

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.

CONTINUED FROM LAST ISSUE.

Evidences that Swedenborg was Illumined in the Spiritual Degree Only; Why the Spiritual "Sense" was Revealed; the Literal Interpretation of Some Important Texts.

KORESH.

IN RESUMING OUR REPLY to our "New Church" friend, we quote from his letter published in last issue of THE SWORD. "That he [Swedenborg] 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.) Now our Reverend friend says: "And the doctrines of the New Church, signified by the New Jerusalem, are drawn from the sense of the letter of the Word." We will give this statement a fair and critical examination. Here is a frank admission that the doctrines of the New Church, signified by the New Jerusalem, are not the "sense" of the letter, but are drawn from the "sense" of the letter. He then quotes as follows from Swedenborg: "The doctrine of the church is to be drawn from the sense of the letter of the Word, and confirmed by it" (T. C. R., 225), which we readily admit. If the doctrines of the New Church, which we affirm to be the New Jerusalem in heaven, are drawn from the literal "sense" of the Word, then they do not constitute the literal "sense;" they are only drawn from it.

Swedenborg explicitly says: "I attest in truth; and further, that from the first day of my call to this office, I have never received anything relating to the doctrine of that church [the New Jerusalem] from any angel, but from the Lord while I was reading the Word." (T. C. R., 779.) "To the end that the Lord might be continually present, He [the Lord] revealed to me the spiritual sense of the Word, in which sense divine truth is in its light, and in this light He is continually present; for his presence in the Word is only by means of the spiritual sense, through the light of which he passes into the shade, in which is the sense of the letter." This declaration is in Swedenborg's summary of the "True Christian Religion," and it does appear that in so important a matter as such a summary, the great Seer would have added that the Lord had revealed the letter of the Word also, in its light, not in its shade. Swedenborg expressly declares that he received his spiritual doctrines directly from the Lord while reading the Word.

The Divine Word and Its Literal Sense.

But let us enter more deeply into the analysis of the Word. We will predicate this analysis upon the basis of natural and scientific correspondencies. First,

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then, what is the Word? "In the beginning was the Word, and the Word was with God, and the Word was God. * * The Word was made flesh and dwelt among us." This, by the entire Christian world (Swedenborgians included) is acknowledged to be the Lord, the personality named Jesus. The personal Lord was the Word; the Lord was a tangible, material, and visible man, therefore he was the literal Word. This gives a good scientific starting-point from which to examine the "sense" of the letter. We begin with the Word himself; Jesus appeared in the light of the letter of his life, for when he was in the world he was the bright and shining light of the world, insomuch that he declared, "I am the light of the world," not the shade; and it was declared of him that the light shineth in darkness but the darkness comprehended it not. He, the Lord, was the bright and morning Star, the root and the offspring of David. Said Jesus, "I am the truth,"—not spiritually, but literally.

Now to follow the literal "sense" of the man Jesus, the Word, in his influence with the Christian church, will be to take a very different course than to follow his spiritual career through his spiritual progress during the Christian dispensation. What became of the Lord literally when he disappeared from the view of his Disciples? The answer to this question is capable of a literal disclosure. When the Lord left his Disciples a cloud received him out of their sight. It was not an ordinary physical cloud, but a literal cloud, a cloud resulting from the dematerialization of his body and the reduction of the matter of his body to his spirit, called the Holy Spirit. His flesh and blood could not be appropriated or eaten, as he himself declared they should be, without first reducing his body to spiritual energy, which he did in the presence of his Disciples. "Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day,"—at the end of the age. He was eaten in the celestial "sense," in the spiritual "sense," and in the literal "sense." It is with the literal degree of his appropriation by the church that we are now to deal, and we propose to show that Swedenborg has left the church (his following) totally in the dark with regard to this degree of the Lord's operation in the church.

When Jesus the Lord went away he entered into his three Disciples—John, James, and Peter. In his celestial ascent he passed into John; in his spiritual ascent he passed into James, and in his literal ascent he passed into Peter. While He ascended into their most interiors he descended at the same time into their exteriors, from which he passed by the operation of what is termed the Holy Ghost; for his descent was through a succession of degrees down into the church, until the "two witnesses" were literally dead in the Christian church.

These "two witnesses," according to Swedenborg, are the good and truth of the Word. Now, as the Lord is the Word, and in his literal life he was the good and the truth, when the "two witnesses" lay dead in the street of the great city the Lord lay dead in the street of the great city, which city was the Christian church. It will be remembered that we are considering the literal degree ("sense"), which Swedenborg was not permitted to understand. "I am one that bear witness of myself, and the Father that sent me beareth witness of me." These "two witnesses" were crucified in the church, called Sodom and Egypt, for which also there is a literal significance.

The reason it was necessary for the Lord to enter into the three Apostles is because the spiritual heavens cannot exist without a natural in which to produce its effects and uses. Therefore, when Jesus was on the Mount with his three chosen ones, Peter (not knowing what he said), iterated the following: "Let us make three tabernacles; one for thee, and one for Moses, and one for Elias." These three tabernacles were John, James, and Peter,—Peter, being the most in the natural, receiving the lowermost degree, for which reason he represented the external church.

The Literal Degree of the Lord's Life.

If there is a literal "sense" of the Bible, which our friend evidently believes there is, then there is a literal degree of the Lord's life and descent into the race by a literal eating (appropriation); and if he was literally eaten through the absorption of the Holy Spirit, which was the appropriation of the Lord's life, then the Lord was—in his descending degree—taken into the church from which he will be literally resurrected at the last day. This resurrection will be the literal resurrection of a multitude like the Lord; for it is declared that when he shall appear we shall be like him. This literal resurrection is not from the physical graveyard, but from the *literal* graveyard; namely, the grave in which the Lord was planted, this graveyard being the church of Christ. From the church the resurrection of the Sons of God will take place, now, at the end of the age.

The two "witnesses" lay dead in the street of the great city, "which spiritually is called Sodom and Egypt, where also our Lord was crucified." There can be no question but that the Lord was the "two witnesses" referred to, and that he (the Lord) was crucified in Sodom and Egypt, spiritually so called, but literally called the church. Let us examine the character of this crucifixion from a scientific view point. To crucify is to interblend and mingle in an alchemical union. The crucifixion of the Lord with his church is to interblend the two spirits—that of the Lord, the Holy Spirit, (which was the substance of his body converted to spirit), with the spirit of the church. The spirit of the Lord was the substance of his body. The Lord im-

parted his spirit in its purest essence directly to his three primary Apostles; it there commingled with the pure ascending spirit of the Lord's Discipleship, where the two qualities of spirit interblended in an alchemical union and change, whence it began its descent through other degrees of Discipleship until it finally partook, through descent, of the false and evil conditions of the world in the church; for as the church declined, the descending degree of the Word, the Lord, declined also; and thus the Lord took upon himself all the sinful conditions of the world, and thus was literally made to be sin, as it is literally declared of him.

