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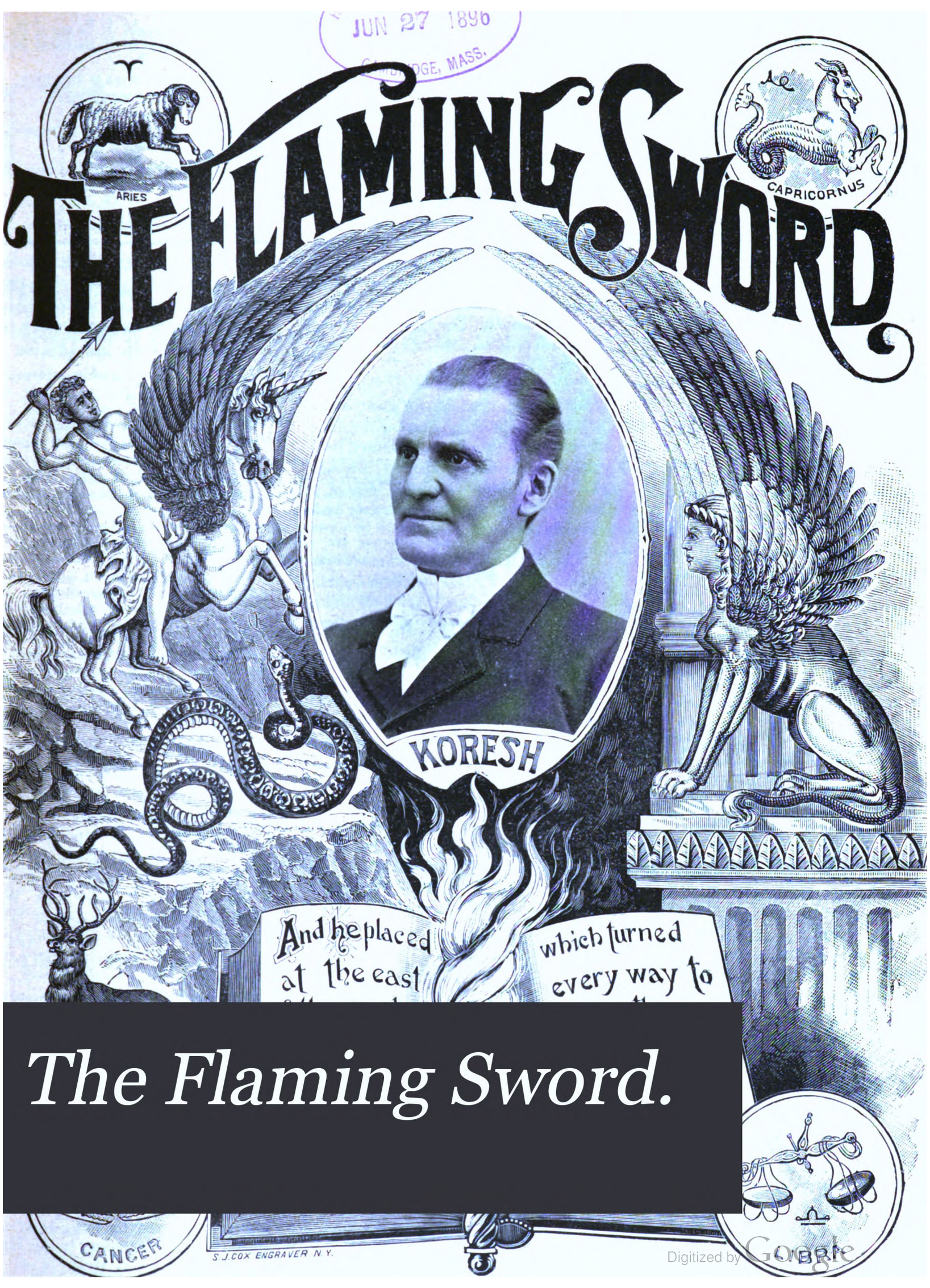
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The Flaming Sword.

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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."—Gen. III. 24.

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NOTICE!

On account of an accident to the machinery, THE SWORD has been still further delayed. We are sorry to subject our subscribers to such continued disappointment, but the delay has been unavoidable. The January numbers will be issued as rapidly as possible, and will consist of twelve pages instead of sixteen. This will enable us to "catch up" without the loss of a number.

TYPICAL CIRCUMCISION.

ACTIVE EFFECTS.

As a legal institution, the ordinance of circumcision affected males and females differently. All the male descendants of Abraham were to be circumcised the eighth day, under the penalty, if disregarded, of the excommunication of that soul from among his people. Every stranger received into the nation must be subject to the ordinance, and no Jew could, with the divine sanction, contract a marriage alliance with the uncircumcised. In its operation, however, circumcision was a more effective barrier against the union of Jewish females with the males of other nations, than it was against the union of Jews with alien females. We therefore discover how, in the observance of this ordinance by the Jews, the male or positive element of the race, as having a Shemitic origin, was continually attenuated and less dominant, while the introduction of the alien female element continually augmented the potency of the anti-Jewish force.

By the suspension or conservation of the brain force held in reserve, the progressive cells of the body are multiplied and rendered more fertile. The sperm cells are but the ordinary cells of the body carried forward and potentialized for reproduction; they are consequently multiplied, and their fertility augmented. As the portion removed by circumcision has direct relation to the male and not the female brain, there would be developed a preponderance of male sensual desire, and consequently the general tendency would be toward polygamic marriage. The primary influence of circumcision is to foster the tendency and development of polygamic union.

Polygamy had its origin in some cause and from some necessity of being, else it would have no existence; but while it is a means to a specific end, (and the end may be that of righteousness and purity,) the channel through which the end is obtained may be extremely corrupt and vile. In the multiplication of a people through such an institution as polygamy, in which many women unite with one man, various ends are subserved. Outwardly, the male element becomes the characteristic dominant property in the race. Children begotten of the same father but born of different mothers would, many of them, naturally possess a paternal likeness which would become the more striking as the nationality progressed. It would create a demand for alien women, while it would diminish the demand for alien men. This would tend to concentrate the masculine element and diffuse the feminine element.

The co-ordinate action of the two principles—quantity and quality, quantity belonging to the female and quality to the male—would produce positive tension at the male center of the race, and the male would become, as a consequence, the dominating force. This force would not reach simply and solely the particular race of people or nationality with whom circumcision was a rite, but having the effect of producing male polarity at the center of the central race of men, the psychic force would be communicated to all races, thus continually tending to maintain in subdominance the female potency. This, with certain religious teachings, is the direct and primary action of the observance of the rite. Circumcision as a principle of law—enforced as an external observance pointing to, and as the subservient end of reaching, the real and antitypical ordinance, both in its general and specific application—is intended to perpetuate male dominance at the positive or centrific polarity of universal being.

