental principles of the Word; these being symbolized in the literal "sense" as the lion, young bullock, justice, and the power of knowledge, which involves the laws of distribution and appropriation. The white horse is the voice of the lion. The first beast said, "Come and see," and there went forth a white horse. In the literal "sense" this means the restraints of commerce. In the restraints of commerce on the sex plane is chastity, hence the white horse means chastity, because it involves commercial restraint. The second beast (the bullock) said, "Come and see," and there went forth a red horse. The red horse signifies the liberty of commerce, because the bullock means the desire for liberty, in the literal "sense." The red horse, then, signifies commercial liberty. The third beast (the face of a man, justice) said, "Come and see," and there went forth a black horse. This horse went forth to execute justice, therefore his rider had a pair of balances in his hand. The black horse in the literal "sense" signifies justice. The fourth beast (the eagle) said, "Come and see," and there went forth a pale horse. The pale horse went forth to execute the voice of the eagle. Now the eagle implies appropriation; this in the literal "sense" is the power of knowledge. It is beginning to be especially manifest in the function of the United States in the power of expansion, in which the United States has more recently become pronounced. The pale horse in the literal "sense" signifies appropriation, because it produces pallor on the faces of the nations which look on in fear and helplessness in the face of the eagle's power to expand and appropriate.

#### *Swedenborg's Exposition of the Apocalypse.*

Swedenborg has defined the spiritual "sense" of John's revelation, but he has nowhere revealed its literal "sense." He did not and could not because it was not within the province of his mission. He says, "Hereafter, the spiritual sense of the Word will be made known unto none but those who are principled in genuine truth from the Lord." This implies that none will possess the spiritual "sense" in its true significance, but such as have in principle, the genuine science of the Word. We hold, then, that the mere reading of Swedenborg's writings and believing them do not make of that man a Swedenborgian. Nor does a life according to the tenets of the Swedenborgian church make of him a Swedenborgian. The Swedenborgians do not know the spiritual "sense" of the Word, because they have no sense of the truths, sciences of the Word, or because they are not principled in genuine truths from the Lord.

Swedenborgians are not principled in genuine

truths from the Lord any more than any other of the so called Christian churches. To be principled in genuine truths from the Lord is to be confirmed in the science of the universe; and this must be from the Lord in his coming now at the end of the age. Swedenborg iterates by his own personal testimony, that he saw the things which he has written; and we have no disposition to doubt the fact, because we have had confirmation of the fact from God. Not only so, but from the same source we have derived the true science of all the "senses" of the Word, and our testimony is equally true.

The Swedenborgian church is not the new church which Swedenborg predicted. This we have from the mouth of God. The new church exists as a new church in the heavens. This is the gathering of the New Jerusalem in the spiritual world, and was accomplished through the office of Emanuel (Swedenborg) in the spiritual world, where Swedenborg fulfilled his mission. This New Jerusalem will descend, and in descending will unite with the resurrecting man, the husband of the New Jerusalem, and in their conjunctive unity the new arch-natural man will appear. This arch-natural man, the two-in-one, will constitute the head of the new church, and from this head the new government in the earth will begin to have its formulation.

The so called new church is in no sense the new church which Swedenborg said would come as the fulfilment of the prophecies of the coming of the Lord. The new church is here in the Messenger of the Covenant, but not yet manifest in the organic structure which will constitute the divine government, or the everlasting kingdom to be established by the Lord.

The writer in question iterates the statement that Swedenborg has illustrated the literal "sense," but the mere iteration does not make it so. He himself has not given any statement of Swedenborg's explanations of what the literal "sense" contains as to its truth or science. Swedenborg tells us that chariot signifies the communication of the Word. This is its spiritual "sense;" but has Swedenborg told us what chariot means in the scientific or literal "sense"? Not by any means. When the Lord was translated (theocrasised) he communicated himself, who was the Word, to the church which received him. This impartation of himself, by which the church fulfilled the statement of the Lord that the church should eat his flesh and drink his blood (in the literal degree, "sense"), conveyed the Lord to the church. In the literal degree ("sense"), then, the chariot means literally, to impart or convey the Lord to his church. For this reason when Elijah was translated Elisha exclaimed: "My Father, my Father; the chariot of Israel and the horsemen thereof." It was the impartation of Elijah to Elisha, into whom he was absorbed. This is the literal "sense," but nowhere has Swedenborg revealed it. Swedenborg was a great man, but he left something for another to do.



# The Relation of God and the Universe.

Study of Creation Through Application of the Laws of Correspondence; the Character of the Microcosm Seen Through Analysis of the Macrocosms of Humanity and the Physical World.

AMANDA T. POTTER.

THE LAW OF CORRESPONDENCE has been brought to the attention of the readers of Koreshan literature many times; nevertheless there are hundreds of thousands whose destinies are closely linked with the Almighty's present movement and manifestation in earth, to whom the science of analogy, as obtaining in relation to the forms and activities of the differentiate but analogous kingdoms of existence, is a sealed book. The intellectual acumen which dispels the illusions of the modern fallacious astronomical system and supplants its sophism with the laws of universal creation and perpetuity, does so in part through discernment of the relationship which conforms all forms and activities in one vast and indissoluble integral structure called the universe.

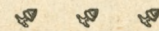
Koreshans who have listened many years to the instructions of the Master Mind, are constantly forcing broader openings into the heretofore impenetrable mysteries of creation by following out the lines of correspondence. Taking time to assimilate the fact that all forms and activities, whether observed or unobserved, obtain because of their prototype in Deity, at the same time recognizing Deity as clothed upon with voluntary and involuntary power, opens a wide door to the comprehension of all creation generated and regenerated as a unit. The solar center of our concave sphere, environed by the superimposed atmospheres vibrant with their wealth of luminaries; the earthy and mineral planes which cradle the vasty deep and teem with a world of verdure, and the encircling metallic planes with their final girt of metallic rings, have each for each and each for all an exact correspondence. No member of the congeries could be elided without the subsequent destruction of all. Each, also, of the entire category has its correlate antithet; and each antithet stands in correspondential relation to all other antithets and to all other correspondences.

