

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.

The Reason Why Swedenborg Did not Reveal the Literal Sense; Consequences of Breathing Spiritual Hydrogen; the Literal Work of Redemption; Release from Hell Through the Bottom.

KORESH.

OUR WORTHY CORRESPONDENT proceeds to say: "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." Swedenborg was enlightened in the spiritual degree enough to know that there were three heavenly degrees of the Word. He certainly knew that there was a celestial "sense" (angelic), that there was a spiritual "sense" (angelic), and a spirito-natural "sense" (angelic); and beyond this he saw in two directions, both of which he failed to exposit because, according to his own admission, he was not permitted to understand. He saw at a distance people in the heavens who, instead of dwelling in societies, dwelt singly and alone. He was not intruded into their character. In the other direction he saw spirits go out from the bottom of hades into the wilderness, and said he was not permitted to see where they went. Later, we will return to a consideration of these two states,—one of heaven and the other of hell.

Of the heavens we have this to say, directly from Eloah, namely, that the heavens into which Swedenborg entered were the Christian heavens specifically, which were formed during the progress of the Christian

age; the heavens which, after the gathering of the New Jerusalem, are being rolled together as a scroll, which scroll is now complete; hence those heavens are destroyed except the New Jerusalem itself in heaven, altogether infolded. Swedenborg did not see the termination of those heavens, because he did not know the literal "sense" [degree] of the Word. He was permitted to look beyond at a distance to see the Sons of God, but he did not know them. It was not time. He certainly could not *draw* the literal "sense" from the "sense" of the letter, as suggested by our correspondent. The spiritual "sense," Swedenborg says, he drew, not from the "sense" of the letter, but from the Lord while reading the "Word;" and the fact that he knows there is a literal degree does not prove that he ex-
posed it.

Blinding Effect of the Spiritual "Sense."

"But it was not only given him [Swedenborg] 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?" Swedenborgians know

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absolutely nothing of the literal work of the Lord's redemption and of the character of his glorification, for the simple reason that, as we have before stated, the spiritual "sense" has so blinded their eyes that they are unable to perceive how and by what process the literal "sense" is to be derived. We will here illustrate our meaning. Swedenborg says that there are two worlds, the spiritual and the natural, and between the two there is a correspondence. Now, we purpose to hold our Swedenborgian friend to the issue. In both of these worlds there are three atmospheres; in the spiritual world the uppermost is for the celestial angels; the middle for the spiritual angels; and the lower for the natural-spiritual. Each degree of angels must necessarily respire its own sphere, or the atmosphere of its own degree. Now, in the natural world there are three atmospheres also, one above another. This latter fact the Swedenborgians know nothing of, because they are blinded by their belief in modern astronomy, which is contrary to Swedenborg's observation when in a state of "illustration."

If there are three atmospheres, the lowermost is the *air* made for the respiration of men, then that air is for men to *breathe*, and not the atmosphere above. Now we assert from absolute knowledge, that above our atmosphere there is an atmosphere of pure hydrogen. Shall we attempt to breathe this atmosphere from above because it is of a superior quality? By no means; it would destroy us. What, then, shall we do with it if we would appropriate it? The very reverse of what the Swedenborgians are doing; we should drink it, not breathe it. But how? Why, alchemically unite the hydrogen above with the oxygen in our atmosphere and let it produce a fourth degree, namely, water, which we can drink with impunity. It should go to the head through the digesting apparatus, through the stomach into the circulation, rather than through the respiratory organs and function. We mean, of course, the digestive apparatus of the head. This is necessarily through the reason. The Swedenborgians are taking the middle degree ("sense") directly into the lungs without any dilution, and for this reason they are literally asphyxiated, stupefied through what they call the spiritual "sense."

Redemption Through Literal Regeneration.

The Lord's work of redemption is through regeneration—literal regeneration; regeneration means reproduction, and this reproduction is through the Lord's planting in the soil of the church where regeneration progresses, first, through the death of the seed planted; for, "Thou fool, that which thou sowest is not quickened except it die." The seminal essence of regeneration from God the Lord was the Holy Ghost (Holy Spirit), sown for the purpose of dying that it might regenerate, literally. This is the descent of the Lord

into the human hells; second, the processes of regeneration must progress to the multiplication of the Sons of God, who will constitute the resurrected order of Melchizedek, of which the Lord was the High Priest of sacrifice. Swedenborg saw this order at a distance, but beyond his power to analyze, and for the reason, then, that he had not the literal degree of the Word—God. As related to this the celestial "sense" (degree) is, first, the Lord's conjunctive unity with the central Divinity, where in his ascent he went into John and opened John's eyes as to the things in heaven, earth, and hell, and where the Lord continues in not only the celestial heavens, but where he is interior to the heavens of the celestial degree, but within the solar atmosphere, where reside the eternal Divinities of the solar realms, where the Lord is King of the kings and Lord of the lords who dwell with him in that solar atmosphere which is interior to the celestial heavens of Swedenborg; namely, the heavens of the Christian angels.

Now let us inquire, How much do Swedenborgians know about the literal "sense" of *city*? Swedenborg says that *city* in the spiritual "sense" means doctrine. The *city* of the New Jerusalem means the *doctrine* of the New Jerusalem. Swedenborg possessed (contained) the spiritual doctrine; therefore he contained the New Jerusalem, for the New Jerusalem is the city. Swedenborg had the city in him. Now, as a city necessarily means the aggregation of inhabitants, Swedenborg, having the *doctrine* of the New Jerusalem, had the city of the New Jerusalem; therefore he had, literally, the aggregation of the *people* of the New Jerusalem in him. If doctrine is city, and city is made up of spiritual entities, then, literally, Emanuel Swedenborg was the material manifestation of the spiritual heavens, and, in the literal "sense," was the pediment of the spirits who dwelt in him. This fact, however, the Swedenborgians do not derive from reading the writings of Swedenborg.

Signification of the Water of Life.

Suppose we examine the pure river of water of life, as from Swedenborg's spiritual "sense," and compare it with the water of life in the literal "sense," which Swedenborg did not reveal, but which may be found in the letter only on the basis of correspondence; not *spiritual*, but *literal* correspondence. First, we must analyze the source and character of physical water. Water is the result of the union of two discrete degrees which cannot flow immediately into one another, but can flow mediately into one another by an alchemical union. These two degrees or spheres are oxygen and hydrogen; their union forms the cloud which is then precipitated in the rain. Water in the literal "sense" of the Word must correspondentially agree with this physical illustration, else there is no science of correspondences.

What does Swedenborg say of the spiritual "sense" of the pure river of the water of life? "Water signi-

fies the spiritual things of faith." "Water signifies truth in affection." "Waters signify truths in the natural man; and in an opposite sense, falses. * * Waters signify particularly the spiritual things of man, or the intellectual things of faith, and also what is opposite thereto." "Waters, where it is concerning the waters from the New Jerusalem, signify things spiritual from a celestial origin." (This is all the spiritual "sense.") "Water of life signifies divine truths from the Lord through the Word." This is also the spiritual "sense."