The conarium is the brain center directly and specifically affected by the enforcement of circumcision. The secretion of the conarium, or pineal gland of the brain, is progressively modified till there is a final obliteration of the

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materiality of the secretion, which reduces it to an active force. This change sustains the same relation to the vidual man that the corresponding change in the aggregate man does to the universal structure.

The typical cutting off (circumcision) points directly to the antitypical, which is no more nor less than the departure of a man by the operation and process of translation. Translations of men are successive operations governed by law, and the men so cut off (circumcised) are the cherubim which God placed at the east (*kedem*) of the garden of Eden, to keep the way of the tree of life. The Hebrew word *kedem*, east, means the going before. These cherubim are the seedmen planted for the purpose of regeneration, and they, in their appearance, constitute the sign of the Lord's coming, in every age of the world. The Jews were always instructed to believe that their deliverance and final inheritance were to come through the instrumentality of some one chosen from the people; therefore their religious convictions and the tendencies of their desires, and consequently the flow of the conserved energy of circumcision, were directed toward the manifestation of a tangible and human Jehovah, the pivot in which their aspirations centered. The inspired patriarchs, prophets, and priests knew that this final deliverer was none other than Jehovah, their God.

(CONTINUED.)

SOCIOLOGY.

The End of the Old.

The unemployed! How much of misery and of impending evil is expressed in this phrase which must be burned in letters of fire on every thoughtful soul in the land! Millions of men, willing—though fast becoming unable—to work, are deprived of that right, partly through their own ignorance, and partly through the craft and greed of the few, who, through the public servants, control the nation's resources. The present condition is a serious one, and one which must speedily come to an end. The spectacle of these idle men is a reproach and a threat to the existing social system. That a country possessing the boundless resources of America should be unable to furnish employment to its citizens is an almost inconceivable thing. What is the cause of this condition, and what the remedy?

This problem must be studied in a broader and deeper sense than that usually recognized; and any reform of conditions, to be lasting, must be radical. In the first place, the present deplorable condition has not been brought about, as too many would-be reformers make the mistake of assuming, by a century of misgovernment in America. Humanity is not divided into nations each independent of the others, each working out her own destiny unaffected by the conditions obtaining in nations more or less remote. What affects one member of the family of nations affects the whole. There is a universal responsibility, followed by a universal retribution. As *la grippe*, a disease having its origin in the famished condition of the Russian peasantry, spread over the globe, affecting the well-fed, causing its victim to experience in the space of a few days, all the agony undergone by a starving peasant through months of famine, so the disease bred by the rotten systems of the older nations is being felt in America. With them it has been a chronic condition, approaching the end gradually; with us the disease is acute, the agony and struggle crowded into a few decades.

For ages the systems of the world have been tending toward the final culminations,—from despotism to constitutional monarchism to republicanism; and from republicanism to anarchism is but one step, and that step is about to be taken. What then? Then we have reached the culmination. The only safety for a nation is in loving obedience to her laws on the part of her citizens; and how can men be expected to love laws by which they are deprived of existence? Will men starve in sight of plenty rather than infringe laws regarding property rights? The past teaches us that they will not; and when these hungry fellows break loose, all law will be set at naught, and the nation will be in a state of anarchy. The politico-social system of America is the old system of competism, in vogue for ages, stimulated by the wine of new air and soil until it has reached the very frenzy of intoxication, and is about to die in the horrors of delirium tremens.

Those who would not go down with the old system must speedily get out of it and become a part of the new. Already the new order of government is taking form. There is to be no patching up of the old system! it is past mending, and will be utterly destroyed. A government to be righteous must be established upon the basis of love to the neighbor, in obedience to the command of God, and in direct opposition to the principles underlying competism. Two centuries ago, the seed of a righteous order was sown by Jesus, the Christ. In accordance with the law of seed planting, that which was planted died in the soil of a sinful humanity. Now is the time for the appearance of the fruit, greatly multiplied from the seed, in the harvest. The order established by the Christ is the communal order; his followers had all things in common. The system of communism must replace that of competism, which has reached its end.

Already we hear the rumblings of the final storm. That the social sins of the ages are about to be washed out in the blood of an almost annihilating revolution is certain. The genus of the age is at work in the production of mighty implements of destruction. Their use in the near future is inevitable. It is not alone in America that the numbers of the unemployed are reaching alarming proportions. From across the ocean comes news of the same condition of affairs in Europe and in Australia. The indications of the coming storm are world-wide, as the storm will be. All existing governments are doomed, and there is about to be inaugurated the promised kingdom of righteousness in the earth.—*Ella M. Castle.*

Man.

Man doth usury all space,
Stares thee, in rock, bush, river, in the face.
Never yet thine eyes beheld a tree;
'Tis no sea thou seest in the sea.
'Tis but a disguised humanity.
To avoid thy fellow, vain thy plan;
All that interests a man, is man.

—*Henry Sutton.*

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WASTE AND WANT.

There is an old saying, "Waste not, want not." Looking over the state of the world today, there is plainly great suffering among the masses for want of the necessaries and comforts of life. There is no doubt of the *want*. Is there any doubt of its being the result of *waste?*

All the material needs and comforts of man are supplied through mental and muscular effort. If all efforts of humanity were directed to the end of furnishing essential supplies and recreations for the race, there would be abundance for every one, both of comforts and luxuries, with less labor than is now performed in the world. But all effort is *not* so directed. It is safe to say that fully one half of the effort put forth by man is wasted, and a large percentage *worse* than wasted. Let us notice a few of the ways in which we wantonly waste energy, and see if not only the masses, but people of all conditions *ought* not to come to want, for those who countenance or support a wrong are not guiltless.

We have thousands of men employed in raising tobacco; other thousands employed in manufacturing it into forms for smoking, chewing, etc; thousands working to get money to buy it, even though its use injure their health and pollute their homes. Besides, there are hundreds of men employed in making pipes, cigar and tobacco boxes, cigar lighters, etc. In like manner are thousands of people working to furnish men with the poisonous opium. Their time and labor are worse than wasted. Then consider the millions of bushels of good grain, each representing considerable labor, that are yearly destroyed to make whiskey and beer. The grain would feed a large number of the half-starved masses of Russia and India. But the grain is worse than wasted. It is converted into a devilish substance, through more wasted labor. Vast distilleries and breweries are reared, at great labor and expense, to carry on the manufacture of this Devil's broth; it is then sold to men for their hard won wages, and entering into their life along with the spirit that engendered it, makes of them drunkards, murderers, criminals, maniacs, fit subjects for the care of other men. So we must, in self-defense, build prisons, workshops, and reform schools, mainly for the results of alcoholism. Quite a deplorable waste of energy all around in this! Then there is wine making. It is sad to see great vineyards of luscious grapes, in California, France, Italy, and many other places—sufficient in quantity to furnish all the world with grapes, raisins, jellies, preserves, and cordials—devoted to the creation of wines to inflame the brains and vitiate the energies of thousands who consider themselves above the masses; sad to see the great waste of labor in the business of selling it. While we are considering drinking, we will notice the great waste of energy in cooking, where various terribly unnatural and unwholesome concoctions are made at great waste of time and material, which, when eaten, are a great strain on the human system to dispose of. People could live much more healthily and happily on simply prepared food, in less variety.