Nowhere has Swedenborg defined this degree of the Word, nor do Swedenborgians know anything of its character; and for the reason that it is decreed in the laws of the divine purpose that this "sense" can only be known by the Messenger of the Covenant, the man chosen by the decrees of the laws of order to exposit the literal doctrines of the Word, proceeding literally from the Lord's descent into the hells of human degeneration, whence they are resurrected in the Messenger of the Covenant, the man of divine appointment. As the Lord cannot reveal the literal degree of the Word (God) but by reason of the literal manifestation of a man through whom he can expound its literal "sense" or degree, he has therefore raised up his Anointed, Cyrus, the Messenger of the Covenant, to expound and to bring forth the literal Sons of God in the resurrection from the dead human race, which thinks itself to be alive.

Our Swedenborgian friend further says: "The doctrines of the New Church [which Swedenborg says are spiritual] are, therefore, not drawn from the spiritual sense of the Word, but from the natural sense of the letter." If Swedenborg drew the spiritual doctrine from the "sense" of the letter, then that doctrine was not the "sense" of the letter, but the "sense" of the Spirit; and the fact that spiritual doctrine is drawn from the "sense" of the letter is no proof that it required a knowledge of that "sense" to obtain the spiritual "sense," which he expressly declared he received directly from the Lord alone. He read the Word in a caught-up state, and in that state saw the spiritual "sense," not the literal.

The Use of the Spiritual Sense.

Our friend further says: "But because Swedenborg was in the light of heaven [which we have just said was in a caught-up state, thus he confirms our statement] when he wrote, he saw those doctrines in the letter which are in agreement with the spiritual sense." This we deny for he only saw that there was a literal "sense," and that they must be in a correspondential "sense," which "sense" he did not understand and did not reveal; for as Swedenborg himself said, they were in the shade, not in the light of the literal "sense," in which light they are when literally revealed. "These doctrines are

for the use of man in the world, and without them the Word is not understood." There can be no question but that the spiritual doctrines of Swedenborg are for some use in the world, or they would not have been written. But their highest use is in the spiritual world where Swedenborg was intromitted, where he began to teach the spiritual world, and where he entered more deeply into that instruction after he left the natural world, as to that specific incarnation. But the spiritual doctrines of Swedenborg throw no light upon the literal "sense;" they rather obscure the literal "sense," and those who are principled in these doctrines without having their possession from the Lord, are further in the night than without them.

The true reason for the production of Swedenborg's "sense" of the spirit, is to make it possible for the third denial of the Lord. Swedenborg says Peter represents, in his denials of the Lord, the three degrees of apostasy of the church. The first degree is in the fall of the church into Catholicism; the second degree is into Protestantism, and the third degree is in some other state which Swedenborg was careful not to mention. It will be remembered that the last denial was with an oath, which means with the Word in the mouth. Now the Swedenborgians have the Word in the mouth, that is, present with them, and they will deny the Word when he is present because the spiritual "sense" has blinded their eyes to the light of the literal "sense." The Swedenborgians are like an owl in the daytime whose eyes are blinded by the glare of the sun, and they cannot see the light of the literal day.

The Messenger of the Covenant is present, and now comes the third and last denial of the church which Peter represented; and as Peter denied with an oath in his third denial, so the church, in Swedenborgianism, will deny the Lord with the Word in the mouth, which is with the desecration of the Word by its (His) rejection. The "two witnesses" stand again on their feet; this resurrection is in the Anointed, of whom it is declared they shall prophesy again.

Marvelous Achievements of the Patriarchs.

KORESH.

IT IS the natural inordinate conceit of man which induces the people of the present age to imagine themselves superior to Abraham, Moses, and the Patriarchs, and those of other peoples whose archaic records indicate the highest degrees of mental development. The Patriarch Jacob so provided for the birth of his sons as to bring their nativities under each of the twelve constellations, so defining their coats of arms as to be in agreement with the twelve Zodiacal signs. It was this fact which determined the distinctive character of the twelve tribes of Israel, and placed them subject to the law of circumcision, which was conducive to the manifest incarnation of Deity in the person of the Son of God and the source of the commercial activity of the present age.

Solution of the Race Problem in America.

CONTINUED FROM ISSUE OF SEPTEMBER 4.

The American Negro's Right to Franchisement and Citizenship; Safeguard of American Liberty; Factors of Negro Progress; the Almighty Preparing for the Final Issue.

KORESH.

WE HAVE HERE TRACED the Abrahamic stock in the line of the black descendants of Hagar and Ishmael from the great father of the Hebrews, partly to show that a man so great in the estimation of Jehovah was not above an ethnic amalgamation with the black handmaid of Sarah his wife, and that she was *particeps non criminis* in the transaction which gave to the world the Saracen, the prophet Mahomet, the religion of the Musselman, and the foundations of what are called the mathematical, astronomical, and physical sciences of the present age. We have shown that the processes of ethnic development and the bleaching out of the dark pigment in the integument of the darker races and peoples are through the scientific channels of racial amalgamation. We need not shock the modesty nor the ethical standards and esthetic tastes of a race in which there is an infiltration of Caucasian and Anglo-Saxon blood, for the processes of amalgamation are too far advanced for a discussion of the blending of the white and dark inhabitants of the world to shame the most fastidious, because conspicuously prominent are the color touches of the brush of the white artist, in his efforts to adorn and exalt an aspiring people.

There are two things which have penetrated deeply into the soul of the American Negro: one is his enfranchisement and right to citizenship, the other is the impulse of progress toward the transformation of his color,—neither of which will take a retrogressive step. The great and wise Lincoln, and the peers of the great statesman and philanthropist who guarded the interests of our nation in its darkest hour and great struggle for the perpetuity of its existence, stamped in blood their approval of the sentiment and statutes which endowed the colored people of this continent with civil liberty and the right of franchise. Shall any subsequent disapproval of the statutes of our country undo the work wrought in blood by the foremost statesmanship of a developing civilization? God forbid that the statesmanship of a political declension should interfere with the progress of a liberty-loving people and turn backward the hour-hand of progress.

We cannot ignore the rights of the white people of America in their cultured biases where the race situation has reached a point of painful tension, and where the dominance of the black would naturally subject the white to humility and disgrace. It would not be a wise policy for the ignorant colored population of the South to gain political supremacy. For this reason the course of Booker T. Washington with his people should be endorsed by the whites of both the North and the South,

and the colored people throughout the nation should approve of the restraints which a wise policy should enforce. The qualification of political worthiness should be founded upon educational and other discriminations which wisdom would dictate and determine; and this principle should apply as well to the white population of our community, because the franchise of the ignorant Negro is not more menacing to civil liberty than the right indiscriminately given to the great diversity of foreign immigrants ignorant of our laws, principles, and language.