So far we have mentioned only the macrocosm or great universe, which is the exact correspondence of the microcosm, the perfected man or little universe. As the central sun is microcosmic in relation to its environment, so the central man is microcosmic in relation to the environing humanity. The atmospheres with their circumscribing earthy structure are the theater of operations analogical to those proceeding in the sun; and in keeping with this fact, the environing humanity, during a twenty-four thousand year cycle, presents the entirety of phases and activities engendered in the central or God-Man. Thus the central man is discovered to be not only microcosmic in his relation to the great universe or macrocosm, but he is microcosmic in his relation to the mass of humanity who correspond to the earth. This latter is readily seen to be in harmony with Scriptural exposition.

When God, who "is a Spirit," is so completely hidden as to be unable to speak through prophet, priest, or king, man loses correct conception of God's character. In the fulness of time He suddenly manifests in his own holy flesh, which is the Lord, *Yavah*, Savior, and the change is greater than mortal man is able to

conceive. God's vicissitudes are coexistent with not only those of the environing humanity, but they are constant as correspondences and are ever in step with the changes in the condition of the alchemico-organic or physical universe. To the eyes of wisdom the Siberian glacier discloses afresh this secret of the ages every time some specimen of tropical fauna is released from its frigid grip.

Societal and governmental activities are righteous emanations from Deity, perverted as they obtain during such times as these when God is in hiding. Societal groupings and activities and governmental being and function are portrayed in the heavenly bodies whose functions are the exact correspondence of that which Deity inheres. In their domain and dominion the sun, moon, planets, and stars are coequal with the "Gods many and Lords many" in the present condition of the Gods and Lords. To a few God has come out of hiding; presently he will come out of hiding to the many. Then will He come into his authority in earth, an authority so long usurped by satan; and the sun, moon, planets, and stars will come into consonant relationship with Him and with the universe. In their domain they will still correspond to the Gods many and Lords many—the 144,000 Sons—environing the God-Mother, and "SHE SHALL BE CALLED THE LORD OUR RIGHTEOUSNESS."



## *The Great Sign of the Lord's Coming.*

KORESH.

THE COMING OF THE LORD as the Messenger of the Covenant is the manifestation of the Shepherd, the Stone of Israel from Joseph. This is the stick of Joseph in the hand of Ephraim, united with the stick of Judah in the hand of Judah. The stick of Judah was the Lord Jesus, the incarnate God. It is not generally known in the world today that, in the ascent of the Son of God into the eternal throne and center of consciousness, the Lord descended at the same time, by the operation of the Holy Spirit, which was the substance of his body resolved to the seminal essence of Deity. The Christian world is ignorant of the fact that the church did appropriate the flesh and blood of the life of God when it absorbed the substance of the Lord's body as the Holy Ghost. The Christian world does not know that because of the planting of the seed of God in the church, the overcomer is to arise from the depths of sin into the Sonship, as it is declared: "He that overcometh shall inherit all things; and I will be his God, and he [not they] shall be my son." This man is the SIGN of the Lord's coming; he is Elijah the Prophet. He is the Messenger of the Covenant, but *he is not the second coming of Christ*. It is the coming of God the Lord (Elijah) before the great and dreadful day of the Lord. It is the first coming, the coming of the personality. The second coming of Christ is the coming of the Sons of God, who constitute the Order of Melchizedek, the order of which Jesus was the High Priest. This second coming is the coming of the multitude who comprise the Father's house, each Son of God constituting a mansion in the house which Jesus said, "I go to prepare."



# New Century Studies and Reviews.

LUCIE PAGE BORDEN.

## THE CONSOLIDATION OF THOUGHT.

*Mental Energy Should be Utilized for the Transformation of Humanity.*

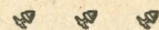
MODERN PHYSICISTS in enumerating the sources of energy available to us do not include the brain, but the generation of force here is constant. Talk of tapping the great aerial reservoir and utilizing it for mechanical purposes! Why that is nothing in comparison with the amount of brain power which is permitted to go to waste, just for lack of direction. There ought to be some means of scientifically adjusting thought to definite ends. How it takes the bit in its mouth and goes careering over land and sea without a fixed object in sight! Suppose for one day, merely as a kind of psychological pastime, one should begin to watch his thoughts as he does his money; to take account of them and invest them as it were in some profitable enterprise. Might he not expect a rich return? And suppose a great stock company should be formed with thought as capital, what would be the result? If the energy now wasted, ruthlessly wasted, by persons of average mental calibre as they go about their daily tasks, could be devoted to some common end what an advantage it would be to the world!

Every brain cell is a little alchemical retort where material substance is converted into mental substance. Here the food eaten reaches its final goal when it is transformed into thought. The alchemical reagency in which thought is generated is the most complex process known in Nature. Think of myriads and myriads of tiny cells in the cortical area, each individual one with its respiratory and circulatory movement, its nucleus and circumferential sphere. How intricate and how beautiful! No two cells generate exactly the same qualities of mental substance, and of any two cells juxtaposed in the brain bark or cortex it may be said that one is vitreous, the other resinous, one positive, the other negative.

Is it not shameful to think of so much machinery used in elaborating only the simple and elementary desires of the human being? It would seem that with this exquisitely wrought mechanism, the most wonderful thoughts should be elaborated fit to correspond with the physiological means for producing thought. The elementary desires are food, first, last, and always; then the desire for food, clothing, and shelter for the purpose of maintaining life ultimates in the desire to extend the limits of consciousness or the range of experience by the affiliations requisite to the generation of offspring through which the self-life is to be perpetuated. The parent is not unselfish in producing the child. He is making for himself another home, a tent in which he may dwell when the "dark Ferrash" strikes; for it is supremely reasonable to think that man is perpetuated from age to age by a series of reëmbodiments.

