

AC-0159

KORESHAN UNITY.

Communistic and Co-operative
Gathering of the People.

BUREAU OF Equitable Commerce.

L. S. BOOMER, TREAS., 647 ROOKERY, CHICAGO.

New Jerusalem, at Estero, Lee County, Florida.

VICTORIA GRATIA, PRE-EMINENT.

The Present Head Center of this Great Movement is at

99th and Oak Sts.,

WASHINGTON HEIGHTS,

CHICAGO, ILL.

1895.

GUIDING STAR PUB. HOUSE, 99TH & OAK STS., CHICAGO.

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SCIENTIFIC COLONIZATION.

Plan For the Immediate Relief of the Masses.

New Jerusalem at Estero, Florida.

Estero, the home of the Koreshan Unity on the Gulf coast of Florida, is the climax of natural beauty. The climate, for both a winter and a summer resort, cannot be surpassed in the world; and as a location for a great commercio-maritime center for the aggregation of ten millions of people, there can be no more favorable location. We are in open possession of water communication with the entire world, and the facilities for the development of industry and trade are equal to any on the face of the earth.

It is the purpose of the Koreshan Unity to inaugurate the construction of a great city. There are millions of men, white and black, in the United States and in other countries, ready to enter into the united life system; and as it is a fact that when bodies begin to move they do so in the direction of least resistance, we are indicating the most natural channel and preparing the objective point for the greatest movement the world has ever witnessed. It must be remembered that this is not the speculator's boom. It is the preparation for the establishment of an industrial system, destined finally and by revolution—not riotous, but peaceable—to extend throughout the world, and to have its center of operation in Estero, Lee County, Florida.

The principles are socialistic, communistic, and co-operative. Commercially, the labor check or accountant method will be substituted for the present monetary

system, as no money will ultimately be employed or tolerated in the Order. The city will be laid out to contain thirty six square miles, on the start; its principal avenues will be four hundred feet broad, with parks of fruit and nut trees to extend the entire length of streets.

The construction of the city will be of such a character as to provide for a combination of street elevation, placing various kinds of traffic upon different surfaces; as for instance, heavy team traffic upon the ground surface, light driving upon an elevation of its own, pedestrianism upon a plane distinct from either, and all railroad travel upon distinct planes, dividing even the freight and passenger traffic by separate elevations. There will be no dumping of sewage into the streams, bay, or Gulf. A movable and continuous earth closet will carry the *debris* and offal of the city to a place thirty or more miles distant, where it will be transformed to fertilization and restored to the land surface to be absorbed by vegetable growth. There will be no smudge or smoke. Power by which machinery will be moved will be by the utilization of the electro-magnetic currents of the earth and air, independently of steam application to so called "dynamamos." Motors will take the place of motion derived from steam pressure. The city will be constructed on the most magnificent scale, without the use of so called money. These things can be done easily when once the people know the force of co-operation and united life, and understand the great principles of utilization and economy.

The world now is one great system of disorderly extravagance. A horde of money kings, with their henching middlemen, absorb and waste the energies of the wage slave living only to eat and sleep. The doom of the money oligarchy is sealed. The sovereign people are opening their eyes to the fact of their bondage to the bond holders. Wage slavery will pass away with

the roar of the coming revolution. The laboring masses who now—under the guidance of undeveloped labor leaders—strike for higher wages, will make the final strike against the wage system, and a new nation will be born in a day. Not only will a new universal declaration of liberty be annunciated, but human destiny will be fulfilled in the reconstruction of society. The new bond of unity between God and man will constitute the bulwark of organic life and progress.

Free Homes for the Multitude.

The impulses actuating the Koreshan Unity toward the planting of the New Jerusalem at Estero, Florida, have not the slightest tincture of the ordinary speculative element. The great mad rush for the almighty dollar, and the almost universal desire of the human mind and heart—with the concomitant tendency to slaughter the neighbor in "business" operations—to become rich at the expense of the competitor, preclude confidence in any declared philanthropic purpose.

There is one universal grab for gold; one frenzied howl for that which has been exalted above all the gods, and for which, in the great scramble for its accumulation, every principle of righteousness is repudiated and every human tie ignored. Despite the fact that gold is the one and only god apparently approved of men, there remains one body of people whose interests are for men; and it is the purpose of this people to provide a spot in earth where shall begin that influence which will destroy the power of gold.