The man—whether he be a speculator, money lender, banker, railroad king, coal baron, gambler on the Board of Trade or any other board, confidence man, pickpocket or any sort of a swindler—who spends his time and energy in scheming to put the wages of other men's labor in his own pocket and render in return little or no use to his brother man, is wasting his life and causing others to waste theirs. He is a thief in a double sense. If he happens to be a pickpocket or confidence man he may be caught and imprisoned for a little while. But if his scheming is of the sort that he can cover its ultimate design under the cloak of legal sanction (given by the powers that be for certain monetary considerations), he can rob men and waste their substance, and at the same time gull them into believing him a great man and a necessary adjunct to the business world. These men, instead of simplifying business methods to the utmost, make them as complex as possible for their own profit. Lawyers, judges, etc., make similar complexity in legal affairs, with corresponding waste to the world. Then there is the vast amount of waste in the manufacture of various kinds of money. When we could as well have a simple system of exchange checks, it is a waste of time and labor to dig gold, silver, and copper out of the earth to make it into coins; and also to make and run the intricate and expensive machinery for making paper money. The navies and standing armies are a great drain on the vitality of the world. Hundreds of thousands of men daily to be fed, clothed, and sheltered—and they young and able-bodied, the young vigor of the countries—just standing ready, armed to uphold one king against another. Besides this, another army of men is at work building war ships and making guns, ammunition, tents, and all the paraphernalia of war. Both the army of soldiers and the army engaged in making their supplies could—by devoting their energies to *use*—supply half the wants that now oppress mankind. The machinery of the governments of the world (aside from the war departments) waste much valuable energy. If the Science of Government were studied solely in the interest of wise administration of affairs, instead of mainly in the interest of those who rule, or of political parties, governments would be better carried on than they now are and with half the expense.

For all the good that drugs are or ever have been to the race, one drug store to a town would be sufficient. We have a superfluity of doctors, such as they are, on whom we waste an endless amount of money, and who often prolong, if they do not induce, our diseases. One doctor who knows something about teaching his patients how to keep well were worth a thousand of the ordinary kind. One honest doctor who knows something, (in place of twenty such as we have,) and an occasional surgeon, are all that are needed. But that would make it bad for the medical profession and the druggists whose business depends on people being sick!

If the churches were one, as the true church of Christ must be, then not nearly so many church buildings would be required, and no one need enter the ministry unless he felt specially called to that work, and willing to devote himself to it, taking for himself only so much as would supply his needs. On teachers and professors we waste much substance through our ignorance of what our youth need in the way of education. We lavish means in some lines of instruction and training, while other lines are totally neglected. It would not be waste, but a positive gain to the race, if we could have teachers and training schools of the highest grade and equipment in sufficient numbers to give *every* child, rich or poor, a thorough education. A thorough education means

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mental, moral, and physical development. How many of our children get this? Not any. A few of the wealthy may approximate it, but there is lack of thorough discipline of mind and body, for no schools furnish this completely.

There is much wasted energy put into so called scientific research. It is legitimate use to engage in investigation and experiment where the object is to benefit mankind. But much of scientific investigation and theorizing is of no use to a living mortal, not even for mental gymnastics, as it is utterly fallacious, and leads to wrong ideas of creation and false ways of living. Reasoning based on a false premise which ignores plain facts that every one can observe if he will use his common sense, must reach a false conclusion, and such cannot claim to improve either the intellectual or moral state of humanity, but rather hinders real progress. We, in matters of science, and religion too, are too prone to take up with any popular idea, not examining its foundation and the facts.

We are all conscious of the wasted time and strength that women spend on fashion and social display. Sociability is a quality to be cultivated; taste and refinement in dress and in our homes are commendable. But labor spent in striving to make a greater display of what wealth will purchase is worse than wasted. It creates envy and jealousy, that eat the heart out of true friendliness and sociability. Moreover, display lives on the wealth which has been stolen from the underpaid wealth producer, labor.

Why is the race so lacking in physical stamina? One of the chief causes is the prodigal waste of the life potencies through sensuality. This more than any other one thing is sapping the strength and virtue of civilized humanity. The laws of life, health, and happiness demand conservation of all forces of our being to God-appointed use. When we fail of this, wasting our energies in useless or pernicious ways, we come to want. We lack in wisdom because we turn our back to the truth, and pursue phantom pleasures. We lack in moral strength because we will not *do* as well even as we *know*. We lack in health because we lack in intellectual and moral vigor that should preside over and direct our physical being. The conflict of reason and will in our mind, the conflict of not doing as well as we know to do, has its ill effects on the body. Society in general makes a great outcry over some small waste of money or material, but the great wastes, the *terrible* wastes that bring woe to humanity, are looked upon with surprising equanimity, and little or no effort is made to check them.

If man were left to himself, if God did not interfere at certain intervals and put his seal on the most fatal waste of humanity and turn its course to use instead, the race would come to utter want and destruction. "Except that the Lord had shortened those days, no flesh should be saved."—*Alice Fox Miller.*

What Cicero says of war may be applied to disputing—it should always be so managed as to remember that the only true end of it is peace. But generally disputants are more like sportsmen—their whole delight is in the pursuit; a disputant no more cares for the truth than the sportsman for the hare.—*Pope.*

Gleanings From the Lsore of Koresh.

Unless otherwise noted, the volume, number, and page at the close of each excerpt indicate the Guiding Star.

MIND is constituted of affections, desires, or loves, corresponding to which are truths or principles inhering in laws. By these principles operating through law, ultimates are derived; and through these ultimates the loves (desires) are renewed and perpetuated. I. 8—192.

MIND, inhering in its organic form, is the supreme thing. The cause of all function resides in mind related to organized matter. III. 2—94.

MIND (spirit) cannot exist without an organic physical structure as its continent and firmament. I. 7—159.

MIND, THE INTEGRAL, is both materialistic and spiritistic. There are two distinctively antithetical classes of mind (as obtaining in the vidual); in its professed belief one is spiritistic,—the Christian Science mind is a type,—and the other, in its professed belief, is materialistic. The ordinary material scientist and atheist are types of the materialistic class, and both are partial or fragmentary. S. III. 9—2.

MIND, MATERIALISTIC.—The general tendency of the materialistic mind is to ignore the superior power of the various forces, whether alchemico-organic or spiritual, although they observe the activity of these forces by their manifest phenomena as constantly operative through matter. I. 5—76.

MIND, COMPLEX.—The most complex mind is the correlate of the most complex organic structure. These are so reciprocally related that one never did, and never will, exist without the other. S. V. II—2.

MIND cannot comprehend too much, so long as the acquirements are in the line of genuine, divine truth, or divine science, which means divine knowledge. I. 3—31.