While the hand which has been trained to work au-

tomatically is producing the necessities of one plane of life, the brain cells might be elaborating powerful currents of energy to aid in the upbuilding of the race. The primary requisite is to learn how the elevation of the species is to be accomplished, then, with this object in view, let the thoughts of thousands of minds conspire in the great work.



## *Class Distinctions Inherent in Nature.*

THE SUPREME crisis in a recent book comes at a point in the story when the man who has become the nominal husband of the central personage finds himself the legal successor to a dukedom. The point at issue is whether he may not according to his desires and conviction, relinquish the burden of the wealth and title. He is conscientiously disinclined to take up the load under which his predecessor has fallen. The duke has just committed suicide in consequence of the death of his only son. The law of custom requires that Delafield shall wear the ducal coronet, but he is averse to what he calls "the mummery" of life. He has no wish to burden himself with superfluous estates, equipages, and servants merely because he was born in the line of succession to a title. The author has touched very lightly upon Delafield's opinions, so that it is difficult to determine just what phase of thought he represents. His friends call him socialistic. His wife terms him a mystic. He seems, indeed, to be one of those aspiring souls, incapable of reasoning closely, who are vaguely anxious to improve the world although uncertain how to proceed.

His wife, in this supreme moment when he is hesitating, while the Duke with his dead son lies cold in the house, comes to tell him that she will share his renunciation and accept his decision. She thus redeems her character from any suspicion that she may have married him for the sake of becoming a duchess. It is true she had refused twice to accept his hand and no one could foresee the duke's early demise. Yet, Delafield was the heir next in line to the son already half-gone with disease. A great social position seems to her most desirable. She has no scruples to prevent her from taking the place which she is fitted to grace as a leader.

The question of caste, of social distinctions, is one which may best be referred to the authority of Nature. In her realm there are distinctions. All the logic of socialism fails to find warrant for equality. The strata of the shell of the earth are carefully superimposed one above the other in the order of their specific gravity. There is sufficient reason for separating them into layers. One substance is essentially different from another. So it is with persons. Some belong to the gold stratum, others to the lead.

Delafield's decision is rendered in consequence of a letter from the duke. It was written just before he



went out to make way with himself, and although it cannot be said to present any plea to influence a man of Delafield's moral fiber, yet he feels after reading it that desertion is cowardice. He will keep to the ranks. He is, no doubt, influenced far more than he admits or believes by his love for Julie. He wants her to stand where she belongs in the high social rank, where the glamour of precedent and prestige will atone for what she has suffered as the companion of a shrewish and tyrannical great lady and the offspring of parents who defied conventions.

Delafield's decision shows that he is not ready to range himself among those who would illogically seek to abolish class distinction. The conduct of the universe is imperialistic. The sun is the ruling head. All the stars and planets bow to his behests, because he is the supreme center of motion. Such a thing as pure democracy exists only in name. In every republic there are groups of persons similarly minded, who take the lead and influence the rest; and these groups, if analyzed, will be found to represent the opinions of some one personage who dominates them all.

The theory of social equality is founded upon a false impression of the teachings of Christ. Those who would level distinctions and put all men upon an equal footing say that he made himself of no reputation and became the servant of all. This is true, but He did it as a means to an end—this end being that he might raise up out of the degenerate and fallen humanity a limited number who should sit upon the throne with himself in the age to come. Under the present constitution of society rank is not necessarily a symbol of worth, but when the kingdom of divine uses is established worth will lead.

#### The Highest Purpose in Writing.

“A BOOK with a purpose.” How often one hears the words spoken carelessly, but evidently intended to refer to something of its own kind, *sui generis*,—as if all books were not written for a purpose. In some cases the writer's motive may be less than noble, still the purpose must be there. He is not going to spend time and effort without some definite object in view. This may consist merely in the desire to add one more to the list of entertaining stories which seem born but to divert the public—a laudable ambition and yet, such a book must yield in importance to the one which is packed with thought.

The phrase as it passes current usually refers to some fictional narrative intended to present under the guise of a story some creed or system of thought. The book with a purpose is the term employed to distinguish such a work as Robert Elsmere from the mere froth and whipped cream of story writing. It is an attractive method to beguile the public into reading what might seem uninteresting if presented without the accessories of the novel.

The book with a purpose has its use. It combines instruction with amusement. The novel is properly the idea in action. The book with a purpose is meant

to show the application of doctrine to life. For instance, if the author is imbued with a certain sociological idea, he writes a book to show how it may be elaborated, like Moore's “Utopia” or Bacon's “Atlantis.”

Any book which is designed to promulgate an altruistic idea is better than one which has no such thought back of it,—nothing but the love of notoriety or the love of money. In the one case the writer is trying to benefit the world, in the other, he is only trying to exalt himself at the expense of the public.

Truth is stranger than fiction. There is no product of the imagination which can compare with the beautiful story of the divine Man and his fall into the lap of earth (the sinful and sin-curst humanity). The book whose purpose is to depict this thought and bring it before the public with all that it involves of joy and elevation to the race has attained the best. No fairy tale can equal the marvels which are spread before the thoughtful student of Nature when his mind has been enlightened by the truth of the unity of life. No lover ever conned the face of his beloved more intently than the thinker looks on Nature when he knows the purpose for which her book was written.

#### The Restoration of Chastity.

THE STORY of the immaculate birth of our Lord and Savior, Jesus Christ, has been considered as a myth common to many nations. It has not occurred to the wise men of the age who prefer to classify it as a Nature myth, that it is in very truth a fact whose prototype may be found in a lower than the human kingdom. When the divine overshadowing came upon the Virgin Mary she was in a condition of mind to be acted upon by the Holy Spirit which emanated from the mind of Joseph, her affianced husband. A spiritual influence went out from him and quickened her without personal contact.