WE OFFER FREE HOMES TO ALL MEN, ON THE BASIS OF
INDUSTRY AND FRUGALITY.

At the New Jerusalem, Lee Co., Florida, (post office, St. James, Lee Co., Fla.,) people may aggregate on the basis of industry, economy, and morality, subject to

the communistic, social, and co-operative principles of Koreshanity. They may enter at once into preparatory homes, subsequently to occupy homes built by their own industrial and economical application, engineered by the business directors of the Commonwealth.

Some of the Principles and Purposes of the Koreshan Unity.

Those who have heretofore been interested in THE GUIDING STAR, THE FLAMING SWORD, and THE PLOW-SHARE AND PRUNING HOOK (publications of the Guiding Star Publishing House), will be interested in a *resume* of the principles, doctrines, and purposes of the Koreshan Unity, as set forth in these publications for the past nine years. As early as 1870, (twenty-five years ago) the Founder of the Koreshan System discovered the basic principle of human momentum, which resolved itself to the axiom from a mind influenced by more than an ordinary comprehension of the laws of life. The axiom referred to is, "The love of money is the root of all evil." No more true and forcible statement was ever uttered than this one, made by one of the disciples of the greatest of the world's communists and revolutionists,—the Lord Christ. It being true that the love of money is the root of all evil, it is also true that the love of money is the cause of all the degradation that proceeds from the poverty of the masses, consequent upon the tyrannical abuse of that power which labor has placed in the hands of the plutocratic oppressor.

If the love of money is discovered to be the reservoir of the momentum moving the millions of the world's inhabitants,—the surging volcano whose eruption is about to deluge the world with its molten fire,—then we reiterate the urgent annunciation of the twenty-five years of our public work; namely, that *the axe should*

be laid at the root of the tree, and the love of money be destroyed by the destruction of the necessity for its use. If the love of money be the root of all evil, that love should be destroyed, and by its destruction the money power (the god of this world, the god worshiped by Christianity today) will be dethroned. With the destruction of the money power will come the destruction of the wage system. This is the root of human degradation.

HOW CAN WE DESTROY THE NECESSITY FOR THE USE OF MONEY AND, THEREFORE, THE NECESSITY TO LABOR FOR WAGES?

When the people once comprehend the truth that industry and economy comprise the prime fundamentals of all wealth, the first great step will have been taken toward the true social equipment of the race. What the masses require today, is a favorable opportunity to apply their powers of industry with proper direction, and the assurance that they will possess the products of their labor on the basis of the equitable distribution and exchange of all they produce through their application. Before the industrial masses can be moved toward the sublime accomplishment of their elevation from the poverty in which they now are, to that condition of comfort which our industrial project aims to provide, there must be some well-established objective point. It is a law of momentum, that all bodies move in the line of least resistance. This being true, if the way were once indicated for the direction of the masses they would inevitably determine toward, and flow into, this channel.

The New Jerusalem at Estero, Lee Co., Florida, is not intended to comprise a gathering of all who wish to enter into industrial communism and co-operation. It is merely to become a point for the aggregation of eight or ten millions of people, black and white, where,

as a commercial and maritime nucleus, distribution and exchange from all parts of the world can be established. The Koreshan System is world wide, and its commercial principles must ultimately extend to every part of the world. It must not be supposed, then, because we have chosen a location on the peninsula of Florida, that we are getting out of the world merely to try the experiment of co-operative life.

KORESHANITY PURPOSES TO ESTABLISH CENTERS OF THE BUREAU OF EQUITABLE COMMERCE IN EVERY CITY AND TOWN IN THE UNITED STATES, IN AMERICA (NORTH AND SOUTH), AND SUBSEQUENTLY THROUGHOUT THE WORLD.

The center of the Collegiate System will be at New Jerusalem, in the University for which we already have a corps of teachers fully competent to give instruction in every branch of study. The Bureau of Equitable Commerce will ply its own steamers from its maritime center to every point along the coast of Mexico, on the Caribbean Sea, the West Indies, also along the coasts of North and South America, and thence the entire world.

When we began the promulgation of the equitable system twenty-five years since, we could scarcely get a hearing. When we opened our work in Chicago nine years ago, the press of Chicago opened a warfare of slander which it has pursued almost uninterruptedly till the present time. We do not object to being called cranks, visionaries, impracticables, etc.; but it has been difficult for us to stem the tide of the lying slanders of a vituperous and monopolistic press like the great dailies of Chicago. Despite the efforts of the press of Chicago and the country, abetted by the orthodox clergy, we have made some progress. We have held our community together in the great Babylon of modern times, against every opposition of press, modern church, and court.