Now, what is meant by the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," in the literal "sense" or degree? The ordinary conception of truth as a river, is the fluent activity of the river toward its ocean. In this "sense" of the consecutive impartation of truth, there does not enter the mind the idea of living entities as conscious beings. John stood upon the sands of the sea and saw the waters. He did not understand it, though he had a vision of it; but an angel came and said: "The waters which thou sawest * * * are peoples, and multitudes, and nations, and tongues." If the sea, made up of the rainfall and the rivers flowing into it, constitutes multitudes, peoples, nations, and tongues, then the supply of this sea—the river, is conscious entities also. As the Lord is the throne and the Lamb, in his visible, tangible manhood, as he was in the flesh at the beginning of the age, then from this throne and Lamb must literally flow the "pure river of water of life, clear as crystal," in a current of contiguity to the limit of its current into the ocean or sea into which it flows. The Lord in his humanity was the source, not merely as to good and truth, but as to his flesh and blood. The impartation of that blood (blood corresponding to spirit) and that flesh (flesh corresponding to water in the literal degree, because in the "sense" of the letter, waters are literal multitudes, peoples, nations, and tongues—this is the passage referred to,) is the impartation of the literal life (humanity) of the Lord. The contiguity of that flow is in the mediate plane of metamorphosis from the one Son to the many Sons of God in the resurrection, the sea into which the pure river of water of life, clear as crystal, flows and has its termination. A Swedenborgian, blinded by the glare and glamour of the spiritual "sense" for spiritual beings, cannot see any sense to this exposition, for the reason that he has not derived from Swedenborg a comprehension of the degree of the letter of the Word, because it was not for him to give it an exposition.

The Literal Works of the Lord.

To understand the works of the Lord as to his office of redemption, is to follow his descent into the Noatic, Abrahamic, and Christian hells; to know of his successive reëmbodiments; to note his career as the "two witnesses" (the Lord) which lay dead in the street

of the great city, Babylon,—the church in its degeneracy, and to note the terminal pole of that career in the resurrection of the Lord in the Messenger of the Covenant,—none of which Swedenborg has divulged because he did not know.

"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"? The Lord came into the world a material, tangible being, visible to the natural senses as a man; he was God incarnate in the Son. He was in the world literally, and the whole "sense" of the letter, as pertaining to the Lord, is the revelation of God as the human. Everything pertaining to the Lord's presence among men is the literal degree ("sense"), even though it pertains to the Lord. An adroitly worded piece of sophistry, which partakes wholly of assumption, is no proof that doctrine, though pertaining to the Lord, is literal, not celestial, when pertaining to his literal manifestation. As "the Word is in its fulness, in its sanctity, and in its [His] power in the literal sense," or the letter, the Lord God is in his fulness, in his holiness, and in his power in his *literal* not *celestial* manifestation, because the literal manifestation of the Lord (Word) is the continent (container) of all the other "senses." Now within the Lord there were the three heavenly degrees; he was the fourth—the water and earth degree.

Humanity could not have been regenerated if the Lord had not been a man in the literal degree, the Word in his literal "sense," in his literal manifestation, because he would not have been in his fulness, holiness, and power except as the literal man; so do not attempt to defraud Swedenborg of his own statement concerning the importance of the letter which he did not exposit, yet which he knew to be the Word in its fulness, holiness, and power, because literally manifest. It is because God cannot regenerate except by the literal presence of the Word; all regeneration proceeds from the literal, visible, and tangible Lord—the Lord in the flesh, the literal degree or "sense." Swedenborg expressed some things of the "sense" of the letter and of the celestial "sense," and gave a general and detailed exposition of the "sense" of the spirit; but he has left the world in ignorance, so far as his writings are concerned, of both the celestial and literal "senses."

The Wilderness of Regeneration.

But to return to the bad devils who went out through the bottom of hell into the wilderness. Of course, when devils and satans have gone down from the stomach of the spiritual world through the pyloric orifice into the intestines of the hells, they can never return through this orifice. Thus Swedenborg saw that

when evil spirits—not fit for any of the heavens—went down out of the stomach, by steps, and the door was closed against them, they never could return. This leads one to imagine that they went down into hell to remain eternally; but Swedenborg saw these devils go out through the bottom of hell into the wilderness; he did not see where they went. Why? Because he did not have the science of natural correspondences.

When the food goes into the stomach it is digested and passes through the pylorus. It does not regurgitate, but passes through seven degrees of digestion and ingestion, passes into the “wilderness” of the human body, and goes up to the head by the means and process due to Nature; but the ingesta gets back to the head. This is precisely what the devils do; they are regenerated through the wilderness. When the Jews went out of Egypt they went into the wilderness, but they finally got into Canaan.

It must be remembered that hell is the “bottomless pit”—a pit without any bottom. If the pylorus closes over the top and hell is covered up, there is no bottom; that is, the bottom is knocked out, and devils may get out through the bottom. If we take a barrel twenty inches high and set it up with the bottom out, though it be bottomless it is no deeper than if it had a bottom. Now, hell is deep enough and bad enough, but it has a way out. So the Lord came to save from hell, for he will save to the uttermost. But hell will always remain, because devils are eternally going down through the pylorus and coming out at the bottom. There the debris of the heavens is regenerated, and the heavens are constantly supplied from the hells.

“In the ‘Arcana Cælestia’ we find that the lives of Abraham, Isaac, and Jacob, the lives of Moses and Aaron and all the prophets 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?” Is the Lord the Word? Were those ancient representatives types of the visible presence, of his literal, material, tangible manhood? If there be a *literal* degree of the Lord’s manifestation, then the presence of the man—the Son of God as Jesus the Lord—was that literal degree. The love and wisdom in the Lord, which constituted his “ineffable” glory, comprised the celestial degree of his own life; but the specific character of that degree Swedenborg did not comprehend, for he has left the Swedenborgian church in the same orthodox attitude of dubious uncertainty as obtains in all the so called Evangelical churches of today. He has defined the boundaries of the celestial or “innermost” Christian heavens, the “celestial” altitude, but he has not prescribed the purpose of the Jehovah God of that

degree, with the angels of that sphere of which divine love and wisdom are the center.