She was virginally pure and capable of receiving such an influx from the interior life of her betrothed. It has been said that in the beginning of the age the primitive Christians of the early church did not marry. This is true, and it was not until the church had allied itself with paganism that the doctrine of celibacy and chastity began to be confined to the priesthood. Previous to that time it was common to all the members.

How was it possible that ordinary mortals should be so imbued with the spirit of chastity as to willingly forego all the pleasures of family life? Just because the early Christians had received from the Lord Jesus a portion of the divine spirit which had made him so attractive to their love.

As he was virginally conceived in a manner which finds a parallel in the bee kingdom, the Lord held within himself the power of the biune lives. It was this chaste potency disseminated in his translation which gave the Disciples power to rise above the tendencies of ordinary humanity. As the church declined it lost this potency. The power of virginal propagation is to be restored, but it must be preceded by the translation of a Personality who will baptize the church anew, so that by a fresh influx of Divinity it may enter into immortal life.





## In The Editorial Perspective.

THE EDITOR.



ORGANIZED LABOR is universally acknowledged to be a great power in the world of industry; and as time passes that power increases at an accelerated ratio. Organized labor is making itself felt; it is demonstrating its strength, no matter whether that strength is used in a good or a bad cause. Those who reviewed the marching columns on Labor Day were doubtless impressed with the great numbers of wage-earners who have espoused the cause of organized labor. In Chicago alone, there were fully 100,000 in the parade, representing about 420 unions established in the city and vicinity. In other cities and towns of America the aggregate number of workingmen in the parades is estimated to be nearly 500,000. This is of course, a vast army of able-bodied men; but the total number belonging to the unions in this country is perhaps 1,000,000. This number represents a great aggregation of force which, thrown in one direction for the accomplishment of avowed ends, is bound to produce results of some marked character. Now, organized labor sustains about the same relation to the masses of working people that organized capital does to the wealth of the American nation. The number of workingmen in this country is estimated to be upwards of 10,000,000; one-tenth of this number, therefore, constitutes the dominant power in the world of labor, not only because it is organized, but because the members of the unions are in the employ of the greatest industrial institutions in America. They stand at the head, as it were, or at the centers, of the great fields of industrial activity. The aggregate wealth of the American nation is said to be about \$100,000,000,000, involved in lands, mines, materials, machinery, systems of transportation, growing crops, and products of manufacture. Of all this great wealth, perhaps one-tenth, or the sum of \$10,000,000,000, is involved in what is termed organized capital—that is, in the corporations or trusts. All lines of business are more or less under the control of the corporations, just as the labor expended in these lines of industry is more or less under the control of the labor-unions. Between labor and capital there is a growing antagonism; greed and discontent are in conflict; and the settlement of the great issues between capital and labor constitutes one of the greatest problems that ever confronted the people of the Western world. In view of these conditions, President Roosevelt made one of his characteristic speeches on Labor Day, at Syracuse, N. Y. The key-notes of his speech are said to be: A community of interest, with caste forgotten, and personal worth the sole basis of class distinction; with capitalist and wage-worker helping themselves by aiding each other, and both content to abide by the laws. In his speech he sternly condemned all semblance of mob-rule, as well as what he conceives to be exploitation of the poor by the rich. Concerning labor he said: "There is no worse enemy to the wage-worker than the man who condones mob violence in any form, or who preaches class hatred;" and he declared that it is equally fatal whether this country falls into the hands of a wealthy oligarchy which exploits the poor, or whether

it falls under the domination of a turbulent mob which plunders the rich; and he urged that we should recognize a community of interest among our people; that our motto should be "All for each, and each for all." And further, that "we must see that each man is given a square deal, because he is entitled to no more, and he should receive no less." At this juncture we ask, Is it possible that these precepts may be applied under the present industrial and commercial regime? Can there be a community of interest where competition prevails? Can the motto, "All for each, and each for all," be followed where every man, by virtue of the principles of competition, is necessarily against his neighbor? Can every man be given a square deal from the basis of equity so long as a large percentage of what he earns is misappropriated and accumulated in the form of so called capital? The President doubtless concludes that the present order, as to its form at least, is right; and that all that is lacking is the recognition of mutual interests of *master and slave*—while it is perfectly evident from a scientific point of view, that equity cannot obtain so long as the principles of competition are active in the domains of industry and commerce. Capital and labor must be abolished as such—that is, we must abolish false money and the wage system, and institute a system of economy in which the uses performed in the fields of industry shall constitute the *true capital*. Then, consistently and actually, there may be a community of interest on the basis of a new fellowship.

The question of human rights is one which has exercised the minds of the world's greatest men for ages past; and the efforts to determine what the rights of man are have been many. A right is defined by Webster as "that to which one has a claim; as, (a) that which one has a natural claim to exact. (b) That which one has a legal or social claim to exact; legal power; authority. (c) That justly belongs to one; that which one has a right to claim or possess. (d) Privilege or immunity granted by authority." Now, it is a fact that since the period of the American Revolution, to the time of the founding of the Koresban System, scarcely any attempt has been made to define the character and extent of human rights. Much that has been said on the subject is merely negative. It is obvious that all of the rights of men are not set forth in either the Declaration of Independence or the Constitution of the United States; nor have legislators enacted such laws as establish genuine political rights, to say nothing of rights social, moral, and religious. Blackstone said that "those rights which God and Nature have established, and are therefore, natural rights, such as are life and liberty, need not the aid of human laws to be more effectually invested in every man than they are; neither do they receive additional strength when declared by the municipal laws to be inviolable. On the contrary, no human legislation has power to abridge or destroy them, unless the owner shall commit some act that amounts to forfeiture." If human rights are natural, there must be something in man himself by which