We have been charged with almost everything vile, but not one charge has ever been sustained; and though we have been in court on the strength of a trumped-up charge made against us for the purpose of blackmailing, we were discharged without any action, the prosecution having no case against us. The press of Chicago did not mildly flourish the fact of our being in court, but it failed to present to the public the fact of our acquittal and the discomfiture of our enemies.

We published THE GUIDING STAR (a monthly publication of forty or more pages) two years and a half; since that time we have published THE FLAMING SWORD AND THE PLOWSHARE AND PRUNING HOOK. Today we find the reform press of the country advocating the principles for which twenty-five years ago we were pronounced insane; namely, the destruction of money, the wage system, and the power of monopoly. The revolution then predicted in the administration of our public affairs is now so near us, and its principles are so well pronounced, that the most advanced thought gains a hearing from the populace.

Koreshanity Is a System of Integralism.

Information Concerning It.

There seems to be a great deal of vague speculation regarding the Koreshan movement, by many of the more recent readers of THE FLAMING SWORD. The headquarters of Koreshanity are at present at Washington Heights, within the corporate limits of the city of Chicago. By far the largest gathering of Koreshans is centered at Beth Ophrah. The principal resource here is our Publishing House, whence THE FLAMING SWORD and other literature is issued. We aim to make the New Jerusalem, Lee Co., Florida, the Head Center of the system, for there we are laying the foundations of the great and

Holy City. It is our purpose, in the establishment of the New City, to turn the principles of industry and the economization of the products of labor to the most practical use. We shall be able, in the conduct of the local administration of the city government, to utilize the wealth of industry for the beautifying of streets, parks, and public and private buildings, turning all that proportion of municipal wealth which, in the ordinary great cities, goes into the hand of the boodlers, corporation thieves, and political rings, into a treasury which can be used only for the purpose of the common benefit.

OUR RELIGIOUS SYSTEM IS NOT OBLIGATORY.

Koreshanity has a religion. The religious system is founded upon an exact knowledge of science, and is therefore a scientific religion. Many who are becoming interested in the principles of united life think they may be pleased with the social and commercial ideas of Koreshanity, but they are fearful that they will not like the adoption of our religion. In our social and secular system, provision is made for such as prefer not to entertain any special religious convictions. Koreshans are tolerant toward all beliefs, while at the same time they do not believe any religion to be true that is not predicated upon an exact knowledge of the forms and laws of nature.

THE KORESHAN UNITY AS A BODY OWNS THE LAND IT OCCUPIES.

The land thus occupied is inalienable; not one foot of it is ever to be sold. This is one of the laws of the order. In the outer marital order, where those belong who prefer to live in the marital relation, the members are employed by the Bureau of Equitable Commerce, which has charge of the Commercial and financial interests of the Koreshan Unity. The Bureau con-

trols the universal exchange department in regulation of supply and demand, and everything required by any performer of use is to be distributed—as demanded—upon the basis of the industrial credit of every individual, from a cup of peanuts to a mansion.

The performer of use (who in the competitive system would be called a laborer) applies his industry according to his classification, all he earns being placed to his credit on the books of the Bureau. We will suppose that he has been associated with the Unity one year, having to his credit one thousand units of labor, and that he wishes to build a house that will cost five hundred units. The Bureau of Equitable Commerce supplies the material, the architect, and the builder. He has the right to build according to his taste and his industrial credit. Should he at any time desire to leave the locality of one of the local branches for another, the house is received by the Bureau for what it cost, and his account is transferred to another local branch.

It may be asked, Suppose a man should desire to leave the order altogether; would he receive from the Bureau the entire products of his industry during the time he was with the Unity? It must be understood that ours is not the wage system; that Koreshanity aims at the utter abolition of the wage and hire principle. A man is not paid wages which comprise a modicum of his actual earnings, but is given the entire product of his earnings, according to specific provisions.

THERE ARE A THOUSAND AND ONE BENEFITS TO BE DERIVED FROM AN ASSOCIATION WITH THE UNITED LIFE SYSTEM OF THE KORESHAN UNITY.