The three Christian heavens are three reservoirs at the terminal points of which are the ventricles of the great anthropostic macrocosmic brain. Swedenborg never taught that the *celestial* heavens, with the other degrees of angelic existence, would be rolled together as a scroll, and that this scroll would be manifest in another visible and tangible manhood, Elijah the Prophet, who would overcome and also be the Son of man, the Son of God,—the logical deduction of the teachings of the literal “Word.” He never taught that the divine love and divine wisdom, which constituted the center of the celestial heaven of angels, were more than the two primary essences of being; but an analysis from a deeper penetration than Swedenborg possessed—without detracting an iota from the profundity of the great Seer—enables us to observe that those essences were full of habitations, that they comprised a world of conscious deities, above (interior to) the angelic attainment which then constituted their footstool or pediment. These deities were active in their intercourse to and from their central emporium—the Lord of that degree, who was the solar center, who himself was the great city seen by the angels at a distance as only one man, but when entered by the penetrable spectrum of Deific observation, is a universe with all the varied activities conceivable with a consociate intercourse of deities far above (interior to) the angels of Swedenborg’s celestial degree. (Continued)

Personality of the Immortal Manhood.

KORESH.

THE MOST pronounced phenomenon of being as pertaining to mortality, is that of personality. The most sacred thing of immortal life and the habitation of sacrifice for the perpetuity of being, is the personality of the immortal manhood. Without personality there is no manifestation of vital principle. The operation of the Holy Spirit, by which was ushered in the Christian age, and which gave to it its conquering force, was the product of the personality of the Man-God and the God-Man, the Lord Jesus. To comprehend it requires a more profound scientific attainment than that which is predicated on assumption—the basis of all modern claims to science outside of the Koreshan cult.

WITHOUT law and order there is no safety either for individual or corporate existence. The application of the laws of order becomes necessary because of the conditions of the mentality prevailing throughout the world. Laws do not create bad people and bad conditions, but bad people and bad conditions compel the creation and enforcement of the laws of order.

THE greatest scientific disclosure of the nineteenth century was the presentation to the world of the Cellular Cosmogony. It constitutes the basis of all that is new and true in science. If the world cannot read correctly the great book of Nature, which is the product of causation, it follows, of course, that the Cause itself cannot be understood.

Requisites of True National Life.

Labor Day and Its Lesson; the National Character and Life Depend upon the Character and Life of Citizens;
Evidences that Modern Christianity is Below the Primitive Christian Standard.

AMANDA T. POTTER.

AMERICAN STATECRAFT is jealous that no international rulings shall work pillage to American interests. That our statesmen permit foreign countries to yearly absorb from our shores missionaries with financial endowment in way of support, is proof positive that these guardians of the national weal consider that we possess enough righteousness to sustain the output without prejudice to home needs. But when we remember that from the midst of our fair land go up the fumes of burning human forms, accompanied by cries from an agony which sunders soul and body; when we reflect that these spectacles are precipitated, witnessed, and countenanced by the often hundreds, we begin to wonder to what standard of righteousness our national guardsmen bow. The stream takes the shape of the depressions in which it flows. These depressions are neither uniform in depth nor contour; but the character of their contents remains unchanged whether the stream takes the form of lake, bay, sinuosity, or right-line. We find the correspondence in the sum total of human intents and the activities springing therefrom—that universal stream which embraces the all of human desire and achievement. In its relation to the sensual-natural man, its basis is ever the same,—ever from the fountain head of competitive impulse and determination, whether related to the man or the mass.

Chicago, a fraction of the great world, recently witnessed the numerical status of the resident fraction of the great American labor league. It has entertained the repetition of an annual, living, panoramic object lesson; the tramp, tramp of hundreds of thousands of pairs of feet belonging to both sexes and including an exhaustive range of age and color and nationality. To many of both sexes the day was more wearisome than the same number of hours passed in labor harness. It has been destructive to general finance and to vidual finance; it has been an immense drain upon human energy, and all for what if not for the purpose of advertising the method that enables one set of men to force issues in keeping with their own interests and in opposition to the interests of another class of men? Shall we believe that any one member of the four hundred labor organizations represented was disinterestedly working for the interest of all? Now that the paroxysm of display is over, which one of the mass will face the matter squarely and take inventory? And which one is able to determine the character and quality of the goods in consideration, and upon such basis calculate stock, profit and loss, and so arrive at wise and just conclusions?

Organization is necessary to the life of all forms and activities; but since there is an antithet for all forms, activities, and qualities, we must conclude that

there is a genuine and a spurious quality of organization. As a Christian nation we are professedly the followers of the Christ. It might reasonably be supposed that every Christian soul of that parade, which is the boasted acme of its kind, would be eager to compare the purposes of their special organization with the doctrines inculcated by the Christ, whose principles shone forth in the practice of his followers. The usages of the world were annulled in the procedure of His Disciples, for whom a common purse furnished a common sustenance. When the Lord had vanished from natural sight—when as Holy Spirit he inhabited the interior of men to whom it could then be said: “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”—they had all things common; neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles’ feet, and distribution was made unto every man according to his need.”

A genuine organization obeys a central head to which all involved subheads are subservient. The members of a genuine organization sustain to its center and circumference the analogous relation sustained by the members of the perfected human body to each other and to the head or governor of the body. If the heart, lungs, liver, etc., were each to attempt to become functional to itself, destruction to itself and to the whole structure would follow; yet, this is precisely the attitude of every member of the labor organizations of the day. They are not constructed upon the self-perpetuating principle. Every man is primarily for himself. If he could further his interests as well singly, he would not mass.

President Roosevelt gives community of interest, equal laws for all, avoidance of envy, despotism, and mob violence as the prime requisites for a prosperous national life. The national quality, however, depends upon the quality of the members of the nation. So long as the members have no life in them the nation can have no life—it can be nothing but a spurious organization. From Godly wisdom Paul speaks out the true relationship of the members to the mass: “For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another.” We are promised that this body of Christ shall appear in the near future. When it sets up the kingdom of God in the earth we shall have genuine human organization and of necessity, genuine national life.

WHAT would we substitute for labor-unionism and non-unionism? Equitable ownership on the basis of imperial organic socialism, the inevitable culmination of human development.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

THE IMMORTAL SON OF GOD.

The Union of Power and Weakness in the Lord Jesus.

THE ACME of perfection in the visible world was the Lord Jesus Christ. When He came into the world nineteen hundred years ago, he was the finished product of the universe. He was not only the fulness of the Godhead bodily, but he represented the universe in its less expanded form. The Lord Jesus could not have been the fulness of the Godhead bodily had he not contained within himself the power of re-creating himself. This power constituted Him the Father of lives, or the Tree of Life. The visible Creator was born an infant subject to the tender care of those about him like any other member of the human family. He was not able to provide for his own wants during infancy and childhood, nor was he raised so far above the average physical status that those who tell the story of his life are not often obliged to speak of his limitations. Jesus wept; he was an hungered; he sat down to rest because his journey had tired him, nor was he able to support the agony of the cross as long as other men, so that his speedy death under torture surprised the Roman soldiers. He could not carry the cross of wood which it was customary for the condemned criminal to bear, and it was necessary to call out of the crowd another man and press him into service.