The safety of our liberties should be rigidly guarded, and the time to enforce restraints against an ignorant population of any color is while the power remains in the hands of such as can wisely determine where the lines should be drawn. Our nation, without the expectation of a divine intervention, could not too quickly engage in a wholesome legislation to preserve the integrity of the ballot, and thus perpetuate a franchise predicated upon the basis of an educated judgment. Ignorant men, whether they be black or white, should no longer determine the character of our laws.

There are various opinions regarding the disposition of the colored population of our country; the majority of these are the result of bias without any very deep analysis of the great question. John Temple Graves, of Georgia, has recently delivered himself of some radical sentiments before the students of the University of Chicago, which will not bear a very critical dissection. He would—for the sake of a present relief from the distasteful presence of a colored population—place them in a state under the dominion of the United States, where no white man should vote or hold office. Would wisdom dictate the establishment of a distinct race of people within the confines of our dominion, with the tendencies of the American Negro? He emulates the characteristics and culture of his white exemplar with an animal virility greatly superior, which would enable him to outstrip his white neighbor seven to one in the multiplication of his race.

Assuming that the laws of human progress and propagative development are to remain as now operative, should we—for the sake of our own present relief—entail upon the posterity for which we are responsible a thousand-fold greater racial problem than that which now confronts the nation, or shall we settle the problem and relieve posterity of the responsibility? When the white planter taught the slave the doctrines of the Son of God, which he pretended to believe, was it because he thought the soul of the Negro susceptible to

the saving influences of the blood of Christ? Was it his conviction that he was fitting the black man for a place in the heavenly mansions prepared by the Lord in his Father's house? Was it because he desired to save his soul from hell and place him by the side of his white brother, saved by the same blood? What were the impulses actuating the purposes of the Northern and Southern slave-holder to indoctrinate the black man in the religion of Christianity, as understood and taught by the Christian world?

If we are to judge by the attitude of those opposed to Negro civilization, but who once taught him his own religion, we would be compelled to conclude that his doctrines were administered because of the commercial utility of the white man's religion enjoyed by his chattel. A good, pious Negro devoted to a religion which had for its most pronounced precepts, "Servants obey your masters," possessed a commercial value both conspicuous and enticing to the commercial cupidity of the men trafficking in the flesh and blood of his brother Christian.

God is great and righteous, and through his oracle has declared that "There is no remission of sins without the shedding of blood;" and in demonstration of its truth took in hand the question of the liberation of the black slave of America, and with this emancipation, the chastisement in blood of the guilty parties to the transaction of American slavery. That the nation had com-

mitted a great crime, is evinced in the expiation to which we were compelled to submit at the hand of a just Divinity. Shall we commit another crime and submit to another expiation?

The emancipation of the African slave of America was accomplished by the hand of God through the instrumentality of war, because he purposed the punishment of the United States for her crime against justice. God says, "The wicked is my sword." And while there were men devising a scheme for the emancipation of the Negro through processes that might avert war and bloodshed, the scheme did not suit the purposes of the Almighty. The preparation of the Jewish race for the development of the conditions which should bring forth the Son of God, was through a series of disciplinary processes among which was their bondage in Egypt, which has many parallels with the African slavery in America.

Men may devise all kinds of schemes for the settlement of the race question, which is now looming up in gigantic form, but God will again take a hand in the matter; and while the question of the disposal of the Negro agitates the country, the Almighty is preparing for the final issue. The question will be taken absolutely out of the hands of the people who have no conception of the possibilities of the principles of evolution operative with the Negro race, and the purpose of God with this, a chosen people. God himself will give to the world a solution of the problem.

The Seed of Divine Perpetuity.

KORESH.

THE SON OF GOD is the man perfected in righteousness through a concatenation of experiences which mature him in that amplitude of consciousness which constitutes him the involvement of the universe. He is produced from the human race by virtue of its Deific impregnation. When the Son is perfected he enters upon his inheritance, the throne and dominion of God. He is called the Son because he is the offspring, the Son of man, because produced from man; he is called the Son of God because he was generated from God through the planting of the divine germ in the race whence he springs. The Son appears as a new creation at regular intervals, whence the throne of God is perpetuated. When the Son appears in his perfection he is in the image and likeness of God, because God is the perfect Man.

The heart of the universe is the universe in its least form (visible), that form being the Son of God. It is because the Son of man, the Son of God, is raised up to sit on the throne of the universe, that it is said: "He sits down at the right hand of the Father," the right hand being in all authority and power. The conception of modern Christianity that there is a Son (one of

a tripersonality) who is at all times with the Father as the Son, is the product of human ignorance. The Son is raised up and inherits the throne and becomes the Father, then raises up another Son. Always succeeding the entrance of the Son into the throne, He brings forth the many Sons of God. The regeneration of the many Sons of God is now about reaching its fruition, and is the second coming of Christ; the first coming now at the end of the age being the presence of the Messenger of the Covenant.

There is but one person in the trinity, that person nineteen hundred years ago being the Son of God in whom was the Father. He, the Lord, was the envying personality of the invisible God who was his own interior. The Lord was the Father, because as the matured Son he could transmit the regenerative (reproductive) essence of impregnation from himself as the promised Seed, the Seed-man. The Holy Spirit, the seminal essence of Deity, proceeded from and constituted the substance of the Son, because when the Son reached the point in his development wherein he could transmit the essence of regeneration he became the Father by virtue of such possibility. The Son is raised up from among men, sits upon the throne, and thus becomes the Father. From among men he raises up the succeeding Son, who in his turn becomes the same Father. Thus the Godhead and the throne are eternally perpetuated.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

THE PROGRESS OF KORESHANITY.

The Work in Chicago Indicates Great Interest in the Subject.

THE INTEREST now being awakened in the course of lectures on Koreshan Universology is conclusive evidence that the inside view commends itself to cultured men and women. The size of the audiences assembled weekly on Sunday evenings is in itself a sufficient guarantee that the truth is able to attract people on its own merits, despite the various forms of erroneous belief now so widely promulgated under the title of "universal truth." There is another important conclusion to be drawn from the fact that numbers of intelligent men and women are anxious to meet and discuss the problems of life as interpreted by Koreshanity. This science has ceased to excite surprise or wonder as a mere passing fancy. People see that it is not a humbug, not a mental delusion, not some phantom of the brain, but a rational, beautiful, and coherent explanation of the universe. Recognition of the necessity for positing certain principles grounded in science or absolute knowledge of universal law to serve as a guide for reason, has brought many persons to realize the logical inconsistency of what passes for science. One specific reason why Koreshanity is growing in favor with the educated portion of humanity is because its demonstrations are so clear. It appeals to the intellectual faculties; it brings into exercise more parts of the brain, and in this way it produces a pleasurable enthusiasm very favorable to health.