to determine what his rights are. It is said that "Man, then, must know himself and his true relation to his fellow-men and to external Nature"—and more, man must know his relation to Deity and his status in the scale of human development and progress, else he cannot know what justly belongs to him—he cannot know what rights to exact from his fellows, nor can he know without a knowledge of the laws of human relationship, to what extent he may rightfully yield service to others. The problem of human rights, therefore, must be solved scientifically. Is there any basis for such solution? Suppose a man's rights are to be measured by capacity to perform uses and to enjoy his products—would not that make the doctrine of equal rights untenable? We do not believe in *equality*; we do believe in *equity*. The equilibrium of the cosmos is established upon the laws of order; there is such a thing as stratification in levels or planes of activity—and these are sharply defined in Nature; and correspondingly, stratification may obtain in humanity when humanity has reached that stage of experience and development which makes possible the creation of a new world of human economy. Koreshanity declares that the pattern of the true form of government is in the form of the physical cosmos, or correspondentially, in the form of man himself; and that through application of the principles of *classification*, the various orders of classes of men may be arranged scientifically, and the rights of each class determined as accurately as one may determine the mathematical relations of any geometric form or figure.

Refraction is a very convenient "explanation," on the part of modern astronomers, of a number of terrestrial and celestial phenomena; it covers a "multitude of sins." Present the fact that after a ship's hull has disappeared beyond the horizon, a telescope will restore it to view—and the answer will be in many cases, that the hull appears elevated by refraction; not knowing that if such were the case it would also be visible to the naked eye at same altitude of observation. In an attempt to explain the fact that the moon is sometimes eclipsed when both sun and moon are above the horizon, it is said that the moon is apparently elevated by refraction. We referred to this subject in the Court of Inquiry last week; but we would here suggest an experiment which any one may try, in demonstration of the truth of our statement that the same medium which should so refract the lines of vision as to throw them below the moon, would also refract the sun's rays passing in the same direction—that as long as the moon is visible by refraction before sunset, it could not possibly be eclipsed. Place a coin in a pail or deep dish, and look into it at such an angle that the sides of the vessel will just hide the coin—and note that a light placed so as to shine into the vessel at the same angle will not reach the coin. But upon filling the vessel with water, it will be observed that the coin is visible from the very place in which it was invisible when the vessel was empty—and it will also be observed that the radiations from the light in the same position as before, will fall on the coin which before was in the shadow; for the water refracts the light to the same extent that it refracts the visual lines. These statements are made upon the basis of positive demonstration—and we note the fact as a complete refuta-

tion of the "scientific" explanation of the phenomenon of the lunar eclipse to which we refer.

The latest published reports concerning the progress, prosperity, and prospects of Florida fully confirm the wisdom of the Founder of Koreshanity in selecting that State as the center of the great future field of Koreshan industry and commerce. The Government experiment stations in various parts of the State are producing surprising results. The habitable portions of the State are being rapidly settled; railroad lines now almost bound the peninsula, and in the northern and central portions particularly, there are numerous cross lines of railway; while the water-ways traversed by steamships, and its coast waters occupied by hundreds of sailing vessels of various sizes, afford unequaled facilities for transportation. A needed element of northern thrift is finding place in Florida. The resources of the State are inexhaustible; there are many lines of industry yet to be built up—some must yet be discovered. The climate is unparalleled; the blue skies of Florida rival those of Italy, and the natural scenery is most picturesque. The Koreshan industrial and commercial center in Florida affords our people great encouragement, for in connection with actual demonstrations of the practicability of our communistic life, we are proving that in the soil and seas of Florida are vast stores of wealth, which we purpose using as an industrial basis of the new order of human economy.

Gravity and levity are opposite qualities of substance; the one is heaviness and the other lightness. Correspondingly, there are gravity and levity in humanity; we may go down to lower levels, or we may rise to higher planes. The animal tendencies are gravic; the forces of aspiration are levic. Questions of weight are said to be grave questions—they are questions which require deep thought; but there are also light topics which may be discussed. Sad hearts are said to be heavy; joyful hearts light, buoyant. In the normal mind there is a healthy equilibrium established in lines of gravity and levity. In deep thought we may contract the brow; but when we laugh the countenance lightens and the eye brightens—and the brows are lifted. Laughter is the lifter; in laughter a levic force is generated. We believe in laughing when occasions require; we believe in the generation of levic force, in lightness of heart, in buoyancy of spirit. A hearty laugh under a load of trouble may lighten half its weight—a few more laughs may render the load endurable. Wit is closely allied to wisdom; he who knows how to laugh heartily at the right time, may know how to solve the weightiest problems of the hour.

A writer in *Current Literature* remarks: "The botanist dissects, analyzes, and experiments. So does the chemist and the physicist. Nature has told them how some of her wonders are performed. But outside the laboratory, in the April sunshine, the sum of human knowledge seems very small." Why? Because the botanist, chemist, and the physicist do not properly analyze their subjects. No one can tell anything about life as it really is on any plane, until he comprehends the nature and character of the substances which comprise the forms of life.



# The Open Court of Inquiry.

THE EDITOR.

## The Transfiguration of Jesus.

Explain what is meant by the story of Jesus, Peter, James, and John going up into a mountain and seeing Moses and Elias.—INQUIRER.

"Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." Matt. xvi:28. Please explain the above quotation from the Koreshan point of view, and oblige—B. A., New Orleans, La.

If the books of the Bible were not so arbitrarily divided into chapters, but were arranged according to actual paragraphs and subjects, the text might serve a better purpose. Matthew xvi ends in such a way as to lead the reader to suppose that verse 28 has no connection whatsoever with what follows in chapter xvii. It must be remembered that such arbitrary division of the text of the Bible did not exist in the original—the division being made in the sixteenth century of the Christian era. The declaration of Jesus in verse 28 was fulfilled about a week after it was made: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into the mountain apart, and was transfigured before them."