And yet the Lord had been a healer. The fame of his miracles had gone out through all Judea and Samaria into the region round about Galilee. Even lepers of the most hopeless type resorted unto Him, and his success in curing the worst cases of physical and mental infirmity is attested by his biographers. He could restore the cripple, the paralytic, and the man whose eyes had been sealed to the sweet influence of heaven's light from birth. There are several cases on record where He raised the dead to life, yet when his own hour was come and he hung exposed to the insults of a jeering mob, he could not sustain the shame, exposure, and agony so long as the common men belonging to the rabble, who were crucified beside him. The earthquake and the thick darkness hanging over the temple caused even the Roman centurion to exclaim in wondering terror that even the elements bore witness that a God had been slain. The man who had been the center of devotion to his Disciples had to die; and while he hung upon the cross there were some who remembered his miracles and cried out, "Physician, heal thyself."

The conclusions to be drawn from the apparently contradictory union of weakness and power in the Lord Jesus are not those which his enemies have drawn. They do not infringe upon His greatness, but they show that although he was able to heal the sick by an accumulation of surplus power, dynamis or "virtue," he was not exempt himself from certain limitations imposed by his birth and parentage from a mother coming out of natural humanity. The immortal Son of

God had a human mother. His miracles were genuine, so were his agony and bloody sweat. Neither contradicts the other, nor would his entire exemption from pain argue anything in favor of his Divinity.

So long as the Lord Jesus lived in earth he could not escape from the traces of human weakness which are the heritage of the race. He could not rise into the condition of eternal life without giving up his human body or his personality. The fulness of the Godhead was lost in His translation. God himself has limitations and is subject to the law of death.

There are those who think that the Lord was not divine on account of his death. Many higher critics like the one whose statue was unveiled in France last week amid the tumult of factions, have argued that He was only a good man, a great teacher. But the critics come and go while the Lord Jesus keeps his place in the hearts of the people, his hold upon the sovereignty of the world as the one Man from whose birth the years are numbered.

The Relation of Art to Life.

ART IN ITS MANY PHASES pertains to the love of beauty and ornament which is common alike to the primitive man and to the product of ages of culture. Asceticism in all its monkish rigidity, including the bare cell, the hair shirt, the ugly brown frock, is in the last analysis only what its devotees imagine a surer method of arriving at the joys of Paradise. No man could endure bare simplicity in this life unless he thought that by pleasing God better than his neighbors through renunciation he was sometime to come into an Aladdin's palace of heavenly delights. There is, of course, a case where in the endeavor to reconstruct society, a man may voluntarily deny himself every gratification in order that those who come after him may enjoy the products of art. Such is the condition of society now, that only a few are able to educate the instinct for beauty and to possess its objects. Those who long to see the toiling millions share as they ought in the blessings of artistic culture are willing to renounce their own luxuries until society shall be reconstructed. They hope that beautiful things will then be common to all.

The love of ornament shows itself among the most barbaric and undeveloped tribes in such a manner as to prove that it is stronger than the desire for comfort or use. What tortures they inflict upon themselves in order to tattoo their bodies! How powerful the influence of a bright-colored string of beads or the plumes of a tropical bird over these children of Nature who never heard an art lecture!

The gorgeous effects which Nature shows set man the example. If he is to follow her as his mistress in craftsmanship, he must associate beauty with use. Imagine a drab sky and a dun brown earth. How dispiriting and lifeless were this the unchanging aspect

of the external world! While Nature produces these effects occasionally, it is only as a consummate artist to heighten by contrast the impression of her brilliant scenes. In all her moods she is artistic, and the least of her productions is finished with the same exquisite taste which is bestowed upon the most pretentious.

It would not be hard to show that, failing this endeavor on the part of Nature to meet the needs of man in his æsthetic instincts, the world would be uninhabitable to him. Hence it follows that every effort to minister to the sum total of his desires must cater to the artistic impulse. It is just as easy to make beautiful things as it is to make ugly things. It requires no more labor, no greater expenditure of thought or money; and yet, the shops are clogged with fabrics of the ugliest design. It would seem to be as easy to stamp dress goods with a small and elegant figure as with an overwrought and clumsy pattern, yet how few are really beautiful! In furniture too, there is much to be desired in the models shown, both in shape and convenience.

What is the source of the primitive instinct which craves expression in surrounding oneself with beautiful things? Art in all its phases is related to one of the deepest needs of man's nature, the desire to adjust himself to law. All art even in its humblest forms implies restraint, subordination of many parts to one end, which is beauty.

An Interesting Discussion in Germany.

A GREAT DEAL of interest is being awakened in Germany over a discussion between two prominent writers, Professor Harnack of the University of Berlin, and Professor Crewer of Greibswald. The point at issue between these theologians is in regard to the true nature of Christianity—whether it may be defined as man reaching up to God or as God reaching down to man.

The conception that the essential feature of the religion of Jesus must be confined to either one of these statements to the exclusion of the other, would seem unlikely to be seriously argued. There are, however, so many false and mistaken notions in regard to the nature of God, with such a disposition to relegate him to the realms of air, that the controversy need excite no surprise. So long as God is supposed to be a great unknown and unknowable being whose home is infinite space, it is not strange that some should contend that his condescension toward man is the great feature of Christianity. And there is a sense in which God's condescension is a miracle, but it is not at all as the theologians suppose. The Lord is a man. He was a man from the beginning—that is, from the beginning of the age, the world had no beginning,—and he will always be the Man. He is not more necessary to man than man is necessary to the perpetuity of Deity.

The union of the divine and the human in the person of the Lord Jesus may be fitly symbolized by the nexus of the hour-glass. He was the point of union between the inverted cone above and the upright cone

below. The truth in the celestial heavens flowed into Him and he was the channel of its descent.

The reciprocal relationship between Deity and humanity is a theme which Koreshanity has emphasized, dwelling with insistence upon the Messianic law by means of which Deity is replenished and humanity fertilized. This controversy in Germany indicates how completely modern theology has lost any conception of the wonderful and beautiful truth of the divine inbreathing of the Holy Spirit as it was communicated to the church after the Lord's translation. Here was man, through his love for the Lord, reaching up to be impregnated with the baptismal influx created by the dissolution of the Lord's body. Here also, was God reaching down to man through the Lord's intense desire to baptize the church of his love and impart to it the quickening afflatus.

The Union Oath.

ANOTHER COMPLICATION in the industrial situation has been caused by the intervention of the Catholic clergy. Bishop Scannel has declared that no man can be a good Catholic and belong to the typographical union; furthermore, the fiat of no absolution to the members of this body has gone forth unless they will drop from their agreement the oath which promises: "My fidelity to the union and my duty to the men thereof, shall in no sense be interfered with by any allegiance that I may now or hereafter owe to any organization, social, political or religious, secret or otherwise."

Some men who have been members of the printers' union for many years say that if it comes to the point of a choice between the labor-union and the church they will not hesitate to stand by the union rather than risk incurring its hostility. They know that unless they hold to the union their means of earning bread to feed their families will be endangered and that life itself will not be safe, in this fair land of the people's sovereignty. It has been said that to be an American citizen is as great as to be a king. Is America going to sustain her reputation? The Catholic clergy by their attitude toward the question, range themselves on the side of those who begin to see in the growing power of the unions menace to that individual freedom which it has been the boast of this county to assure to all.