The importance of reaching the masses has led Koreshan educators to make every effort in the line of propaganda, with results which are coming to be sensibly felt even in a community of the size of Chicago. When one considers all the difficulties in the way of promulgating something so radically different from received opinions the world over, it must be conceded that the work has made good headway during the few years since it began to be demonstrated in the street.

It is a testimony to the good sense of the American people that a system which is so purely logical and makes no attempt to work upon the sympathies or emotions of the populace has succeeded in awakening so much interest. The intense eagerness with which people hang upon the words of the speaker in these meetings, their desire to learn more of the subject after the lecture is over, and the nature of the questions put, all show how deep is the interest felt. As a speaker KORESH possesses in a remarkable degree the power of carrying his audience with him, and in debate he is unrivaled. Quickness of retort and skill in repartee prove him past-master in the difficult art of replying, off hand, to questions upon every conceivable theme. Many an adversary, in attempting to uphold the old Copernican system, has learned to his dismay what a jumble of inconsistencies he was defending.

"How can we decide as to the authenticity of the Scriptures?" "Did Moses write an account of his own funeral?" "What was the origin of the first Cause?" "Will you explain the passage, 'God is spirit'?" "What is the mark of Cain?" "How did the theory of the indestructible atom originate?" These, with many inquiries of a different nature indicate some of the questions asked and responded to with instantaneous ease, by one who shows that his mind has solved all the problems insurmountable to the ordinary hypothetical reasoning not from facts but from appearances.

In contradistinction to so many false ideas of God, Koreshanity teaches that God is the Man, visible and tangible as the personal Lord at the beginning of the Christian age. It reaffirms the authority of Him who taught: "I am the resurrection and the life." It restores the great truths of primitive Christianity, lost in the declension of the church.

The Anti-Boycott Association.

THE ANTI-BOYCOTT Association has begun to defend the rights and liberties of American citizens against the encroachments of those persons who seek to subvert the principles of the Constitution by refusing to some men the right to carry on legitimate business. The case now in court concerns the legal adjustment of claims for damages on account of losses incurred through the mean and contemptible machinations of organized tyranny. A contracting painter brings the suit, and he avers that for twelve years he has been subjected to a series of persecutions because he would not submit to the demands of the Painters' Union. He was invited to sign a contract pledging his word not to give employment to men outside the unions. This he refused to do, and because he would not submit to the terms of this agreement, he has been subjected to the greatest inconvenience as well as positive financial injury. His men, hired recently, have been surrounded by mobs of union workers, threatening violence and assailing them with vile epithets. After every effort had been made to intimidate them a strike was called. Now the court has been asked to grant an injunction forbidding further interference with the business of this contractor. The Anti-Boycott Association has been formed for the purpose of putting a restraint upon illegal plans pursued under a constitution which claims to furnish equal rights to all. It proposes to give its aid to all citizens unjustly deprived of these rights. In so doing it will be virtually an American protective league formed in order to enforce the laws.

The result of the legal contest now begun will be anxiously awaited by all who do not wish to see this country in the throes of revolution. The courts are the empowered organs of civic authority. Upon their decision rests the support of justice to all claimants seeking to earn a living in the exercise of their privileges

as citizens of the commonwealth. If the courts refuse to grant the injunction asked under the terms of the Constitution, it will give to organized bodies the authority to interfere in any manner they may choose between their fellow citizens and the pursuit of business. Let the courts see that equity and order are maintained without the shedding of blood. Such men as this painter are becoming so exasperated, that unless redress is granted them with defense from further infringement upon their rights, they will not be able to submit in quietude and patience. The leaders of the Manufacturers' Union are ready to join them in determined resistance to anti-constitutional force.

The Menace of Organized Labor.

THE INDUSTRIAL situation is becoming more and more precarious. The relation of labor to capital presents a problem that engages the attention of every thoughtful man and woman. Organized labor has just had an opportunity to display its power in the streets of the great cities of America. The array of force presented is indeed a formidable one, but in presenting its strength it was at the same time presenting its weakness. As the day declined, excursions to the saloon became more frequent and the effect of these repeated visits was apparent upon every side. It was observed by those who went out to view the great parade in Chicago, that a large number of men had been drinking; that they were so far under the influence of liquor that they could hardly stand up to make a respectable appearance. The annual fete day was marked by many scenes of disorder which give rise to reflection. If the working man of America is going to succeed in impressing the world with the dignity of labor, he ought not to surrender his claims to the title of "Nature's nobleman." He ought not to stagger through the streets under a load of whiskey, beer, and tobacco. He should stand erect in the majesty of the conqueror, able to subdue his vices and cope with himself.

The case of a non-union man who was driving his own team, accompanied in the wagon by members of his family and who was set upon by drunken rascals belonging to the union, has been made very prominent. This was one of the episodes of Labor Day in Chicago. It is in point, not only as showing the prevalence of intoxication, but as an example of lawlessness growing out of the class hatred engendered by strikes. The breach between the millionaire and the pauper is not wider than the awful gulf yawning today between the members of the fraternity of labor and those who refuse to enroll their names to serve under the banners of unionism. Never, not even in the awful days which preceded the outbreak of the civil war, has this country seen such enmity as separates these two factions. Nothing in the world, not even the menace of the unspeakable Turk in his inroads upon Christianity, presents factors more inimical to the prosperity of the nations than is found in this growing sentiment of hostility between fellow countrymen living under the

same flag in a Christian land. The peace and safety of every nation are imperilled by the class animosity which could not hide its hideous face even on the day devoted to merry-making.

Correspondence Between the Specific and the General.

THE INFUNDIBULUM or funnel in the brain is a tiny process of gray matter passing from the under surface of the tuber cinereum, part of the floor of the third ventricle, to the glandula vitæ or pituitary body. Its canal communicates with the third ventricle. It is named from its shape; and its use in the organic economy is to afford passage to the fluids in their journey toward the vital center, the south pole of the brain, where they meet and mingle in metamorphic union. It is in consequence of the utility of this little structure or conduit that the brain is enabled to carry on its operations with so much exactitude without waste or hindrance. The office of a funnel is to prevent overflow when a liquid is poured into any receptacle. The reason why it is necessary in the brain is on account of the tiny orifice leading into the pituitary gland. By regulating the flow of liquid into this orifice the infundibulum sustains to the brain the same relation which the man (or group) who is the channel of influx between the spiritual heavens and the natural, sustains to the universal body. The glandula vitæ may be taken as a type of the natural church which becomes the distributing center of truth to the entire body. The infundibulum keeps the flow of truth as it is given out from becoming excessive.