For these benefits something is supposed to be returned to the Unity, that is, into the general treasury, as tribute for the purposes of conducting the public administration, all of which conduces to the luxury of every individual of the body. This tribute

will be classified and proportioned according to a regular pro rata grade of distribution and a gradual increase in the per cent of tribute; as for instance, those who have an income of one thousand units per year should send up a tribute of five per cent; those having two thousand, ten per cent; and those having three thousand, twenty-five per cent; the ratio increasing till the per cent adjusts a balance beyond which wealth cannot increase. (We have not pretended to give here the exact ratio of increase, but have given the foregoing as an illustration only.)

It would be impossible for any member to deceive the collector of tribute, because his commercial status is recorded on the books of the Bureau, and the per cent merely is retained. It is from this surplus that any person leaving the Unity is provided with funds to enable him to depart from the Unity to the world, if he should so desire. Such a tendency would hardly be possible for the reason that, in the development of the system, the competitive methods will all be overthrown and a thorough substitution of the united life system instituted. No money is required, if none is possessed by the applicant. Moral people (those not addicted to evil habits) will be received on their merits, their industry being regarded as sufficient to meet all requirements. Where money or wealth is invested in the secular order, it is restored in the exchanges of the Bureau—in case of withdrawal from the order.

OUR SYSTEM IS SO ABSOLUTELY COMPLETE, THAT WHEN ONCE UNIVERSALLY LAUNCHED NOTHING CAN RESIST ITS IMPETUS, NOR RETARD ITS INVINCIBLE PROGRESS.

In order to provide for the transportation of individuals and their families, we are arranging for a transportation fund to be appropriated principally to water navigation. It is our purpose to place small

steamers and flatboats on the Mississippi and its tributaries, and to ply larger ships from New Orleans across the Gulf to New Jerusalem, to be owned and controlled by the Koreshan Unity. We will plant a city which for beauty of location, magnificence in architectural construction, municipal government, educational facilities, and liberality of sentiment, cannot be surpassed.

**The Pure Religion Must Constitute the Basis of
Organic Unity.**

While organizations may develop throughout the world, ostensibly for the purpose of furthering the project of co-operative life, successful co-operation can only be the result of a single plan, projected by a single brain and carried to perfection through a central leadership, and then only when the system attains to universal sway.

There can be but one true system of organic unity and order. It is not a question of ingenious construction whereby the laws of natural order are violated, and wherein the principles of organic life are ignored. The *pattern* after which the economic system must be projected and executed, obtains in the form and function of the physical cosmos. The interpretation of universal nature—the anatomy, so to speak, of cosmical order in the general relation of the parts constructed into the grand integralism of universal form—comprises an already formate unity, as perfect in form as the laws, motions, and principles of correlate activity are correspondentially perfect in function.

New Jerusalem Transportation Fund.

To insure the successful application of the commercial principles of the Bureau of Equitable Commerce, it

is essential that the Bureau be in the undisputed possession of a commercial center. No great commercial enterprise in which the world's commerce is included, can be conducted where there is not access to the great water thoroughfares. It is for this reason that the Koreshan Unity has sought and found a location where, through oceanic intercourse with the peoples of the world, the Koreshan System, by means of its Bureau of commercial exchange, may avail itself of the advantages of the greatest possible commercial resource. We may have for our neighbors every country in the world, through the great public and free highway over which our own shipping may indisputably travel.

Ours is not merely a colony. It is the beginning of a universal system of industrial exchange on the basis of equity. Our branch Bureaus will be established in every city and town of America and the world. Moral obligation—having its root deeply grounded in the perfect, because scientific, religious principle—constitutes the strong bond of unity. Ours is the perfect system, because the new religion, the firstfruits of the Jewish and Christian dispensations, will constitute the bond of supreme fellowship, perpetuation, and power. The Koreshan Unity is the outgrowth of the dispensation, and is the fruit of righteousness.

To facilitate the rapid development of the central city, and make a place where every shade of belief and color may find opportunity for a perfect display of progressive ability and skill, we open our transportation fund in the hands of the Treasurer of the Bureau, Mr. Lucius S. Boomer, 647 The Rookery, Chicago, Ill. Any amount, from the widow's mite to the greater contribution of the philanthropist, will be acceptable and devoted to the transportation of such as by their industry are willing to become self-provident in the New City.

Application for membership with the Koreshan Unity at Beth Ophrah, Washington Heights, Chicago,

can be made through Virginia H. Andrews, Secretary K. U., Washington Heights, Chicago, 99th and Oak Streets.