The Heavens were Involved in Jesus.

ALTHOUGH the Lord Jesus was visible in bodily form yet he infolded all the celestial attributes. He was the tangible expression of the divine love and wisdom coöperating in the solar center of humanity. He could never have stood forth as the visible Lord without the indwelling spirit to inspire his highest acts. He was never alone for in Him dwelt innumerable companies of angels to whom he was the object of devoted worship. The angels around the throne are those who worship the intellectual principle of the God-Man. To sit down upon the throne is to come into the enjoyment of all the knowledges of Deity.



In The Editorial Perspective.

THE EDITOR.



THE DECLARATIONS OF KORESHANITY are generally admitted to be startling, and its claims extraordinary. It is distinctively original thought, and strongly appeals to minds able and willing to enter upon a line of investigation of its doctrines. In view of the extraordinary claims of Koreshanity, it is frequently asked why the movement does not make more rapid headway in the world? If it is practical, why does not Koreshanity make some extraordinary manifestation of the practical workings of the System? No movement has ever advanced rapidly before it has removed the obstacles in the way of its progress; every system of truth ever put forth has had to fight for a foothold—for a following fit to receive and utilize the truth imparted. It has been said that knowledge is power. The power of knowledge consists in knowing what to do and how to do it; but the doing must take place at the right time. Koreshanity proposes to revolutionize all departments of human thought and activity; its field is a large one, and it must have a strong, educated, and disciplined nucleus of aggregation; it must so mature a class of minds as to constitute the basis of powerful impulses. In its line of efforts Koreshanity departs as radically from methods in vogue, as its doctrines depart from the teachings of current systems. What the world looks upon as practical may constitute but a limited field of work. It might seem practical to reduce Koreshan Socialism to the level of ordinary politics, or Koreshan Communism to the plane of mere accumulation of wealth. But that which is practical from the Koreshan point of view is in the actual application of the laws and principles of an organic unity which embraces all lines of human endeavor—moral, religious, intellectual, social, political, industrial, and commercial. If we should proceed on the basis of many modern movements, the purposes of Koreshanity would never be accomplished. Usual attempts at reform constitute mere patchwork; but we must prepare for such a work as will leave neither root nor branch of the old order. The turning of the world right side up, the revolutionizing of the whole world, is one of the most stupendous tasks ever undertaken by any leader of men. To most minds at the present time, the work which the Founder of Koreshanity proposes to accomplish for humanity, seems impossible; but the people of the world have so regarded the efforts of genius in all ages of the world. Discovery and invention have wrought the wonders of modern times. Knowledge of the principles of mechanics has increased to such an extent that the forces of Nature are utilized in the achievement of marvels. The power of steam and electricity, however, could not possibly be applied without the employment of certain mechanical pivots through which the greatest results may obtain from application of the least energy. If we observe the processes of Nature we discover that the principles of involution and polarization are two great principles operative in the reproduction of the forms of organic life. The power of the tree to reproduce itself is involved in the seed it bears. From the seed springs a

new impulse in the direction of the formation of another tree. Shall we regard it wholly impossible that the world of humanity may likewise produce its pivots of power through which old orders may quickly terminate and new orders spring into existence? Is the world of humanity so destitute of the factors of progress that its great volume of spiritual and intellectual forces may not be *polarized* for the renewal of the vitality of the human mind and body? The perpetuity of humanity depends upon periodic impulses from minds so purified and exalted in the scale of being and attainment as to perform the greatest practical and necessary work conceivable? Koreshanity is intensely practical, in that in the working out of the great purposes of the Almighty in the affairs of men, it does nothing that is not absolutely essential. It is practical because it is scientific; and it proposes to apply its principles in the hearts and minds of men, as well as externally in the establishment of the greatest and most glorious social order the world has ever known. The key to this great achievement is in the Messianic law, the application of which will engage the wonder-working forces of the world of man.

One of the great laws of universal perpetuity is the law of opposites; this law is constantly operative in all domains of existence, and its operations are so palpably manifest that it is surprising that any thinking mind should fail to perceive it. Yet there are thousands of people, notably in the so called new thought schools, who believe that there are no opposites in the universe. Even the physicists hold that there is no substance which may be considered as the opposite of light, for they claim that darkness is but the absence of light, and cold the absence of heat. Consistent with such a conception, the new thought schools hold that evil is the mere absence of good, and mental darkness or fallacy the mere absence of mental light or truth. We maintain that darkness is as much a substance as light, and that cold is as potent as heat; and we may give a few illustrations or demonstrations of the truth of this statement. Let us first consider the question from the basis of correspondence. It is generally conceded that the light of the mind corresponds to physical light. A man with a bright mind is said to be intellectual; so we have brilliant stars in humanity. In history we find ages of light and ages of darkness; the world is now passing through a period of darkness. Those who presume to believe the Bible and modern science at the same time may have some difficulty in endeavoring to explain how the Almighty divided the light from the darkness, if darkness is the mere absence of light, and not a substance in and of itself. A bright mind generates mental substance which may be expressed in the form of words, which may move the hearts of men. Mental darkness may be correspondingly generated and used to influence the world in lines of retrogression. Cold is not a mere absence of heat, for cold is as susceptible of utilization as heat. The discovery of liquid air has played havoc with modern physics as radium has in chemistry. The fact that

liquid air makes a sheet of steel as brittle as glass proves that its effects are as palpable as those of heat, which is utilized in fusing all substances. It is now a subject of discovery that cold may be reflected and refracted by means of mirrors and lenses the same as heat, light, and sound—which could not be the case unless cold be substantial.

The question as to what constitutes an astronomer is raised by the *Scientific American*, in answer to one of its correspondents. After naming a number of text-books as aids in the study of the popular theory of astronomy, the editor says: "After these are mastered you should take up some work on practical astronomy and of the use of instruments of an observatory. You cannot be an astronomer except by working in an observatory and handling the instruments." Years ago Professor Howe, of the Chamberlain Observatory, thought he had properly defined the position of a genuine astronomer. In his work, "A Study of the Sky," page 113, he says: "The astronomer, whether in charge of an elaborate observatory filled with costly instruments, or simply the possessor of a good opera-glass, or a small telescope, is the man who by patient study of the sky, adds to the sum total of the astronomical knowledge. It is possible to be an astronomer if possessed of no astronomical instruments except a pair of good eyes, but the range of the naked eye is extremely limited. The original investigator, then, is the man to whom we shall pay attention." The word astronomy is from *astron*, a star, and *nomos*, law. According to this definition, an astronomer is one who understands the laws of the stars. It is possible for a man to work in an observatory all his life and know nothing about the laws which govern the motion of the stars and other "heavenly bodies." On the other hand, a man may come into possession of a knowledge of universology and propound a true system of the universe and its relations, laws, and principles, and have practically nothing to do with elaborate astronomical instruments. It is difficult, however, for the modern scientific world to conceive that such should be the case; but it was just as difficult nineteen hundred years ago for the Jewish clergy to realize that Jesus the Christ, who was not prepared for the ministry in the usual way, could truthfully claim to be the only authorized teacher of divine truth. Ever and anon "the wisdom of the wise" is turned backward and exposed as foolish—and this is a work which Koreshanity is now vigorously prosecuting.