It is one of the most beautiful things to see how every part of the human body is adjusted to its specific use, while at the same time it corresponds to some function of the divine Man who involves all uses in his relations to the universal body. The most intricate of the cerebral processes is concerned with the production of the cerebral fluid and its proper distribution. It requires the office of many parts and organs which conspire to this end. So in the universal body there are many instruments to aid in the communication of truth.

THE Copernican hypothesis has been exploited long enough. Let it be buried fifty fathoms deep in the sea of speculation. Let the human intellect ride upon the crest of the waves of thought in the life boat of a system that does not argue from assumptive premises to false conclusions. Let the gloomy predictions of the Copernican hypothetists be relegated to the limbo of consciousness while man, secure in the permanent character of his home, the cellular universe, begins to explore this universe in the joy of the true philosopher and scientist.

The Lord knoweth the way of the righteous. Therefore does he choose the righteous way in all his acts.

Work re-creates the energies of the mind. Education in truth reacts upon all the tissues of the body.



In The Editorial Perspective.

THE EDITOR.



INDUSTRIAL EDUCATION is of great importance because industry is the support of life and the foundation of society. The necessities of life are provided by Nature, but they are rendered fit for use and service through intelligent preparation; and it is desirable that the greatest results be produced with the least expenditure of energy. There are two methods by which man may provide for his wants; he may follow the course of the savage and produce his own food, clothing, and shelter without the assistance or co-operation of others, and in almost total absence of commerce. Or he may co-operate with others in lines of industry and commerce, and thus enjoy a greater variety of things than he could produce alone. Men have learned to produce more of some articles than they can use for themselves, and to exchange their surplus products for things produced by others. So it is obvious that commerce in the world of civilization is a great factor in human economy. Now, modern industry and commerce are conducted partly in accord with the primitive methods of the uncivilized, and partly in accord with the principles of mutual service; so the competitive system results. But education in industrial lines is today, for the most part, quite independent of the schools. Experience in industrial lines is acquired by the young oftentimes without intelligent instruction; while studies in school are pursued without regard to any vocation they may desire to follow. Thus there is a separation of theoretical education and education along practical lines. It is true that there are many technical and commercial schools established in America; and the fact that they exist proves their necessity, and demonstrates the fact that public schools, colleges, and universities generally are not rendering the greatest service possible to the growing generation. Since labor-unions have gained considerable power, there is less opportunity than ever for apprenticeship. The unions are adverse to giving instruction to the young, and they strenuously object to firms apprenticing minors, because the position of a bright apprentice who works for the sake of learning a trade, might be occupied by a member of the union. Thus the members of labor-unions do not provide for the industrial education of the young who are to take their places in the future, and they bar the way to practical instruction of the young in industrial lines. It is obvious that under the present regime, while coöperation obtains in a way, it is on the competitive basis. The spirit of service is absent; the love of money, with the service rendered by money through its purchasing power, is the basis of impulse to present activity. Thus the *moral side* of industry is almost entirely lost to the world. Before the world can reach the heights of true civilization, men must be actuated by wholly different motives. If men must coöperate in the production of the world's wealth, why not let their coöperation spring from the love of service to the neighbor? And why not have all who render service of any kind, whether mental or manual, enjoy in common what is produced in common—not on the basis of equality, but on the basis of scientific equity?

When the principles of the love of service of humanity and the principles of coöperation and common ownership are seen and appreciated and applied, performance of uses will then be looked upon as noble instead of degrading; and the arts and industries will be made a part of the practical education of every child. Under the new order, children will belong to the state and will be educated by the state, not only with the view to having them render the greatest service, but also that the children may be mentally, physically, and morally developed. Koreshanity exists for the purpose of establishing such a system of education along industrial lines, such an order of human economy, as will make men understand the uses of life and thus enter upon an era of recreation instead of labor. Drudgery will be abolished and the hours of performance of uses reduced to the minimum, when the world learns and applies the scientific principles of order in the conduct of its affairs.

The courts may soon be called upon to decide a few questions relative to the conduct of labor-unions. There exists in the city of Chicago an anti-boycott league which proposes some test cases; and therefore, a number of business men of the city will seek to ascertain whether they have a right to conduct their business in accordance with their own judgment, or whether their business must be run by labor-unions. If a firm is given the right to conduct its business in accordance with its own methods, being free to employ union or non-union men; then the labor-unions have no right, legally or morally, to constitute themselves a constant menace to the peace of the business house. It is charged, and we believe that the facts sustain the charge, that the unions use every means possible to coerce employers into unionizing their establishments, and that where they refuse to do so, boycotts are instituted and a general system of meddling with the business of others is established by the unions. One firm charges that because of the unions he finds it impossible to fulfil his contracts; and it seems that builders generally have no assurance, even though they have contracts with union workmen, that they will be able to complete a contract in a month or five years, because if they employ union men they may strike at a critical period in the execution of the work, and if they do not employ union workmen, they do not know whether the unions will permit delivery of materials. There is such a hatred on the part of members of the unions for the so called "scabs," that in some cases they will not permit their products passing into the hands of non-union men, and in many cases they refuse to handle goods turned out by non-union workmen. A number of firms in Chicago now find themselves handicapped in every way because of difficulties with labor-unions; and oftentimes non-union workmen risk their lives in entering the employ of men against whom the unions have a grudge. Time was when the ostensible object of the unions was mutual improvement through association of members; but now their avowed object is the exercise of the power of monopoly through

every possible means of attaining their ends. In defiance of all law, and out of harmony with all principles of human rights, the unions wage war and endeavor to win their points through boycott and bloodshed, and riot and ruin. We have absolutely no hope of anything good coming out of such phases of industrial tyranny. Slaves who appeal to the law receive the sympathy of peaceful citizens; but the mob needs wholesome restraint.