In his transfiguration Jesus came in his kingdom in the glory of his Father, in the sense of the manifestation of what constituted the Son and all the Sons. It was a revelation of his heirship to the throne of God, as it revealed the law and the prophets. The persons to whom he referred as being destined to witness the coming of the Son of man in his kingdom before they should taste of death, were Peter, James, and John, who represented respectively the celestial, spiritual, and natural degrees of the divine life, and whose mental perception was opened to perceive the great transfiguration. Before them Jesus came in his kingdom in the revelation of his perfection and his unity with Deity in fulfilment of the law and the prophets. That coming was typical of his coming in amplified form, because in the revelation of himself in his three degrees he revealed the character of his offspring who should appear in the harvest of the age.

The lessons of the narrative of the transfiguration are many. The facts of this great experience in the life of the Messiah demonstrate the truth of the Koreshan doctrine of reincarnation—for there were present both Moses and Elijah, who had attained to their resurrection in Jesus. They were with him and in him; and they were seen by the Disciples when he was transfigured—that is, when his figure was changed; therefore, Moses and Elijah were necessarily and essentially in and of the Lord, for the vision of Moses and Elijah was simply the vision of Jesus himself in his transfiguration. The two personalities seen by the Disciples talking with Jesus were the two Messianic characters preceding Jesus, who were involved in him, and who were projected in the transfiguration through the processes of materialization from the mind of Jesus.

We have also in this narrative an indication that Peter, James, and John were destined to contain the Lord in specific degrees. They were chosen to receive this special revelation of the glory with which the personality of Jesus was vested; and when they saw that glory, while under the influence of divine power, they desired to build three tabernacles—one for Jesus, one for Moses, and one for Elijah. It is said of Peter that he spoke "not knowing what he said"—that is, he did not comprehend the significant import of his words. In fact, the three tabernacles were the personalities of the three Disciples; and the fact that they became tabernacles, each in his own degree, is clearly manifest in the character, office, and writings of these Disciples. John received the celestial or most interior degree of the divine mind; James received the spiritual or middle degree, and Peter the natural or most external degree. Hence, Peter was the spokesman on the day of Pentecost, as he was on the Mount of Transfiguration; he was the Rock and foundation of the church, and to him were committed the keys of the kingdom.

One great meaning of the transfiguration as experienced by Jesus and wit-

nessed by the Disciples, is that it prepared the way for the Lord's departure, and for the reception of his mind and life by the Disciples. Moses and Elijah talked with Jesus concerning his death, and his external mind received that stimulus and assurance which enabled him to endure the sufferings through which he passed, and to comprehend the purpose of his martyrdom; and the Disciples came into mental and spiritual touch with the powerful radiations from the respective spheres which they represented. The Disciples became fitted for their great future work, for they witnessed the greatest spiritual manifestation of the age.

The Apostle Peter thus refers to that great manifestation in one of his epistles: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the Holy Mount."

## The Mission of Swedenborg.

A New Church Minister Takes Issue With Koresk Regarding the Works of the Seer.

TO THE EDITOR OF THE FLAMING SWORD:—In your issue for July 17 there appears an article by KORESH on "The Beginning of the Great Judgment," in which it is claimed that Swedenborg's mission was to exposit only the spiritual degree of the Word. To quote the exact words of KORESH: "It was given to Emanuel Swedenborg to exposit the significance of the spiritual degree, which he denominated the spiritual sense of the Word. \* \* He declares two other senses—the celestial and the natural, neither of which he was permitted to understand."

In my study of the writings of this "Servus Domini," which covers a period of seventeen years, I have not come to the conclusion that his mission was limited as claimed in the article above referred to, and I challenge the correctness of the statement. That Swedenborg's mission was not limited to giving only



the spiritual sense of the Word is evident from his own declarations, namely, that he was chosen and prepared to teach the true doctrines of the letter of the Word, as follows: "The second coming of the Lord takes place by means of a man before whom He was manifest in person, and whom he filled with his Spirit to teach the doctrines of the New Church through the Word from Him." (T. C. R., 779.) And the doctrines of the New Church signified by the New Jerusalem are drawn from the sense of the letter of the Word, as is evident from the following in T. C. R., 225: "The doctrine of the church is to be drawn from the sense of the letter of the Word, and confirmed by it." The doctrine of the New Church is, therefore, not drawn from the spiritual sense of the Word, but from the sense of the letter; but because Swedenborg was in the light of heaven when he wrote, he saw those doctrines in the letter, which are in agreement with the spiritual sense. These doctrines are for the use of man in the world, and without them the Word is not understood.

But it was not only given him to understand and publish the true doctrines of the letter of the Word, but he was also enlightened in such a way as to see the celestial sense of the Word and to print much of it. For what is the celestial sense of the Word but the sense which pertains to the Lord's work of redemption and glorification? Whoever has read but little of the works of Swedenborg sees at once that all his teachings revolve around the life of the Lord and enable one to appreciate the wonderful work that He wrought. What is the opening of the Word of the Old Testament as it pertains to the Lord, but a revelation of its celestial sense? In the "Arcana Cœlestia" we find that the lives of Abraham, Isaac, and Jacob; the lives of Moses and Aaron, and all the prophets and priests, are interpreted in such a way as to teach us of the Lord whom they represented. How, then, can it be claimed by KORESH that Swedenborg was not permitted to understand the celestial sense, when he distinctly states what the celestial sense is?