MIND, THE, through the brain, presides over the organs and functions of the body. I. 1—4.

MIND cannot act except through organic structure, and it is reasonable to suppose that the organ of the mind's operations should conform in construction to the function to be manifest as actuated from these two qualities of mental force—love, the motic; wisdom, the sensic. We would expect, then, to discover in the organ of the mind—the brain—an anatomical arrangement suited to the uses of these two differentiate spirits; hence we find the brain, as an organic mass, related to two centers, distinctively denominated the *motus* and the *sensus*. These two centers comprise the basilar ganglia of the cerebrum; its entire mass being developed through, and dependent upon, them. I. 6—122.

EVERY MIND CENTER operates both ways; that is, toward the mental (mind) and the physiological (body) world. I. 2—4.

MIND, SUPREMACY OF.—The mind may rise superior over every center. This may be in some instances the product of indomitable purpose (will, desire), which means persistent prayer to that end; the prayer accompanied by

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that kind of faith which cannot harbor even the idea of disappointment. Anxiety or solicitude, as a principle, must be absolutely eliminated from the mental action to insure the accomplishment of the purpose. I. 4—55.

MIND, THE POWERS OF THE HUMAN, are manifest through the two hemispheres of the brain, composed of six lobes; three on each side. These three are counterparted by an inner circuit—the inner circuit of the one side operating in conjunction with the outer of the opposite side. There are therefore six universal groups related to four centers, each center having the six groups for the exercise of its powers. S. II. 7—3.

MIND.—At the center of the generation of pneumic and psychic forces, a homogeneous substance is produced. The brain is a complex prism, so to speak, and as the potential substance of mind flows out from its center it is modified by the many subsidiary centers, and thus the mind force of a homogeneous quality partakes of the quality that corresponds to the brain center through which it is trans-elaborated. I. 2—3.

MIND WITH MATTER, CHANNELS OF CONTACT OF.—The eye, ear, palate,—with other organs of taste,—nose and skin, are the five natural mediums or channels through which the mind comes into contact or touch with the forces outside of itself, through the medium of observation of those forms of touch—matter. In other words, mind, the positive spiritual force, meets and touches the forces outside of itself through the conditions and movements of matter, the medium of interchange of the two states or qualities of force, the subjective and the objective. I. 11—251.

MIND AND SUN, CORRESPONDENCE OF.—The common light of the sun is a homogeneous white light, which may be subdivided by the application of the prism, into several colored rays. Each color has its specific action on whatsoever it may exert its influence. The mind is like the sun; it generates the mental force (composed of the substance, love and wisdom,) by the combustion of the matter supplied to the brain through the circulation of the fluids of the body and the brain. These two qualities of the same substance are generated in a laboratory of which the *conarium* and the *glandula vita* (*pituitary* gland) are the opposite poles, and of which the cerebrum and cerebellum constitute the circumference or environment.

The brain is so structured that its first division into groups defines seven domains with seven centers (sub-centers), each one of which is a modifier of the quality of the love (affection or desire) generated in the central laboratory. Every center trans-elaborates its own quality of mental force, both psychic and pneumic,—soul and spirit force. Each kind is as thoroughly differentiate as each one of the spectra of the prismatic transformations of the solar spectrum, and corresponds, as qualities of mind, to the different colors of the rainbow. I. 11—269.

The clear, gladsome morning light of the pure intellect always throws doubt and distrust and a kind of negation upon the moonlight of passion, mysterious and mingled ever with faint shadows of pain.—*Geo. MacDonald.*

THEOLOGY.

Present Religions Fractional, Hence False.

The True Religion Will Be Re-established By the Man With the Plumb-line.

Mr. Noguchi, who speaks English like a pack of firecrackers, spoke briefly, the following being the substance of his remarks: The truth is only one. Each sect or religion as its ultimate object aims to attain truth. Geometry teaches us that the shortest line between two points is limited to only one; so we must find out that *one* way of attaining the truth among the thousands of ways to which the rival religions point us, and if we cannot find that one way among the already established religions, we must seek it in a new one. So long as we have thousands of religions, the religion of the world has not as yet attained its full development in all respects.—*Report of the World's Congress of Religions.*

"For other foundation can no man lay than that which is laid, which is Jesus Christ." "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." "Thus he shewed me: and behold the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Amos what seest thou? And I said, a plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more."

In Revelation, in speaking of what is coming to pass in the end of the Christian age, John says, "And he that talked with me had a golden reed to measure the city" (doctrine of the new age) "and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel" (Messenger of the Covenant). Laying the foundation is not completing the house. Jesus laid the foundation of God's house—his holy temple. It must take as much knowledge to complete God's house as it did to lay the foundation of it. Hence he promised to come again to complete it. And as he had two comings in the time of sowing the divine seed in the beginning of the age—one in his personality as Jesus, and one as Holy Ghost, the Comforter, the divine seed in the form in which it is when prepared for sowing—so he will have two comings now in the time of harvest in the end of the age; one in his personality, in which he will come as a "thief in the night" to prepare for the harvest, the resurrection of the dead, and one in the "clouds of heaven," the hundred and forty-four thousand virgins, redeemed from among men, whom John saw on Mount Zion. After the sowing of the perfect seed, there is no more perfection until it comes again in the perfected crop. All between the seed and ripened crop is im-

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perfection, change, growth, and decay; is "in part," fragmentary.

Paul says, "When that which is perfect is come then that which is in part will be done away." His very statement is strong assurance that the perfect is coming. Perfection in the seed guarantees perfection in the crop when it comes, but not before; nay, even insures imperfection in all that comes between seed sowing and harvest. When a part sets itself up for the whole, it becomes a deception and a lie; the larger the part, the more deceptive and dangerous the fraud. The more perfect the counterfeit, the more easily it escapes detection, and the more dangerous it becomes. All the religions of the present are but parts of the true; the more truth any one of them has, the greater, the more perilous, lie it becomes. Eighteen hundred years ago the Jewish religion had far the greatest amount of truth, yet it was the only one which was particularly anxious to destroy *the Truth* when it came, aggregated in Him who was "the way, the truth, and the life;" so it has ever been in the past, and is in the present.

As it is with the religions, so it is with the so called sciences of today; there are many systems and theories, but all fragmentary, hence all fallacious. The professed scientific systems of today have no right, as they are wont to do, to throw stones at the religious systems, seeing that they dwell in the same sort of glass houses. Of this state of affairs the prophet Isaiah warns us when he speaks of the coming of one—Cyrus—"That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers" (of the covenant); "that saith to Jerusalem," (the doctrine, and then, the church of the new age,) "thou shalt be inhabited; and to the cities of Judah" (doctrines of the new church), "ye shall be built, and I will raise up the decayed places thereof: that saith to the deep" (abyss of fallacy, religious and secular), "be dry, and I will dry up thy rivers" (lust and sensualism and selfishness): "that saith of Cyrus, He is my Shepherd" (the one that my sheep follow), "and shall perform" (not a part of my pleasure, but) "all my pleasure: even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid."