The action of President Roosevelt in the matter of the invitation to banquet extended to Sir Thomas Lipton by the yacht club at Oyster Bay, may call forth much comment by the press on both sides of the Atlantic. The club invited the President, and at the same time sent invitations to Sir Thomas and his party; but the President, deeming that he had already shown sufficient courtesies to the gallant owner of the Shamrock, and that too much was being made over the foreigner, asked the club to withdraw the invitations to the Shamrock party. Notwithstanding the fact that an attempt has been made to smooth the matter over with as little offense to Sir Thomas as possible, the President will doubtless be the only distinguished guest at the banquet on the 18th. We believe that whatever action has been made to lead to this seeming exclusiveness is in the right direction. We believe in maintaining the dignity of the office of the President of the United States. The Western republic has grown to be a great nation, one of the great powers of the world; in the scale of importance, the United States stands highest, and the people of this country should begin to appreciate the high mark attained in all lines of American activity, and to respect and honor the position and office of the President. As an official, he is as important as any king or emperor in the East, and he should not condescend to social relations not becoming his high position. American interests have suffered in the past at the hands of other nations because of the manifestation of ultra-democratic sentimentalism. The feeling has prevailed that the President is not above the private citizen—and even some of the Presidents in the earlier history of the nation, have carried the democratic sentiment to the verge of undignified conduct. We call to mind the appearance of President Jefferson in his slippers on a certain occasion before representatives of foreign nations. It was through Jefferson's party that the extreme democratic views became popular; it is well known that that party was opposed to the imperialism of Washington, the Father of the nation. Washington was not a democrat; through his conduct as President he endeavored to maintain the dignity of the country, just as he did when commander of the army of the Revolution.

However much the record of the curse pronounced upon woman may be ridiculed from the standpoint of so called liberal minds of modern times, the fact remains that the curse exists. The words of the curse are in accord with the conditions as they now obtain: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children, and thy desire shall be unto thy husband, and he shall rule over thee." There have been many attempts made to rid wo-

man of this curse, but it is not to be removed by merely denying that it was ever pronounced by the Almighty. But this is the method resorted to by advocates of so called woman's rights. In the "Woman's Bible," hundreds of such texts do not appear, and many texts have been revised to suit the fancy of a class of women. Now, if man should remove from the Bible all matter which may seem objectionable to the masculine sense of his self-importance, the text of the Bible would be reduced considerably. Some people fancy that liberty may obtain through merely repealing old laws. Many theologians suppose that the redemption wrought by Jesus the Christ was in abolishing the law of Moses! Advocates of woman's rights after the popular order, conceive that the freedom of the race will come through woman suffrage. Votes are potent for good only when they are cast for good candidates. Laws are of no consequence unless enforced. Woman's curse will never be lifted through present systems of governmental machinery. A young lady of Vermont, recently entering the bonds of matrimony, undertook to escape the conditions of the curse by persuading the minister to omit the word "obey" in the phrase "love, honor, and obey," in the ordinary marriage vow; but perhaps she did not suggest any change in the vow imposed upon men. Present agitation along these lines is but an indication of an awakening of woman to the sense of her bondage; emancipation of woman is not possible without a corresponding redemption of man.

The recent failures of Professor Langley's airship suggest the fate of many modern schemes in economic as well as metaphysical lines. Langley's aeroplane may be an interesting thing, and the inventor may be able to put forth plausible arguments to show that his ship is practical; he may be able to show ingenuity in its construction, and a number of people may have faith in him, but his machine will not fly. So far as actual attainment of the end desired is concerned, his work is no better than that of "Darius Green." Likewise, a theory that is not practical, no matter how ingenuous it may appear to be, is really of no more account than the conceptions of a troglodyte. The so called new thought schools deal mostly in mental toys and models of impracticable things; so it turns out that after all the claims of the faddists to be soaring in high altitudes in mental and spiritual atmospheres, their most exalted conception of the divine life is merely that of the vigorous athlete with radiant solar plexus and overgrown muscles. This leaves the health department of the "I-amers" on the same mortal ground they occupied years ago; their airships have not budged an inch since they were invented. Call them something else and let them run along on the ground—until the precipice is reached.

A cartoon may contain a great truth; but its strongest feature is in the fact that it represents things different from what they are.

The first Monday in September is called Labor Day—but it is merely Labor's holiday.

Truth is of vital importance because it is to be applied to life.

The Open Court of Inquiry.

THE EDITOR.

Fanciful Theories of the Universe.

I send you by mail a cosmological chart devised by Mr. George W. Young, whom I have met. I hope you will give your opinion of it, either by mail or through THE FLAMING SWORD.—Mrs. S. E. H., Oakland, Cal.

The so called cosmological chart submitted to us is not in itself of sufficient importance to call forth much notice; but we may use it as an object lesson. It presents to us the fact that it is comparatively easy to misconceive the character of the universe, and to devise schemes or plans of creation that are of no value whatever. The chart before us is somewhat of a curiosity, but withal, an absurdity. It does not appear to be the result of any very extended lines of thought, and it contains no elements of scientific discovery. It shows, however, that one assumption is about as good as another. The best that can be said of it is that it is opposed to the Copernican system. While the Copernican system is fallacious, it has place for more facts of astronomy than the conception now under consideration.

It is generally supposed that space is mere openness, and that it is infinite. In the arrangement before us it is held that space is solid rather than vacuous, and that the universe in which we live occupies one of the great caverns hewn out in space. One can get a good idea of Young's conception by supposing a great globe representing the earth, attached to the wall of Mammoth Dome and Crevice Pit, opposite the openings of Little Bat and Sparks' avenues, in the Mammoth Cave. Now if we excavate an opening between the avenues for some distance, we should have a representation of the north "polar space," in which we might place a lantern to represent the north pole star; while in the Mammoth Dome and Crevice Pit we might arrange revolving reflectors which should produce alternate light and darkness on the globe. This crude illustration fitly represents the crude conception of the universe as pictured on the chart submitted.

If we should follow the policy of a certain professor, we might say that the theory is correct—*except* that it is not

true in any particular. A student answering the question, "What is a crab?" said, "It is a large, red fish." "Correct," said the professor, "except that it is not large, and it is not red, neither is it a fish!" In our cave illustration we suppose the globe to be attached to the wall; in other words, the south pole of this new earth is stuck fast to solid space; but partly enclosing the earth protruding from the wall, is a crystal shell. Describing these relations in his "descriptions," the author says: "We find the earth is stationary fixed. Second—that it is nearly surrounded by a glacial globe, seemingly of no greater opacity than our atmosphere, which serves as a concavo-convex lens." This reminds us of another story: A teacher asked, "What is a peninsula?" Whereupon, a student of geography ignorantly and innocently answered, "It is an island almost surrounded by water."

We sometimes find it necessary to remind authors of fanciful theories of the universe, that there is no blank space in the physical heavens over the south pole. The entire surface of the heavens is exposed to the view of the inhabitants of the earth, and is everywhere dotted with stars. There is no more reason for supposing that the south pole of the earth is stuck fast to something, than there is for imagining that the north pole does not exist. And it must be borne in mind that the sun must sustain such a relation to the earth as to produce daylight over one-half of the earth's surface at any given moment; and in fact, that hemisphere and its opposite must complete a hollow globe, a cellular earth.