In the T. C. R., 291 to 327, there are given not only the spiritual and celestial senses of the Ten Commandments, but also the "natural sense." In order that there may be no question about it, I will quote a part of the exposition of the first commandment: "Thou shalt have no other God before my faces." "In the natural sense," we read in T. C. R., 291, "which is the sense of the letter, the meaning nearest the letter is that idols are not to be worshiped;" also, "that no

man, dead or living, may be worshiped as a god;" and it also means in the natural sense that "no one but God, and nothing but that which proceeds from God, is to be loved above all things." Then the spiritual sense is said to be "that no other God than the Lord Jesus Christ is to be worshiped, because He is Jehovah who came into the world and wrought redemption, without which no man and no angel could have been saved." In No. 295, T. C. R., it is stated: "The celestial sense of this commandment is that Jehovah the Lord is infinite, immeasurable, and eternal; that He is omnipotent, omniscient, and omnipresent; that He is the first and the last, the beginning and the end; who was, is, and will be; that He is love itself and wisdom itself, or good itself and truth itself; consequently, life itself: thus the only One from whom all things are." The three senses—namely, the natural, spiritual, and celestial—are given of all the commandments of the Decalogue; and yet KORESH claims that Swedenborg was not permitted to understand the celestial and natural senses of the Word!

KORESH makes another statement, the truth of which I challenge: He says that the spiritual sense of the Word is of no "practical use to man in the world." The very purpose for which the Lord has effected his second coming was to make known the spiritual sense of the Word to men on earth; in fact, his second coming is in the opened Word. If it is stated once, it is stated five hundred times in his writings, that the opening of the Word and the revelation of the spiritual sense of the Word, were necessary for the sake of mankind on earth. He says distinctly that without a knowledge of the spiritual sense of the Word, the sacraments of baptism and the holy Supper are not understood. And what he says of these two sacraments, he says of all the doctrines of the Christian religion—namely, that they are not understood because men have no knowledge of a spiritual sense of the Word. Swedenborg indeed says that the spiritual sense of the Word is for angels, but he says it is also for those who think in the light of heaven.

But the well-instructed man of the New Jerusalem knows that the power of the Word is not in its spiritual sense, but in its letter; but not in the letter apart from the spiritual sense. And the teaching is also very plain that in order that we may gain a true knowledge of the truths of the Word the science of correspondences is not sufficient, but true doctrine. Thus the mission of Swedenborg becomes apparent: Through him the Lord has re-

vealed the true doctrine of the Word, the spiritual sense of the Word, and the nature of the life of heaven and hell. And they are for mankind on earth—if they were not divinely designed for the Lord's church in its glory there would have been no use to publish them in book form; but every page of Swedenborg's works is a witness to the fact that what was revealed through him is for the use of men on earth.

We have in his writings the means of measuring the teaching of those who arise claiming to have new ideas. In his writings we have the true doctrines concerning the nature of male and female, and the true doctrines concerning marriage. The doctrines concerning charity, uses, worship, piety—are they not practical? Do they not instruct man how to live on earth? That there are many things in the writings of Swedenborg that are given only in principle and call for the exercise of man's powers in applying them to various spheres of life, is readily granted. But this is far from conceding that the mission of this "Servus Domini" was only to the spiritual degree. The second coming of the Lord is a coming to the mind of man by means of the heavenly doctrines of the Word—thus a coming that has a practical purpose in view, namely, that man may become a form of charity. And to accomplish this end the writings are eminently fitted. Yours truly,—L. G. LANDENBERGER, Missionary Pastor of the Church of the New Jerusalem, 3741 Windsor Place, St. Louis, Mo.

### Items of Interest.

#### Notes Concerning the Progress of Koreshanism in Chicago and Elsewhere.

The subject discussed by KORESH at the services of the Koreshan Ecclesia, Kimball Hall, Sunday evening, was "The Solution of the Race Problem in America and Throughout the World." As this subject is presented in THE FLAMING SWORD in articles under similar heading, we need not here refer to it specifically. We noted a larger attendance at the last meeting, and were pleased to see quite a number of colored people present, who were doubtless interested in the Koreshan solution of the race problem. The meeting was very interesting in view of the subject discussed, and by reason of the questions asked and answered after the lecture. A few of the questions we may note for the interest of the readers; the answers quoted are not verbatim at all, as we give only the main points:

"Where was the voice that the Apostle heard on the road from Jerusalem to Damascus?"—"The voice was in the ear of the one who heard it." "But it is declared that the voice came from heaven?"—Clairaudi-



ence was explained as hearing from within. "Is voluntary activity against or opposed to involuntary action? Is the action of the heart opposed to the action of the lungs?"—"Voluntary and involuntary powers are not opposed, but are co-ordinates; the heart's action co-ordinates with the action of the lungs." "Can a finite mind or man comprehend the Infinite mind?"—Finite means finished; infinite means unfinished. The common interpretation is that man is finite and that God is infinite. The fact of the matter is that God in his perfection is finite or finished, while man as he at present exists is infinite or unfinished. If you mean the finished man, I say, yes—the finite man can comprehend the infinite or unfinished; but if you mean if the ordinary mind or man can comprehend the perfect man, I answer, no." "What relation does the colored man sustain to the Ethiopian of the Bible?"—Isa. xlv:14 was quoted—and the prophecy that the Ethiopian should come over in chains was shown to be fulfilled in the transportation of Africans to America and their consequent enslavement.

Let our German friends note that we have an abundance of the tracts recently published, entitled "Ein kurzer Inbegriff der Koreschanitischen Universologie," copies of which are free for stamps for postage. We suggest that these tracts be used wherever opportunity offers. Another tract (the price of which is ten cents per copy)—"Kapital, Lohnsklaverei und Industrielle Freiheit," will be ready for mailing in a few days. Address orders to the German Department, Guiding Star Publishing House.

The printing department of the Guiding Star Publishing House reports a steady increase of business. Printing constitutes our principal industry in Chicago; about 25 of our people are employed in that department—not including the compositors and proof-readers on THE FLAMING SWORD. Recently some very large orders have been filled from some of the most representative firms of the city.

At meetings on the streets of Chicago, held by our lecturers on Sunday, and Sunday evening before the meeting at Kimball Hall, 31 copies of the CELLULAR COSMOGONY, with as many FLAMING SWORDS, were sold to those whose interest was aroused by hearing the street discourses on Koreschan Universology.