Cyrus is now present among men, and is fulfilling all that the prophets have said of him, even to completing the temple of God, first in himself, then in the humanity in which the divine seed, Jesus, the Son of God, was sown in the beginning of the age. He is the man with the plumbline in his hand. When he applies it to human institutions of the present, he finds them all out of plumb, in every way deficient, and, of course, ready to fall. But it is said that Zerubbabel laid the foundation of this temple of God—the perfected humanity in which shall dwell Deity—and that his hands shall also finish it. Zerubbabel means sown in Babylon. Jesus was sown by the Holy Ghost in the beginning of the Christian age, in the Christian church, which—as Paul warned the world that it would—became apostate, hence Babylon; so that when he comes again he will be the one sown in Babylon, Zerubbabel. If this be not so, there must be some mistake in the prophecies, one of which declares that Jesus Christ is the only foundation that can be laid, which foundation he himself laid by sowing himself in humanity as the divine seed. Another declares that Zerubbabel both laid the foundation and finished the edifice; and still another affirms that Cyrus—who was to fulfil all God's pleasure—should say to the temple, "Thy foundation shall be laid." Jesus the Lord, Zerubbabel, and Cyrus must, then, be one personality, appearing in the world at different times and under different names. This is entirely in accord with Bible teachings. God declares, in the Revelation of John, that in the end of the Christian, as he did in the end of the Jewish, age, he will have a new name which he will give to some man, and that no man will know that name save he to whom it shall be given. If, as the Bible represents, Jesus the Christ was sown in humanity in the beginning of the Christian age, and the personality that was in him, as Jesus, is re-embodied in the end of that age, with a new name, to wit, Cyrus, and Cyrus, in performing all God's pleasure, which is his mission, completes that temple, then the same hand that laid the foundation will also complete the structure.

The average student of the Bible—as it is interpreted by an apostate church—gets no idea of its timic relation; confounds seed sowing and harvest, whereas between them there must be a period of gestation and re-generation, reproduction, longer or shorter in proportion to the kind and quality of the seed sown, which, in the production of the sons of God, (the reproduction of Jesus, the first-born Son of God,) requires an age, as Jesus taught in his explanation of the parable of the sower. The foundation which Jesus laid was a birth of the spirit, which, as Peter and Paul both explain, was a begetting again for a birth of body, soul, and spirit, which should be holy—whole (male and female in one form) as was Jesus. Before that time, will come the Messenger of the Covenant, spoken of by Malachi, the man with the pitcher of water in his hand, Aquarius, the sign now in the physical heavens, which Jesus gave as the sign of his coming again according to his promise; the man with the plumbline in his hand, who should measure the new city, doctrine of the new age, the measure of which was the measure of a man, to wit, the angel, the Messenger of the Covenant, who measured it, that is, contained it. Until the world comes to recognize this Messenger, and heed and apply to their lives his message, its religions will be as fractional, discordant, deceptive, powerless for good, and antichristian as they are today.

Besides the timic order of the events of the grand cycle, or year of twenty-four thousand years,—spoken of in Revelation as having twelve months in which the tree of life ripens its fruit every month—there is a simultaneous order which comes at the end of each of these months or dispensations, the grand summary of the whole cycle, coming at the end of the whole of it, where we are now. Swedenborg, by way of explanation, compares this timic order to a standing column in which the great events are represented at long intervals, distances in time, and the simultaneous order to this same column crushed together lengthwise; thus the divisions that mark the ages in the standing column, or timic order, lie in rings on a continuous plane, one exterior to the other from center to circumference. So the seven

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eyes of God—the seven personalities, messengers of God's covenants or conjunctions with men during the grand cycle, the zodiacal year of twenty-four thousand years—appear as one personality in whom are the six that came before, of whom he is the resurrection, re-embodiment, the "Zerubbabel with those seven," as Jesus was of the five who came before him. Hence John, who saw things as they were taking place in the end of the Christian age, saw a "Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." When Jesus came he was the Lamb slain from the foundation of the world, but of the sixth order in the timic order, and when he went away by theocrasis or change to Holy Ghost, or Holy Spirit, and went into the humanity that received him as the divine seed, he was the sixth Spirit of God that went out into the whole world—the humanity that received him. When he comes again, having God's "new name," he will be what John saw: "A Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth," the humanity that will receive him—the "Zerubbabel with those seven."

As in the case of the reproduction of the typical wheat, all that comes between (intercedes between) the perfect wheat sown—the shoot, the leaf, the stalk, the head—is imperfect, fractional; the life of it all, at the time of harvest, is gathered into the perfect, ripened fruit. The whole spirit life of the timic order is gathered in the ripened crop. So all the perfection, all the life, all the wholeness, holiness, of the reproduction of the divine seed in humanity, comes at the end of its cycle, which is the end, or consummation (as the Greek has it), of the twelve ages of the zodiacal cycle, which, as the word zodiac means, is the cycle of the animal life of God.

We are on the eve of this consummation; the man with the plumb-line in his hand is here. Only those whose lives are regulated by this plumb-line can enter the gates of the New Jerusalem, become the sons of God of the highest order, realize in themselves the perfection of the ripened fruit of the highest order. It is of these that Paul declares: "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive of the things that God hath prepared for them that love him." Jesus said, "This is eternal life, that they might know" (or to know) "thee, the only true God, and Jesus Christ" (the anointed Savior) "whom thou hast sent." To reach this perfection, it is absolutely necessary to recognize the Messenger of the Covenant, the man with the plumb-line. Only thus will the world ever have a perfect, whole (holy) religion.—*O. F. L.*

Life to Come.

This is life to come,
Which martyred men have made more glorious
For us who strive to follow. May I reach
That purest heaven, be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty—
Be the sweet presence of a good diffused,
And in diffusion ever more intense.
So shall I join the choir invisible,
Whose music is the gladness of the world.

—*George Eliot.*

PUNGENT PARAGRAPHS.

It is but a step from the sublime to the ridiculous,—but it is a long race back again.

"The poor ye have always with you." Yes, and always will have, so long as we have the individual rich.

Faith in human nature is a very poor investment if that faith cannot put up the collateral of faith in God.

The most profuse counselors are those who volunteer advice about that of which they are the most ignorant.

Lot's wife has her counterpart in the Christian church which is still looking backward; it is salt pickled in its own fallacies.

The triplets born of the adultery of the so called Christian church with Pagan Rome, constitute the trinitarianism of today.

Clocks that should strike only the hours of freedom, mark, instead, slowly and painfully, every exacted moment of slavish toil.

When a man is burning the candle at both ends, is he not a double-ender?-and will he not reach a most s-candleous end at last?

From the way Christian professors clutch the almighty dollar, it would appear that their teachers preach the *grasp-all* instead of the gospel.

"It is appointed unto all men once to die." The apostle said, "Ye are dead." If so, then are we *still* dead, not having been made alive in the resurrection.