A class of people would like to see religion blotted from the face of the earth—but those who manifest this desire do not know much about the necessities of existence. The universe has certainly existed long enough to have everything eliminated from its economy that is not absolutely essential to its perpetuity. It is a fact that religion is here, and has been as far back as history goes—and as much further back as man can count the longest imaginable cycles of time. One might as well talk about removing the lungs or the heart from the human body and still maintain life, as to talk about destroying religion. Religion is more deeply seated in the human heart than is generally supposed; it is rooted and grounded in humanity, and

always will be. More great issues among peoples of the past have been religious than political or social. The difficulty between Turkey and the Bulgarians is religion. It is no argument against religion that it is an almost constant cause of trouble—during the ages of darkness. So do storms and cataclysms cause trouble, but still they are here, and constitute a part of the activities of the cosmos. The religions which now prevail are decadent and dying; therefore, the results are evil and not good. If there are false religions, there must be a *true* religion—a religion which will fill the world with light. Religion is not a mere creed, not a mere nothing. It is the greatest mover of the hearts of men, and is absolutely essential to the perpetuity of the human race. The word religion means a *re-tying*. If a man enters into conjunction with the decadent spirit of the age, his religion is false; but if a man enters into conjunction with the progressive or divine spirit of the age, his religion is true.

Professor Vernon Boys, at a recent meeting of the British Association, declared that radium is like a comet. This is not very definite, nor withal satisfactory to the modern mind, for the reason that it is not generally known what a comet is like. A comet is as much a mystery to the present-day scientists as radium; but we should be glad to have them reach the conclusion that comets' tails are made visible as radiations of peculiar substances of light. It has been asserted for centuries in scientific circles that according to the laws of radiation, all rays emitted in a medium of even density must be rectilinear; in fact, it is said that all systems of astronomy within the horizon of history were made to depend upon the supposition that rays of light are straight. Now the difficulty, in view of the conclusion that a comet may be a radio-active body, is in the fact that the majority of comets' tails are *curved!* The tails are always turned away from the sun; and whether it be concluded that comets' tails are induced by radiations from the sun, or that comets are radio-active and therefore self-luminous, the fact that the tails are *curved* is a corroboration of the Koreshan Cosmogony. Has it not been maintained in the Koreshan System since the time of its founding, that inasmuch as the atmospheres of the physical cosmos are spheres of gases, all radiations in the same must extend in curved lines?

The slogan of a class of socialists is, "A socialist president in 1908." Given a socialist president, find from the basis of the known terms of corruption in modern politics, the character and quality of reform through the ballot-box, without a radical change in the moral, religious, and intellectual character of the people. Why does not Koreshanity work might and main in harmony with the socialists for the end they have in view? Because there are higher things to be achieved first; we do not believe in the kind of socialism which seeks to gain power under the present order of things. There will be no radical or permanent good attainable to the masses except through the establishment of the divine *kingdom*—not a democracy. We seek first the kingdom of God and his righteousness—and then all secular good will be added in the right time and place. Modern reformers are endeavoring to "put the cart before the horse."

The Open Court of Inquiry.

THE EDITOR.

Are the Solar Rays Electrical?

Several years ago while experimenting in electricity, I discovered that the sun's rays are not heat rays but rays of electricity. It then occurred to me that the heat and light of this planet are produced by the focalization of the electric solar rays, the atmosphere surrounding the earth acting as a lens to produce the result. The ordinary sun-glass clearly illustrates my meaning. The lens gathers up the solar rays and focalizes them into heat. The sun, then, is an electric nebulous body instead of a vast solid body on fire. If the sun proves to be a vast electric nebulous body formed by the concentration of electric force at a central point, why should not the stars also be simply electric nebulous bodies? And if so, what becomes of the conclusions of modern astronomy about worlds upon worlds and systems of suns and planets whirling through endless space? Let there be at once a scientific investigation to determine whether the sun radiates direct heat rays or electric rays.—C. G. B., Providence, R. I.

The popular astronomical conceptions concerning the nature and character of the sun and its radiations, are in themselves so unsatisfactory that many minds have endeavored to improve upon them; hence, various theories have been put forth, in some of which electricity is used as a basis of explanation of solar phenomena. We are familiar with a number of so called electric theories of the sun and stars; but as a rule, there is no marked departure from the usual conceptions of the mechanical relations of the solar system, the originators of theories holding that the earth is a *convex* body rotating on its axis diurnally, and annually revolving about the sun. One of the great and insuperable difficulties in modern astronomy is the matter of the supply of the sun's fuel; in modern astronomical circles this is an unsolved problem. In the so called electric theories of the sun, an endeavor is made to show that the sun is electric—an electric focus of some kind which constantly gathers up universally prevailing forces and radiates the same as light and heat.

In the old astronomy it is held that the sun is a great ball of fire, and that we receive light and heat from the solar sphere by radiation; but it has been discovered that it is very *cold* in high altitudes, which would not be the case if solar heat were transmitted from the

sun as heat rays. Many physicists have reached the conclusion that the earth's atmosphere is necessary to the phenomena of the sun's light and heat. A logical conclusion from this basis is that beyond the atmosphere it must be both *dark* and *cold*; and if so, how can it be said that light and heat are transmitted as such through millions of miles of space supposed to exist between the sun and earth? If the solar light is confined to our atmosphere, so is our vision; and a further conclusion becomes essential—namely, that the visible sun is in some way produced by focalization on the upper stratum of our air.

So we observe that if the conceptions of modern physics be revised or revolutionized, there must necessarily obtain a change in astronomical conceptions; and it is here where the advocates of the so called electric theories of the sun are inconsistent. They suppose that the sun is made visible by focalization on the atmosphere, and yet hold that the sun itself is 92,000,000 miles from the earth. Now, if the disc of light we call the sun in the physical heavens is in reality observed to be at the upper surface of our atmosphere, by what means is it determined that the center of the solar system is 92,000,000 miles distant? If there is a solar parallax it must be the parallax of the sun's refocalization or projection; and it must be apparent to the rational mind that from a convex body the visible sun about 1,000 miles above the earth could not be seen from opposite sides of the earth, as per actual observations.