### The Koreschan Unity in Florida.

Weekly News-Letter From Koreschan Headquarters at Estero, Lee County.

BY ANASTASIA.

Extension is being made in the park system—the grounds in front of the Brother's dormitory south now being added. We would like to see an additional force of men put in this department to execute the plans already mapped out for beautifying the landscape. In devoting our energy to the development of this City to be, we have the unflinching confidence of its permanency. We know that all we do in the progress of culture is toward the establishment of the material foundation in which will abide the spiritual life of the New Order. In the ordination of events it is ever true that some must constitute the pioneers of every movement; and upon the fidelity, energy, and persistency of purpose of these initiators, the grand ideals for which sacrifices are made will unfold in the fulness of time, to the glorious perfection of their exalted standard. We as pioneer Koreschans, enjoy our work because we rest in the assurance that our Leader who is at the helm of this move-

ment, has by divine authority, inaugurated what divine prescience alone is able to provide for the need of humanity. None but a Shepherd can direct the world of humanity to its haven of safety. Come and join us; we are waiting for you.

Saturday night (August 29) was the occasion of a sociable gathering—it being the double birthday of Sisters Anastasia and Marguerite. An incident of amusement was occasioned by the frantic attempts to hit a grab bag which was suspended from the ceiling—the would-be assailants (blindfolded) striking vigorously at the atmosphere in the supposed location of the bag. When the bag was finally struck, it showered its contents, and a wild scramble ensued. An interesting feature of the gathering was the reading of an original inscription or poem, apropos to the article which every package contained. This literary achievement was the combined production of Brothers Rollin and Moses. Old and young enter into our games; we have no people in Estero too old to play with the young people.

The work of furnishing the main building with new galvanized eave-troughs is in process. This requires about 175 feet of trough and 60 feet of conducting pipe.

### Lectures at Kimball Hall.

Until further notice, Koresch lectures Sunday evenings, 7:45 o'clock, at Kimball Hall, 243 Wabash avenue, corner of Jackson boulevard. The meetings are held under the auspices of the Ecclesia Triumphant of the Koreschan Unity.

It has been decided that services of the Ecclesia, Sunday afternoons, at our Hall, 315 Englewood ave., will not be resumed while meetings are continued down town. Neither will there be meetings of the S. A. T. until further notice.

Would you like a nice, cool, refreshing breeze from the Gulf stream, and some of those fat mullet with which the waters abound?

The Estero Orchestra has two new members: Sisters Maria and Lovell McCready: viola and violin.

A new bridge has just been built across canal north of Royal Palm avenue going toward the river.

### World's Fair News-Notes.

G. D. Wilson of Poag, Illinois, is perfecting arrangements for the "Farmers, National Jubilee" to be held at the World's Fair next year. He announces that there will be a convention of farmers held in St. Louis on October 14, 1903, made up of delegates representing the various parts of the United States. He expects to consult with the delegates of this convention in regard to an appropriate program for "Farmers' Day" at the Fair, which will be September 15, 1904.

New Orleans photographers both professional and amateurs, will make a creditable exhibit of their work at the World's Fair. The Louisiana Purchase Exposition, for

the first time in the history of American expositions, will recognize photography as an art, a section in the Art Palace being reserved for this exhibit.

The contract for the giant floral clock, to be installed on the side of the hill north of the Agriculture Palace at the World's Fair, was let recently to the Plant Seed Company of St. Louis.

Probably the finest diamond ever drawn from the mines at Kimberly will be exhibited at the World's Fair. It weighs 120 carats and is valued at nearly a quarter of a million sterling.

Indiana will spend \$5,000 on her corn exhibit at the World's Fair.

Maryland Day at the World's Fair, next year, will be September 12.

### The Flaming Sword's Exchanges.

THE EDITOR.

The Review of Reviews.—The September number is notable for the number and variety of topics of world-wide interest included in its survey. The Irish land bill, the Macedonian revolt, the Panama canal question are among the subjects of editorial discussion; while the race problem in America and South Africa, the new Pope, the cotton crop of the South, and other important subjects are discussed by prominent writers. 25 cents per copy. 13 Astor Place, New York City.

Leslie's Weekly.—The Cincinnati Fall Festival Number, under date of August 27, is of special interest. A double-page of photographs of Cincinnati and vicinity appears, and another page showing views of floats and chariots in the Festival pageants. Photographs of groups of Moros are interesting; as also are the pictures of the yacht races. Many will be interested in the article by Charles M. Harvey, "Sensational Frauds in the Public Service."

Star of Hope.—Edited and published by convicts in the Sing Sing prison, Ossining, N. Y. Contains 16 large pages, well printed; and the character of the publication is somewhat a surprise, coming as it does from the prisoners. The paper, as to its tone, moral worth, and intellectual brilliance, is far ahead of thousands of papers published by so called free men.

### NOTICE TO MEMBERS OF THE SOCIETY ARCH-TRIUMPHANT.

We trust that members of the Society Arch-Triumphant of the Koreschan Unity, whose annual dues are in arrears, will bear it in mind and remit as soon as possible. Respectfully, VIRGINIA H. ANDREWS, Sec. K. U., 6310 Harvard Ave., Chicago, Ill.

### Summary of the World's News.

AMANDA T. POTTER.

Sept. 2.—The only rulers to write their own speeches and messages are President Roosevelt and German Kaiser.—Admiral Dewey urges strengthening American navy; says it is deficient as compared with other nations.—Excessive rainfall retards crop maturity.—Ratifications Panama Canal treaty unexchangeable within time limit; Colombia must ask for extension.—Andrew Carnegie says limit of low prices in steel is reached; also predicts ultimate reunion of British Isles and America.—1,500 Chicago candy workers employed by 16 firms demand shorter hours without pay reduction.—President Parry, National Manufacturers' Association, opposes labor-unions as opposing members of free moral agency.—Sept. 3.—Chicago trunk and bag makers strike for shorter day at