At New Jerusalem, application can be made to Mary C. Mills, Private Secretary to Victoria Gratia, Koreshan Unity, St. James City, Florida.

CIRCULAR LETTER.

The Society Arch-Triumphant embraces the outer courts of the Koreshan System. The first conditions for union with the united life system of Koreshanity obtain with these courts. At present, we will receive as many into the outer courts at New Jerusalem as are willing to enter into the system of united life, with our assurance that industry will receive its due reward. We are not now in a condition to provide transportation, but will welcome to our midst the sober, industrious, and orderly people who wish to make a home among such as entertain new hopes, highest purposes, and a fellowship of common brotherhood originating in the common and universal parentage of man.

Our system is to rule the world. To create it a controlling factor in politics, in social life, in scholastic culture and refinement, it must include the elements of a moral force that at once exalt it above the influence which today degrades the race and places it at the mercy of bestiality, and which has reduced it to the conditions now demanding a revolution. We will not tolerate whisky, beer, tobacco, and opium, nor the vices which usually accompany these factors in commerce. Our city will grow rapidly enough without admitting these disgusting and degrading elements.

It must not be inferred that outside of the New Jerusalem, throughout the country where branches of the Bureau of Equitable Commerce are established, and

where the Patrons of Commercial Equation flourish, that we reject applicants on these grounds. People may bring their evil habits into the outer courts of the Koreshan System, for we must receive mankind as we find it; but it is the determination—through the all-pervasive potency of a new force in the government of men—to revolutionize their social lives for the kingdom of righteousness. New Jerusalem, therefore, as a central and Holy City, a religious and moral power, must be exempt from the control of vice. "Thou shalt love thy neighbor as thyself," is a commandment that cannot be enforced where rum, tobacco, and the love of money reign supreme.

"HOW SHALL I GET THERE?"

The Koreshan Unity is taking measures to reduce fare, to procure transportation, and in every way possible to facilitate the gathering of those who desire by their industry to be self-provident. People desiring to associate with the New Jerusalem United Life System should state their circumstances, giving general and particular information concerning themselves, and whether they prefer to enter into the religious order of the Unity or not. If they seek merely a secular union, they should so state.

Any person of moral character may enter the secular society (the Society Arch-Triumphant), leaving the decision for progressive association for later consideration. It does not require money to join. All we demand is the purpose and ability to be useful. We have a membership fee of two dollars per year, but this is expected only from such as are able to pay, and desire so to do for the purpose of facilitating the progress of the work.

To reach New Jerusalem, take transportation by way of Florida Southern R. R. from Jacksonville to Punta Gorda, thence by steamer to St. James. At

that point they will be met by the sloop Ada and conveyed to Estero.

NO PERSON SHOULD SET OUT FOR NEW JERUSALEM WITHOUT FIRST ARRANGING WITH THE AUTHORITIES THERE.

All who wish to unite later with this movement may, by keeping themselves informed through reading our literature and by correspondence with our agents, avail themselves of our river and Gulf transportation to Estero, when we have completed these arrangements.

Letter to Inquirers.

All inquiries regarding communital and co-operative life at Estero (the New Jerusalem), as pertaining to prerequisites for membership and admittance, may be addressed to Victoria Gratia, PRE-EMINENT of the Koreshan Unity, or to her private Secretary, Mary C. Mills, St. James City, Koreshan Unity, Lee Co., Florida.

St. James is our present and temporary post office. Application has been made for a post office at Estero, but at present mail must not be addressed to Estero, because there is no such post office.

The Koreshan Unity is composed of orders, the highest of which is the Celibate and Communital. This is composed of various degrees. The second order is the supreme Marital Order. The first principle of this second order, regarding the marital law, is that no member of the order shall violate the true principle of propagative law by prostituting the marital act. Any other purpose than that of propagation is a prostitution of the act, and a violation of the true natural marriage. Our system of marriage in this second order is monogamic, and according to the laws of the state and nation.

The third and most secular order of the Unity be-

longs to the co-operative relation, and includes the common marital state. All persons whose morals are not objectionable may unite with this order, on the basis that industry shall constitute the right to an equitable share in the production of the industrial unity of the organization. The object of this order is to provide for all who wish employment, education, and the resources of industry in equitable share, the wealth of the vidual being proportionate to the mass,—industry and economy being the assurance of abundance.