The heart of the well-to-do is being touched by the suffering of the unemployed, as never before. It is a God-send to them to soften, if possible, their stony hearts, but at what a cost to their fellows!

The United States Government will keep "slopping" the hogs of fiendish greed until they have completely ravaged the substance of the people; then—well, the Devil will be to pay with plenty of pitch hot.

In the great charity work that is going on, it is constantly reiterated that only the deserving poor shall be given work or food. Then why not say that only the deserving rich shall be permitted to gain wealth?

The wealthy robbers of industry are getting somewhat exercised in the interest of the unemployed; they begin to realize that they've been a little *too sharp*, and that if something is not soon done there will be no more labor to rob.

How carefully humanity nurses the bones of its dead, until, in the generations that follow, the family tie being forgotten, they are ruthlessly cast aside to make room for more immediate relatives, or collected as curious relics of by-gone races.

As the snake crawls out of its old skin and extends its life—instead of dying with its cast-off integument—so every new church or dispensation emerges periodically from the old, carrying with it the life, leaving the old dead in trespasses and in sins.—*J. S. Sargent.*

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Sharp Cuts.

To behold who is truly great on earth, we shall have to be in heaven to look.—*Ram's Horn.*

There is only one reason why wages are cut, and that is because you are a free man. If you don't want to accept a cut you can get, can't you?—*The Union.*

As soon as the New York bankers get their surplus invested in gold-bearing bonds they will allow the business of the country to proceed. They have the administration by the throat, and it is a case of "stand and deliver!"—*American Nonconformist.*

There is no wealth but life. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, over the lives of others.—*Ruskin.*

Carnegie, the most consummate ass and fraud extant in this country, has been in the charity business again. He agreed to duplicate any sum Pittsburg might raise for the unemployed. The city of Pittsburg accepted, and to make up his share of this fund Carnegie reduced the wages of employees all around. As an all-round scoundrel and hypocrite, Carnegie has not an equal in modern times.—*Kansas Commoner.*

Cardinal Richelieu once listened to an earnest sermon by a shoemaker. The man was simple and unaffected, and apparently not at all dismayed by the presence of the cardinal. "How could you preach to me with so much confidence?" Richelieu asked him, in evident surprise. "Monsignor," replied the shoemaker, "I learned my sermon by reciting it to a field of cabbage heads, in the midst of which was one red one, and this practice enabled me to preach to you."—*Youth's Companion.*

One can hardly pick up a reform paper nowadays, or one that is independent enough to tell the truth, but that it has something to say about partisanship or consigning partisans to the rear and substituting patriotism instead. But the great trouble about sending partisans to the rear is that every such individual believes himself a patriot, and sophisticates to himself that *his* form of partisanship is the veriest kind of patriotism. Tariff is patriotism to one—free-trade to another. Gold basis is patriotism to the East, free silver to the West.—*Light of Truth.*

The New York "*Herald*" laments that "at least $66,000,000 of money is lying idle in the New York City banks and earning nothing." Now there are at least 66,000 men lying idle in the New York tenements and earning nothing, and the men are worse off than the dollars. While the dollars earn nothing, they eat nothing. The dollars will come out fat in the spring, but the men—oh well, dollars are of greater account in the world than men! Thousands of these men, if they live until another election, will vote for the protection of the dollars or for free trade in dollars. The dollar is our standard of value—not men.—*Pacific Coast Spiritualist.*

The Latest Spoken.

Unemployed in 119 Cities.—Bradstreet reports that 119 cities of the country show 801,000 unemployed persons in the United States at this time, upon whom 1,956,000 persons depend for bread. This makes a total of 2,757,000 persons without visible means of support in these 119 cities alone. Leaving all other cities and towns out of the question, we have close to one twentieth of the entire population of the United States out of the means to procure the necessaries of life unless they have some earnings laid by for such a direful emergency.—*Miners' Tribune.*

What Is It?—What is it that makes times so hard and causes so much discontent among the people?

The manufacturer says it's the fear of free trade; the consumer says it's the tariff; the capitalists say it's the exorbitant demands of labor; the laborers say it's the greed of capital; the farmers say it's the low price of farm products; the silver men say it's Wall Street; Wall Street says it's the silver men; George Gould says it's hostility to corporations; the debtor says it's the creditor; the creditor says it's the debtor; the Republicans say it's the Democrats; the Democrats say it's the Republicans; the Populists say it's these old parties; the Prohibitionists say it is whiskey, and the preachers say it's the Devil. What is it?

Now we think it's ignorance, superstition, greed, and dishonesty.—*Independent Pulpit.*

Modern Phariseeism!—"If Christ were on earth today, I don't know whether he would join a church or not. He certainly would not preach long in any pulpit without being charged with heresy. All the Christian denominations have different doctrines, and Christ could not agree with all of them. The laboring men say that they do not come to church because it has no Christianity in it. Well, they are pretty near right. The fact is, there is about as much real Christianity outside of the church as in it."

The above language is that of the Rev. Dr. Sprecher in a sermon recently preached at the Euclid Avenue Presbyterian church at Cleveland, Ohio, and is one of the strongest arraignments of the churches of today that we have read for some time. When will the ministry and church workers realize fully the real conditions confronting them, which, more than anything else, retard the growth of the church and obstruct its usefulness? Why talk of a real Christianity in a land cursed as this country is today by oppression until one fourth or one third of the people are pauperized, and yet seemingly with the sanction of the churches! Out upon such hypocrisy! It is only Phariseeism of the meanest sort!—*Kansas Commoner.*

Good Advice.—About the weakest and most nauseating thing in the strife going on all around us in religious lines, is to hear some Christian, cornered by facts, demand: "If you take away this form of religion, what do you give me in its place?" It is merely a confession of weakness: a signal of distress; a sign that they do not believe as claimed, but merely hang on for lack of brains to see truth, or nerve and courage to leave manifest error. What would we give you?