Now, the fact is that Koreshan Astronomy at once establishes a basis of harmony for all the generally conflicting theories regarding the nature and character of the sun and its relation to the stars, planets, and the earth; and more, it solves all the problems which confront the advocates of these various fragments. KORESH made the discovery thirty-three years ago that the solar rays are electrical; that the visible sun is near the upper surface of our atmosphere; that heat as heat is not transmitted from the sun to the earth;

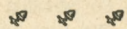
that the sun of which the visible sun is a focalization or projection, is invisible; that our sunlight is generated in our atmosphere, and that heat is produced by the conjunction of the sun's electric rays with materials at the surface of the earth.

But instead of concluding that the sun itself is a cold electric battery, we maintain that it is a burning point, and that its incandescence, its intense brilliancy, is the direct result of actual fire. There has never yet been a current of electricity generated without combustion; this is true, whether the electricity generated be frictional, thermal, or chemical. All transmutations of spirit and matter obtain through combustion; and the more intense the combustion the more potent the forces generated; and the forces are none the less electrical because luminous. Light is electric; heat is magnetic. Light and heat are in unison in the solar ray, and the heat becomes manifest, or it is generated only when a material substance intercepts the light. In the focus of a sun-glass there is no heat unless it comes in contact with a material substance which acts as the basis or medium of transmutation of light to heat.

Now, let it be observed that the conclusion that the sun is at the upper surface of our atmosphere is entirely out of harmony with the idea that the earth is a *convex* body; but it is perfectly consistent with the demonstrated conception that the earth is a great *concavity*. In the Cellular System the stars are electrical; that is, they are points of intense combustion produced by the meeting of ascending and descending energies—lines of energy generated in and ascending from the earth, which completely surrounds the solar center, and energies descending from that center.

It is not necessary to suppose that because the rays of the sun are electrical that the sun and stars are not points of combustion. Light radiates from electric lights on our streets; but in the arc lights materials are consumed; and at the meeting point of the carbon tips there occurs an intense

combustion—and that point is intensely hot. The combustion is maintained by a constant inflow of energies from the dynamo; and so the central sun of the physical cosmos is maintained through a constant influx of energies from the earth—the source of supply of the sun's fuel.



Cosmic Storms and Cataclysms.

If I have gained the correct idea, man is closely connected with the physical elements, or with the universe which surrounds him—in fact, he is a part of it, is he not? Now, if this is the case, and he being a free agent, does it not follow that the ruling forces which he permits to dominate him, as well as the forces which he sends forth from his personality, influence and produce the irregularities in the physical elements about us? In other words, would humanity suffer from storm, fire, and flood, and from disease and death were the ruling motives and practices of his life in harmony with the divine order and will of the universe? If convenient I would like to have these questions answered in the Open Court of Inquiry.—J. W. F., West Branch, Ia.

It should be obvious to every mind that man is directly related to the physical world in which he lives; but the fact that he is so related is far more pregnant with meaning than is generally supposed. In the minds of many, the physical cosmos could exist independently of man; and that so far as the activities of the universe are concerned, man's relation to the cosmos does not amount to much. The usual conclusion is that this relation is a one-sided affair—that man is simply dependent upon the earth, air, and sun. Man breathes the substances of the atmosphere; he appropriates food produced by the earth; he finds water absolutely essential to his life; and he is also constantly eliminating substances which impulse the physical elements. In view of these facts, it is evident that the relations of man and cosmos are reciprocal.

It is maintained in Koreshanity that the universe is comprised of two principal divisions—the world of humanity and the physical cosmos. These constitute two great kingdoms of existence, and they are mutually related; they are analogous worlds, and what exists in the one has its correspondent in the other, because they proceed from the same source—that is, they have their origin in one and the same Cause. Man in his perfection consti-

tutes the highest kingdom of life; and humanity, when reduced to order under the divine administration, is the first and highest expression of the life and mind of Deity. The physical cosmos, on the other hand, is the ultimate expression of the divine mind. The channels of its expression are through the kingdoms existing between man and the physical cosmos. Speaking more specifically, there are five related kingdoms of life which are, in the order of their relation from the highest to the lowest or outermost, the divine-human, sensual-human, animal, vegetable, and mineral kingdoms; but the completest correspondence exists between the highest and the lowest, because they are respectively the primary and ultimate.

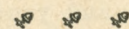
Now, let it be observed that inasmuch as the two principal kingdoms correspond in every detail, it follows that they progress along parallel lines—or rather, their cycles or circles of progress are of the same length; and that events in the one must correspondingly occur in the other. Jesus was the Light of the world—hence, he was the anthropostic Sun. At the time of His crucifixion, his cutting-off or eclipse, there was an extraordinary eclipse of the sun in the physical heavens—not that the extraordinary eclipse was directly produced by the death of the Messiah then and there, but that there was a concurrence in the events of the two domains due to correspondent relations and activities in points of time. So it is that storms and cataclysms in the physical cosmos take place in those ages of the world's history when mental storms and revolutions and convulsions in society occur in the human world.

The origin of these calamitous events in the physical world is remotely in the human domain, just as astronomical phenomena have their remote origin in the world of human activity. Eclipses are remotely caused by circumcision; floods, by floods of fallacy; destructive volcanic eruptions, by upheavals in society; and meteorological irregularities are due to the inconstancy in the mental domain of the world of man. During those ages in which mental darkness prevails, night alternates with day—for physical darkness is the symbol of mental darkness; and

inasmuch as the lower originates in the higher, the darkness as the symbol must find its primary and remote origin in the darkness which prevails in humanity.

But let us at this juncture observe that mortal man does not at all voluntarily affect the conditions of the weather. He is *not* a free agent, and cannot be so long as he is in bondage; he does not simply allow the forces of evil to dominate in him, but generally he cannot help himself. The *perfect* man is a free agent and exercises a free will, and he possesses both knowledge and capacity to apply it. Jesus calmed the storm on the sea of Galilee; he knew how to generate a subtle mental force which acted directly on the forces in wind and wave.

Both humanity and the physical cosmos are approaching the age of perfection. The coming upheaval in society will be accompanied by various calamitous events in the physical domain; but when the impending revolution is over, the night of humanity ends and day begins. Contemporaneously with the radical changes in the human world, due to the establishment of the divine kingdom and the manifestation of divine power in earth, corresponding changes will occur in planes of activity beneath man. The prevalence of mental light will be accompanied by universal day produced by the great solar annulus in the physical heavens, and luminous points at the poles. Extremes of temperature will not occur, nor will there be destructive storms, floods, or fires, to menace the peace and happiness of man.



Items of Interest.

Notes Concerning the Progress of Koreshanity in Chicago and Elsewhere.

Extraordinary interest in Koreshanity continues at Kimball Hall Sunday evenings. It was thought that the last meeting was the best yet held; every seat in the main hall was occupied, while a number sat in the wing adjoining. In an address of just one hour in length, KORESH discussed the subject of "Organic Socialism, or United Life Practically Applied versus Theoretical Socialism." The subject is a wide one, but it was amply and ably covered both generally and specifically, as it gave opportunity for marked contrast between the Socialism of Koreshanity and the theoretical socialism taught by atheists and agnostics as well as a class of so called Christians. Judging from fre-

quent applause during the lecture and from the marked attention given the Speaker throughout his discourse, the interest was intense.