Some scattered particulars of Young's cosmology led us to the conclusion that after receiving some vague misconceptions of the Koreshan Cosmogony—either by processes of mental reflex or directly through our literature—an endeavor has been made to make the cellular idea fit the conception that the earth is a convex body; hence the conclusion that the convex sphere of the earth is ensconced in a cavern in space, with the lighting facilities arranged in such a way as to

produce focal points at certain distances from the earth, which is said to be "stationary fixed"—whatever that may mean.

Koreshanity From Opposite Points of View.

In September, 1901, I subscribed for your magazine for one year. I supposed that when my subscription ran out you would discontinue the paper. It has been coming right along through the past year without any order from me; and as I do not want it sent any longer, I hereby give you notice to discontinue sending it. The most of the magazines have lain unopened during the past year. If you want them returned I will do so. They are of no use to me, as I do not agree with the way in which you treat several subjects. In fact, the majority of the subjects treated are treated in a way which would suggest a lack of common sense, and are decidedly crazy—the vaporings of a diseased brain. Such is my opinion after years of study of the matters treated in your publication. I see by your magazine that the charge for a year's subscription is \$1.00; so in order to save time and correspondence, I herewith enclose that amount to cover my indebtedness to you—although I have not read your publication during the past year, and hereby order the discontinuance of the same.—W. G. O., Vars, Ont.

THE FLAMING SWORD (five copies per week) are coming to me at ——. Please change the address to University Place Station, —, Iowa. I am here at the — University to study music. I will also be in the astronomy class; and be assured that I will allow no unproven hypothesis to go unchallenged. I will write my success from time to time.—*.*

It would be unjust to attribute to us any ungentlemanly, un-Christian, or un-Koreshan motives in the brief reply we desire to make to the first of the above letters; our reasons for noticing the same in these columns are not due to the fact that our correspondent wishes to have THE FLAMING SWORD discontinued to his address—for we do not desire to impose the doctrines of Koreshanity upon any one; but we may draw an object-lesson from the manner in which judgment is passed upon the Koreshan System after *not* reading THE FLAMING SWORD for twelve months past, and after but little attention, perhaps, during the year previous. The attitude toward Koreshanity is the point we desire to consider.

It makes no difference how many years one may have spent in studying

subjects, if he has not pursued these subjects from the basis of a demonstrated premise, his study will avail him nothing so far as arriving at the absolute truth is concerned; and we should not have very much confidence in the conclusions of a man who is not willing to view subjects of universal interest from more than one point of view. We should attach very little weight to the judgment of a man who has doubtless given as little profound thought to the great facts of life as he has to the Universology of Koreshanity—for it is usually the case when a man has no argument to urge against the demonstrated conclusions of the Koreshan System, and yet does not wish for various obvious reasons to accept the same, that he simply seeks to let it alone; and it is perhaps well that he should—but it ill becomes a follower of the popular systems of thought, in view of the rapid changes which they are undergoing because of their acknowledged absurdity, to presume to find in the productions of Koreshanity, evidences of a lack of sanity. Koreshanity is destined to sway the world with its power, and the coming generation will witness its triumph over all forms of fallacy.

Let us note in this connection that our correspondent is but repeating the old cry of prejudice—a cry that is as old as the universe, and one which every new doctrine of truth has to face. Did not the leaders of medieval schools of thought consider Columbus insane because he proposed to sail around the world? Did they not conclude that Dr. Harvey, the discoverer of the circulation of the blood, was without the commonest kind of sense, and look upon him as promulgating a dangerous fallacy? Did not prominent men laugh at the inventor of the steamboat, and the man who projected the first Atlantic cable? Did not the teachers of decadent Judaism charge the Apostle Paul with being mad, and the Christ of God as being possessed of devils? Notwithstanding the persecutions perpetrated by prejudiced classes, great systems have flourished long after those who opposed them were forgotten. Let the people of this age profit by the lessons of history lest, in opposing Koreshanity, they be found fighting the absolute truth.

It is acknowledged by thousands of people that there is something extraordinary in the publications of Koreshanity. Among the readers of THE FLAMING SWORD are to be found the brightest minds the age has produced—men and women of all classes. Koreshanity has engaged the attention of many who stand high in literature and art and other professions, as well as many who occupy more humble stations in life. In many places the Koreshan literature is eagerly read, while the magazines of the popular class are laid aside until THE FLAMING SWORD has been thoroughly studied.

What is there in our periodical that causes a man to pay his subscription from two to ten years in advance, or to send \$5 to \$20 per year for extra copies weekly? In the second letter quoted above, note that our correspondent looks after his copies carefully—because he sees something in them of a higher character than he can possibly find in the literature of any other system; and his experience is that of thousands of others. Such earnest advocates of the Koreshan System view the great subjects we discuss from the new point of view, and they rejoice in the fact that they have learned to reason logically, from the basis of actual facts, and that they find in the exercise of their faculties a delight which nothing can destroy.

Every week thousands of people anxiously await the arrival of their truth-laden visitor; they constitute a great congregation, as it were; and it is well that those who occasionally raise a cry of dissent, should mentally feel the effect of having their expressions published for the consideration of our army of readers. An adverse reflection upon the character of the Koreshan System is a virtual reflection upon the character of its followers.

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Consciousness of Former Embodiments.

KORESH claims that the Sons of God will come into a consciousness of all their former embodiments. In Isa. lxv: 17 it is said, "For behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind." How do you reconcile these statements?—INQUIRER.

Apparent paradoxes may exist in any exposition of the truth, for the reason that the mind may but partially

understand the things to which statements refer, or one may fail to understand the subject altogether; but when the two sides of an apparent paradox are comprehended the apparent contradiction vanishes and all is clear. Both of the above statements are true, and they therefore need no reconciliation; a simple explanation only is necessary. The Almighty declares in the above quotation that he will create new heavens and a new earth, and that the former heavens and earth will not be remembered nor come into mind; but he does not here say what will obtain during the time of the establishment of these new conditions. The conditions of the period of transition from the old to the new, and those which obtain after the new order is fully established, are essentially different in character.

We have treated this subject under various heads in the past; we have shown why, in the case of mortal beings, there is a break in the continuity of consciousness and consequent lapse of the memory—a forgetting of the things which took place in former embodiments. The reason is simply that in the mortal state there obtains but a partial incarnation; through dissolution in the spiritual world a precipitate descends through the channels of common generation—and at the same time there is an ascending spirit which enters into conjunction with a higher spiritual sphere. Ascending spirits of certain orders of humanity are finally gathered in the Messianic fruit and focus of the age. Through the Messianic baptism those destined to enter into life receive the higher spirits which constitute their real identity—and in receiving them they come into the consciousness of past embodiments.