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What do you want? If your religion is false, and you know it, do you want it any longer? If you are brave and fearless men and women, do not stand crying "What will you give in its place?" but reach out and *take* the truth. Be honest, be just, be truthful; rely upon yourselves to attain happiness in any possible hereafter; cease to cheat your neighbor all the week, relying upon an imaginary Redeemer to atone for the misdeed. A coward will shirk the consequences of his deeds and misdeeds; he needs vicarious atonement,—a brave man, never.—*The Delator, Des Moines, Iowa.*

ONLY EFFERVESCENCE.—For several months the country has been in a state of panic, and industry has been depressed. Business is dull, money scarce, and many mechanics, clerks, and laborers are dependent upon charity. We have been told that this unhappy condition is due to a paralysis of enterprise resulting from a fear that the duties on imports would be lowered, and uncertainty as to the fate of the tariff. The excuse is gone, for the uncertainty is now at an end. Even if the Wilson Bill should pass, the "tariff reform" contained in it is so conservative and mild that the protected interests themselves must laugh at their own affectation of alarm. To be sure, the explosions of oratory directed against the "robber tariff" in the campaign of 1892 were very loud, but much of the cannonading was merely "sound and fury signifying nothing." Some of the cannoneers themselves were careful to assure the listening crowds that they were firing blank cartridges. They resembled the soda-water merchant at the Fair one thirsty day when the demand for his liquor was so great that the noise made by the liberated corks was like the firing of guns. "Don't be frightened, ladies and gentlemen," said he, "it's only effervescence!"—*M. M. Trumbull, in Open Court.*

THE FOLLY OF STRIKING.—Once more the unequal contest between capital and organized labor has been decided in favor of the army which was best supplied with the sinews of war. The great English strike of the coal miners—in which more than one million men were involved—has ended in disaster to the poor and the triumph of the rich. The dispatches state that the English statisticians estimate the loss inflicted by the recent protracted strike upon mine owners, iron workers, and railways at $155,000,000, and it left 1,000,000 men out of employment and 3,500,000 persons in a state of destitution at the commencement of winter. What a fearful cost in misery and suffering this unequal struggle has entailed upon the helpless and innocent dependents upon labor!

The strike and boycott are labor's boomerangs; they strike back with disastrous effect upon those who hurl the weapons. They remind one of the bravery of the intrepid Saxons of King Harold, who opposed their unprotected breasts to the mail clad warrior of William of Normandy; of the courage of the half-naked Peruvians who rushed upon the pikes and artillery of Pizarro and Alvarado, and of the desperate and hopeless opposititon of Montezuma and his half-clad Aztecs to the mailed and well supplied legions of Cortez. Their bravery availed them nothing, because they lacked the sagacity and cunning necessary to strike their enemy in the rear and cut off his supplies and retreat.

The best and most effective weapon of organized labor is not that which strikes down by starvation its own helpless and dependent wives and little ones—for the greatest sufferers from a strike are the women and children. The best weapon of the workingmen, both for defense and offense, is the ballot, and until organized labor goes as a solidified, aggressive army into the arena of politics and strikes at the root of the industrial oppression, there can be no amicable adjustment of labor disputes and legalized protection for the weak against the strong.

Once let the labor element assert its power by obtaining control of Parliament in England and of Congress in the United States, and strikes will cease because labor will be the power supreme. A strike is a contest between a weak, unarmed man, with a helpless family dragging at his waist, and a well-fed, well-armed opponent, clad in the armor of wealth, with starvation standing over to umpire the fight.—*Rocky Mountain News.*

BY THE WAY.—He came from Arizona to Chicago—out of work, and to see the Fair. How was he going to see it? Get a job inside the grounds. And he did. Got put on as a Columbian Guard. "Size, shape, good looks generally," did it. Saw *some* of the Fair; but not as much as he intended to; for, about as soon as he got his "suit paid for, they cut off the heads of about half of 'em; mine included." Since then? Well, he got pretty low down, even to begging. Slept anywhere he could crowd in when night came, or laid down on the grass on the Lake Front. Had no trouble with the police, except once. Then a "cop" came along when he lay stretched out asleep and rapped him on the bottom of his feet. "Gee-whitikers! how it stung. I got up quicker, and was a mind to thrash the scoundrel. He deserved it, and I believe I could have done it. But I couldn't thrash the whole city of Chicago, which would have backed him up, and so I chewed my tongue and thought better of it. But that ain't the way to treat a man, and Chicago should be ashamed to uphold such conduct. Suppose I was a tramp? Suppose I was tired out and threw myself down where I ought n't to? A decent man would n't treat another that way just because he was an officer and had the power. And shame, I say, on a community that'll uphold it! Suppose he had put a dynamite bomb under me and blown me to atoms. 'Twould n't *hurt* any worse. No, I've always been a law abiding man, even though I have my opinion about the laws, and the men that execute them. I've thought a good deal over the matter. A man without work, food, or shelter has a chance to think a good deal. I could give some of our law-makers at Washington, D. C., points 'twould benefit them—if they had the wit to accept and appreciate them. I studied law once myself.

"Yes, I'm going back West again, as soon as I can. It isn't so easy getting away, though. If I foot it, I frighten all the women on the road. If I go aboard a train, they put me off. If I go into a hotel in the city, they run me out. If I stop on the street corner, they order me to move on. If I lie down on a vacant spot of God's earth, I'm rapped over the feet. The only place where I'm not insulted or abused is in a saloon.

"No, I don't drink."—*Unity.*

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Church and Society Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The WOMAN'S MISSION meets every Friday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve., at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

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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."—Gen. III. 24.

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THEOLOGY.

The Firstfruits of Regeneration Only Are to be Gathered as the Governing Power of the Coming Dispensation.

The coming of the Lord is the only practical solution of the great problems agitating the public mind. His coming will establish the kingdom; it will *not* confirm the Republic. The method of the Lord's advent, however, is essentially misunderstood by the church,—no matter what the creed or denomination,—principally because the religious sentiment has been so thoroughly divorced from scientific and secular interests as to prostitute the religious function, making it subservient to unrighteous ends, and preclusive of the possible cognition of a scientific interpretation of the law of Christian development. As a rule, the church does not desire the Lord's advent. "The world is good enough without him," says the church; and any interest in, and discussion of, the mysterious subject of the coming of the Lord distinguishes the offender who dares suggest the unpopular question as a member of the great army of modern cranks. The man is a crank (or insane) who does not direct his principal energies to the aggregation of riches for himself, or to the more humble secular activity of making riches for other men through servile subjection to their interests. When the Lord went away he said, "I will come again." The Christian (so called) who does not desire the Lord's advent and the fulfilment of the Lord's prayer, "Thy kingdom come; thy will be done in earth, as it is in heaven," is a humbug and a hypocrite, and the time is not far distant when the spurious Christianity in both the Catholic and Protestant churches will come to judgment, and their true inwardness be laid bare for the inspection of the least critical beholder of their rottenness.

The doctrine of the resurrection (reincarnation) is taking hold of the people, though at present—in so far as it is gaining a public notice—it is mainly in the possession of the Devil—alias Spiritualism, Theosophy, etc. Abraham was reincarnated in the Lord Jesus, as the central figure of the first century of the Piscatorial era. In him (Jesus) Abram came into his sonship and inheritance as the Son of God and precursor of that final coming which should confirm him as the "heir of the world"; but to Peter (Petros, or rock, *Stone* of Israel) was committed all authority in heaven and in earth—a testification to be corroborated in him as the first to spring forth as the resurrected human to possess the credentials of recognition as the Son of inheritance and precursor of the reincarnation of those who, through the experiences of the past age, with previous ages, are to be made the sons of God.