It is proposed to make the New Jerusalem a commercial nucleus, and the people of the Koreshan Unity a commercial people, by opening commerce with every country in the world. For this reason we have located on the Gulf of Mexico, where we can control our own harbor.

Address: Victoria Gratia, PRE-EMINENT of the Koreshan Unity, or her private Secretary, Mary C. Mills, St. James City, Koreshan Unity, Lee Co., Florida.

Frank D. Jackson, Secretary,

Mary Everts Daniels, Corresponding Secretary,

Bureau of Equitable Commerce, Beth-Ophrah,

Washington Heights, Chicago, Ill.

For other literature, send to the Guiding Star Publishing House, Washington Heights, Chicago, Ill.

The True Commonwealth.

[BY ELLA M. CASTLE.]

It is often the case that we constantly use a word and hear that word used by others without having any true conception of its meaning. The word *commonwealth* conveys to the majority of minds merely a vague idea of a state, or of a union of states; nor have men any clear idea of what a state is. So before we can make our system understandable to the minds which have become dazed through modern educational methods,—and, in most cases, the more training they have had in the schools the more dazed is their condition,—we must clearly define the word *commonwealth*. *Common* comes from the Latin *communis*, which is a compound of *con* and *munis*: *con* means *with* or *together*, and *munis* is derived from *munus*, work, service. Thus the words *common*, *commune*, *community*, etc., rightly convey, first, the idea of serving, or working, together; second, the idea of being at the service, or for the use, of all. Wealth is *wealth*, and *weal* is *well-being*, and *well* means sound, whole, healthy. We speak of a *well* man in contrast with a sick man. A *commonwealth* is a wealth in common. It is a state of general health and happiness maintained through the service of all, and for the service of all. If the whole be sound, healthy, happy, all the parts, all the members, are sound, healthy, happy. The American government was intended by its founders to be a *commonwealth*. But there is a screw loose somewhere, for it is anything but a sound government, and its members, its citizens, are certainly not happy and prosperous. This statement does not need any demonstration, for it is the expression of a self-evident fact.

Koreshanity proposes to establish the genuine Commonwealth. Its foundation is a righteous industrial

system. The keynote of such a system is *value for value*. One condition is imposed on all who become members of the Commonwealth, and that is that they come with the desire to serve according to their abilities. All will share in the benefits of the Commonwealth, educationally, socially, and in a material way; and therefore all are required to assist in producing and maintaining a state of prosperity. This does not mean that those who become unfit for service will be excluded from benefits. Adequate provision will be made for all such.

It must be borne in mind that when we talk of service, we do not mean drudgery; nor do we mean service in the ordinarily accepted sense, which conveys an impression of degradation. We mean performance of use; which, under righteous conditions, would be a constant recreation, and which constitutes the only right to nobility. He who performs the greatest service to humanity is the noblest man.

Above all, it must be understood that a *commonwealth* does not mean a form of government which secures equality of condition to all the citizens. A healthy state is a state of balance, and a state of balance is a state of true liberty. Our word *liberty* comes originally from the same root as the Latin *libra*, balance. But equality, in the sense of placing all on one level, is forever impossible. We do not find all substances seeking the same level in the physical universe. The static point of gold is not at the same level as the static point of iron; and, consequently, if iron is to be balanced against gold, the quantities must differ—the quantity of iron must exceed the quantity of gold. In the true Commonwealth, position will be determined by quality, by intrinsic value. The utmost freedom of choice will be allowed, but with inexorable conditions attached. Equal opportunities for progress will be granted to all the members, but the necessary condi-

tions must be fulfilled. He who would occupy a position where fineness of quality is a requisite, must reach that quality by passing through the successive stages of refinement necessary to bring him up to the required standard of excellence. To all will be granted freedom to reach the natural level—the static point of rest.

When each member is so related to the body as to perform the functions for which his inclinations and abilities fit him, a harmonious, that is, a well balanced, whole will result, and the day of rest will begin. Rest does not mean inactivity; but it means ease, as opposed to disease. It means health as opposed to sickness. It means freedom from anxiety, and a consequent generation and control of power sufficient to accomplish all necessary work without a resultant exhaustion of mind or body. None of the governments of the world have insured human happiness because all have in their fundamental principles violated nature's laws. But the Commonwealth now to be established is to be patterned after the physical universe. Form will be so adapted to its appropriate function as to produce a perfect whole. True freedom and ease and harmony—universal happiness—will result.