But this acquired memory is only transient; it obtains until the Sons of God reach a stage of experience in which they desire to forget the past. The immortal men when first projected are novices in the highway of holiness; they have experiences to gain; they have just emerged from the world of mortality, from the cell of their development, and they maintain for a time a memory of the past. As they become more mature they desire to forget the old world and to become wholly absorbed in the work of the new—and by doing so they eliminate

entities more or less directly related to the mortal plane; and thus will be fulfilled the declaration that when the new heavens and earth are fully established or created, the old world will not be remembered nor come into mind.

Items of Interest.

Notes Concerning the Progress of Koreshanity in Chicago and Elsewhere.

"We would destroy the competitive system by the institution of an industrial order, the very basis of which is a revolution in the souls of men. When the competitive system ends the relations of employer and employe will cease; there will be no contention over the question of increase or reduction in wages. An equitable distribution of all the products of industry and Nature will forever settle the controversy. The change from the competitive to the communistic and co-operative order will not come to the world through a gradual evolution, but through a new baptism, the forces of which are now conserving and energizing."

The above are a few of the many forceful utterances by the Founder of Koreshanity Sunday evening at Kimball Hall. The subject discussed was, "Social Government, or the Divine Kingdom in Earth." A larger audience was present than at any previous meeting of this series. Many socialists were present, and interest in the subject discussed ran high. The present industrial situation was reviewed, and the evils of the competitive system pointed out; Koreshan Socialism was distinguished from socialism after the democratic order; and the money question was interestingly handled. Many emphatic declarations were made regarding labor-unionism.

"Labor-unionism is a damnable curse. It is one of the most dangerous and stupendous menaces to constitutional government and to individual liberty which the twentieth century has to confront; it is founded upon license and is rooted in the competitive system; it is as criminal to support its claims as it is to encourage the billionaire trusts. Capital and labor are today opposing forces; they should operate together, but they will never work together in harmony under the competitive system. What the world wants is regulated industry and an equitable distribution of the products of industry."

In reply to a question if the arguments in favor of socialism were not appropriated in Koreshanity, KORESH defined the difference between Koreshan Socialism and modern socialism. It was shown that in some particulars there is a resemblance—in the advocacy of public ownership of public utilities, equitable distribution of the products of industry, utilization of labor-saving machinery for the relief of labor and reduction of the hours of labor to the minimum; but on other

lines there is a radical divergence of conviction, especially as to the character of the new government and its source of power and authority—Koreshanity advocating an imperial system, while modern socialists hold to democracy.

Thirty-five copies of the CELLULAR COSMOGONY were sold at our street meetings Sunday in Chicago. In the evening just before the meeting at Kimball Hall, over 500 persons constituted the street audience. In the afternoon, two of our young brothers were arrested for distributing cards announcing the Kimball Hall meetings; but they were later released without fine—after emphatic protest by Brother Chas J. Raby, who holds the permit for street meetings. Doubtless the policemen objected to a catch-line on the card: "Will Gabriel be allowed to blow his horn unless he joins the Musicians' Union."

We are pleased to report an all-day meeting conducted by Brothers Shellabarger and Montgomery, on the Fair Grounds at Springfield, Ohio, September 7. Over 500

Lectures at Kimball Hall.

Until further notice, Koresh 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 Koreshan 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.

pieces of Koreshan literature were distributed, and many questions were asked and answered. Much interest was manifested—many people remaining for hours to hear Koreshanity discussed. Mr. S. H. Daniels, a long-time friend of Koreshanity, was with the speakers for two hours, and presented some phases of Koreshanity from the platform.

Errata.—Two typographical errors occurred in article by KORESH in last week's issue. On page 4, first column, line 11, read "statement tends" instead of "statement ends"; and on page 5, column 2, second paragraph, substitute *Elisha* for *Elijah*.

The Koreshan Unity in Florida.

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

BY ANASTASIA.

The Eighteenth of October, one of the two great Festal days among Koreshans, which concentrates and focalizes the common interest of the body to its observance, is again anticipated in the recurring Solar Festival. The special classes of study here will be discontinued, to be resumed the week following the festive occasion.

With the ushering in of September comes a perceptible change in the atmosphere; the nights are delightfully cool and comfortable. The heat of the summer

is well over, and we have just before us in anticipation the most charming season—a Florida winter.

Glancing out from my window, upon the grassy lawn I see the younger members of the household gathered to amuse themselves with games; they are well and happy, and heartily enjoy the broad freedom of out-door activity.

The launch VICTORIA has just made a trip to Myers taking a party of Koreshan Sisters for an outing excursion; they reported having had a very delightful and enjoyable trip.

In the near future it is expected that the schooner SUCCESS will make regular trips from Tampa to Ft. Myers.

The K. U. saw-mill filled an order for 3,000 feet of lumber this week.

World's Fair News-Notes.

A miniature railway system will be an attraction at the World's Fair, St. Louis. At least thirty trains of miniature cars drawn by baby locomotives will be run throughout the grounds. The system will be run not only as an amusement feature but as a means also of transporting visitors.

The following associations have recently decided to hold their 1904 conventions at the World's Fair: the National Electrical Contractors' Association, the Music Teachers' National Association, and the Wholesale Saddlery Association.

Japan has appointed the following commission to collect and arrange her exhibit at the World's Fair: Baron Sirata, President; Baron Matsudare, Vice-President; Tejima, Commissioner-General.

The contract for the erection of the Oklahoma State building at the World's Fair was let recently for \$15,500. Work will begin Aug. 1, and the building will be completed December 1.

California's display in the Agriculture building at the World's Fair will cover 40,000 square feet of floor space.

Work on the Cabildo, which will be the Louisiana state building at the World's Fair, was begun recently.

NOTICE TO MEMBERS OF THE SOCIETY ARCH-TRIUMPHANT.

We trust that members of the Society Arch-Triumphant of the Koreshan 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.

Sep. 9.—Convention of farmers in Chicago; co-operation backed by \$100,000,000; plan to protect farmers' interests from encroaching power of capital; expect to control markets, build elevators, establish packing houses, organize banks, improve highways, etc.—Steamer Louise of Sandusky, reported lost, weathers fearful storm with 100 passengers.—Bulgarians estimate Turkish massacres at from 30,000 to 50,000.—New canal treaty proposed in Colombian congress asks \$20,000,000 for Panama concession besides \$10,000,000 for French company; provides for periodical increase of rental.—Sep. 10.—Alaskan traveler predicts tin output of Alaska will equal gold product.—Suits begun against thirty Chicago plant proprietors for violating child labor law.—Fight for "open shop" is begun in court by John M. Stiles;