There is one thing which must appeal strongly to the audiences who hear KORESH, and that is the exalted conception which he has of Jesus the Christ. The man Jesus is the Koreshan standard of perfection and purity, because he was the actual manifestation of God himself in his power of creation. Concerning the Messiah of nineteen hundred years ago, KORESH said: "When Jesus began his ministry he came in conflict with the teachings which were then in vogue. The Jewish teachers had made the law of God of none effect through their traditions, just as the Christian church has made the law of God of none effect through its misinterpretation of the Scriptures. We regard Jesus the Messiah as the incarnate Jehovah, the typical socialist and revolutionist. Make a comparison, if you will, between the doctors of divinity in His day and those of modern times. Observe His merciless denunciation of the men who constantly lived in violation of the law of love. Study the life of the Lord Jesus from the standpoint of natural human reform. Love to the race was the mainspring of His every act. That very love made Him merciless against those whom he knew to be callous to human rights and woes."

A description was given of the manner in which Jesus entered the temple and overthrew the money-changers and did violence to those in charge; and the fact was pointed out that he was bold in his denunciation of the prominent men of his time. "Did He stand in human form today, with the divine fervor and zeal for righteousness urging him as advocate for the downtrodden and helpless of the earth, he would enter the pulpits of our land and say to those who preach for hire: 'Why frame ye your oratory that it tickleth the ear of the robbers of God's poor? Lust and voluptuousness are conspicuously marked upon you. You are bloated with sensualism, and your pride is communicated to your very temples which you build for the accommodation of the rich, while the poor are most worthy of God's gospel.' To the lawmakers he would say: 'Your legislation is all in favor of the rich, and you are sustained in your iniquity by the very power which professes most of all to be the oracle of God. The whole system of modern religion and legislation is an abomination, and it shall be wiped out with the besom of destruction, and its place taken by that which shall exalt the lowly.'

"Jesus was a revolutionist of the most radical type; a socialist of the most advanced order and approved of God. When the Lord Jesus inaugurated his church he did not accomplish his work by a regard for popular and public opinion, nor yet by an effort to create organic unity out of an in-

congruous mass composed of irreconcilable factions and individuals. He knew better than to attempt to organize society without applying the laws of organic unity through universal polarity. He therefore chose twelve men whose very lives would be sacrificed if need be, for his gospel, to whom he could commit his doctrines—making the twelve the circle of insulation."

Street meetings were held throughout the day Sunday, by Brother Chas. J. Raby and fellow-workers. 35 copies of the CELLULAR COSMOGONY were sold during the day and evening. The police endeavored to interfere a time or two during the day, but our permit from the Chief of Police still holds good. In the hands of a number of people attending Kimball Hall we noticed copies of the CELLULAR COSMOGONY purchased from the street lecturers.

Send 10 cents with request for the two German tracts issued. The first (which is free) contains the Summary of Koreshan Universology in German; the second (price 10 cents) is devoted to discussion of the subject of capital and labor. You may have a dozen of this last for 50 cents for

Lectures at Kimball Hall.

Until further notice, Koreshan 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.

your friends; and as many of the other as you can use judiciously, for stamps for postage.

Keep up with the times by attending to renewals of SWORD subscriptions. Do not forget that the date on the address label is the date of expiration of your subscription; we use it as a sort of thermometer. Do not let your subscription get below zero.

The Koreshan Unity in Florida.

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

BY ANASTASIA.

If you hear any one say that the Koreshan Unity in Estero is going to break up, tell them that is a great mistake. Some time ago an enemy of Koreshanity in the vicinity, circulated the report that the stay of the Koreshan Unity here was only a question of a short time, as members were rapidly leaving. We have had some people come and go, because, perhaps, they were not able to forego what to them were essential comforts, and face the rugged requirements of pioneer work. But let us tell you that the people of Estero are very largely composed of those who have come into Koreshanity from the basis of religious conviction in the stead-

fast faith that Koreshanity is the evolved product of Christianity, and must supersede it even as Christianity followed in sequential order at the end of the Jewish career; and believing in its truth and in the Messenger who is sent of God to deliver that truth for this new age just beginning. To these people what may be entailed in the way of experience, by adherence to such belief, is not so much a matter of consideration; and whether each one individually, is or is not able to attain to the full fruition of his hope, we are satisfied that if we give to the Lord, for the truth's sake, all we have and all we are, we can do no more; and our effort shall not be void when the consummating development shall crown the kingdom of divine uses inaugurated in the earth. Koreshanity is here to stay, and it will develop continually in an orderly, healthful, and permanent growth.

Preparations are being made for the coming Solar Festival—even our grounds are to assume the holiday garb. As we approach this occasion an impetus of quickened endeavor accelerates our energies and we accomplish greater results;—Perhaps the tithes sent to the central Storehouse are more intense; perhaps there is a greater earnestness of purpose and a stronger and deeper desire to execute the will of him who comes to us as the promised Sign, to lead us, through obedience, into the promised land of Israel's inheritance. We do not know that we may count on having our Shepherd with us on this occasion; but we unmistakably know that as we think his thoughts and endeavor to make practical application of those principles of his annunciation to our lives, we shall realize the words of Jesus to his disciples: "Lo, I am with you alway."

During the entire night of the 11th inst. an unusual, terrific and unceasing wind storm raged. Rain fell almost continuously during the next day and evening. Some damage was done on the County road a little south of our new store building, by the water washing the road away. A force of our people immediately set to work to make repairs, which were accomplished in good shape in one day. No injury resulted to the Koreshan Unity.

Work is being rushed on the store building. The saw-mill force has been added for a time to augment its progress.

A new dormitory for the young sisters has been planned, and the process of its erection will soon begin.

Summary of the World's News.

AMANDA T. POTTER.

Sep. 16.—Chicago Knights Templar plan to aid Bulgaria against Turks.—Dress-makers' association, Chicago, organize bureau to expose persons who fail to pay bills.—Between 3,000 and 4,000 pass through Chicago daily seeking homes in West.—Sir Thomas Lipton reaches Chicago seriously ill.—Encouraging message from President to eleventh national irrigation congress, in session at Ogden, Utah; praises object of congress which has tremendous bearing upon future of country.—Per pamphlet, Premier Balfour declares Gr. Britain must modify free trade policy to compete with other countries.—Sept. 17.—New York and Atlantic coast suffer fierce storm; great damage and fatality; President and party on yacht Sylph have thrilling experience.—Freezing temperature injures corn in wide area.—Sir Thomas Lipton easier after many hours of severe pain; catarrhal appendicitis.—Philippine Commission decides that insular supplies imported from United