The ridiculous conceptions of the Lord's advent (born of ignorance and entertained by many professing to love his appearing) should yield to the dictates of common sense and the indications of law, as the law is observed to obtain and operate in every domain. The Lord Jesus—perfect male and female, the express image of the person of God residing in him—comprised the kingdom in its least form, but as absolutely an organic kingdom as when, through his evolution into the greater and greatest form, the universal kingdom is expressed in its organic unity. The coming of the Lord is both first and second in this age, as it was first and second in the preceding age. In His first coming, he came as the personal Messiah (Christos); in his second coming, he came by the operation of the *quickening* or Holy Spirit. In His first coming—as to his person—he was the first Adam, for he was the first-born of every creature, the living soul made in the image and likeness of God. He "is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before all things, and by him all things consist; and he is the head of the body the church."

The greatest difficulty with the church today resides in its practical denial of everything it pretends to believe. Its members profess to symbolize, with the eucharist, or the Lord's supper, the eating or appropriation of the Lord's life (body, flesh, and blood), while ignorant of the use for which the type is designed. The life of God, incarnate in Jesus

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and it is not in the order of things for plutocracy to meet death without the death struggle. The battle of Gog and Magog is one of the absolute certainties. There is no escape from the consequences of the broadening gap between so called capital and labor. It is the death struggle of a dispensation. The movement will end in revolution, and from the debris will resurrect the coming kingdom. It is the John Brown movement of the wage slave and the promise of his liberation from thraldom, but the help will come from another source.

He Cometh As A Thief In The Night.

That the Christ will come without observation and as a thief, is as inevitable as that the WORD hath spoken. He will come to steal, because the thief comes to steal—and he comes *as* a thief. What will he steal when he comes? He will take that which men seem to have, namely, the heaped up and ill gotten treasures of generations of robbery,—a wealth the basis of which is the stamp of governments; wealth which, when the governments fall, will be as worthless as if the stamp had never been placed upon it, and which suddenly becomes valueless, as money, through the Lord's coming. The forces of the Lord's coming are mobilizing, and from this time on the momentum of acceleration will be the astonishment of the world, though it will not be attributable, by the world, to its real cause.

If, then, the Messiah comes without observation, why do the Scriptures say that he cometh in "the clouds of heaven, and that every eye shall see him"? Because in every age of the world the Lord has two manifestations; as for instance, nearly nineteen hundred years ago he came in his person as the Lord Jesus. He afterward came by the operation of the Holy Spirit, which was his second coming in that age. He now comes in one person, (as the Spirit of Truth, and without observation,) through whom the central theocrasis will occur, after which he will come in the manifestation of the sons of God. And every person who has the eye, that is, every person who has the light of the body (the light of the body is the eye), namely, the Christ, will see him. Those who are blind and have no eye cannot see him, though he comes conspicuously in the clouds of heaven, which, by the way, do not signify the material clouds.

The little body of men under the leadership of Coxey and Browne, which has so heroically breasted the storms of adversity, is but the advance guard of the impending revolution. It is the wedge of the thief, that will break up the house that the thief may steal its goods. We shall not be surprised if—before the "Commonweal Army" performs all that the powers which move it purpose—the Capitol at Washington be razed, and Washington itself obliterated from the face of the earth. With the railroads in the hands of an organized and orderly mob,—confederated for the purpose of controlling the labor of the country, and in sympathy with the Commonweal or Industrial Army,—the helplessness of the so called government with its handful of military becomes at once apparent. The Pompeii and Herculaneum of stolen treasures rest quietly under the summit of Vesuvius, whose smolderings are about to belch the thunderings of their mausoleum. The fountains of the great deep are agitated as never before, and the pent-up fires of generations are about to shake the social fabric into seismic fissures, broad and deep enough to engulf the old church and state beyond the power of reconstructive force to resurrect them. This is not the voice of the "calamity howler," but the sober, earnest, and prescient declaration of the Prophet of God.

The church and the world have reached that point in their history when the Word of God has become of none effect, but despite all this the Lord comes definitely and at the appointed time—the time denoted upon the great Sundial of equinoctial precession. "The army of peace" may cry peace, but it will be discovered that there is no peace, and that the claim is delusive. We do not endorse the Coxey movement, because we know it to be *not the coming of the kingdom of righteousness,* but rather the powers of Gog and Magog in the final struggle of the dying dispensation.

None So Blind As Those Who Will Not See.

As the municipal and other local elections proceed, it becomes more and more evident that a political revolution is in progress. No local issues, no disgust at the parceling out of offices among Democrats, can account for the surprising and gratifying Republican victories. East or West, the result is the same. It is not a mere temporary reaction, depending on superficial causes, and temporary in its significance. It is a revolution, a complete change of front on the part of a very large class of voters, who have found that the year's experience of Democratic rule has verified the predictions of the Republicans as to the evil results of the tariff-smashing, industry destroying theories of the Democratic party, if that organization ever had the power to carry them into effect.

The results of Tuesday's contests show that the revolt against Democracy and low tariff is continuing and gaining in strength. Albany, the capital of New York, has given a crushing defeat to the administration Democrats. The supremacy of fifteen years is overthrown, and a Democratic majority of 3,360 last fall is turned to an opposition majority of 3,424.

Lockport, New York, went Republican—electing the mayor and five out of six aldermen—for the first time in twenty-five years. New Jersey's cities tell the same story. Trenton, Jersey City, Paterson, Orange, Elizabeth, Camden, and other smaller cities, show an unbroken record of Republican success. It is no longer a revolt, but a revolution. The November contests will result in the most sweeping Democratic defeat since the national contest of 1864.—*Toledo Blade.*

The above editorial of the *Toledo Blade* is a fair illustration of the voluntary blindness of the political sycophant. The recent elections are not a revolt against Democracy. They are a very unphilosophical way of showing the disgust of the people toward broken pledges. The Democratic party promised reform,—a reform that the people had been led to believe would come by pursuing a policy contrary to that advocated and practiced for the last thirty years by the Republican party. But when they found that the principal factor of the financial policy of that party was strictly adhered to by President Cleveland, their disgust was manifested by doing that which would inflict the greatest punishment upon the President—they voted for the opposite party.

There has not yet developed, with the masses of the people, sense enough to know that their salvation does not rest with either of the old parties. The time is at hand when the people will understand the general law, that cor-

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porations that have gone to the rot never suffer reform. A corrupt party cannot be reformed. The two old parties, as organized bodies, are too far gone to correct themselves or be corrected. The lesson is in process of learning, and soon the revolution will bring the solution of the problem and the remedy. Both old parties have served their uses, and some of the people are awake to the consciousness of the situation.

SCIENCE.

ANTITYPICAL CIRCUMCISION.

ACTIVE EFFECTS.

[CONTINUED FROM No. 9.]

The Lord Jesus, as the outward and visible Jehovah, was the concrete product of Jewish religious thought, directed in its methods of worship by a correct system of religious instruction. To understand this, it must be remembered that thought, or mental force, is as much a substance as is visible, tangible matter. Jesus, as a concrete organism, was the result of the accretion of worship itself, and was developed from the Hebrew mind; not, however, without the impregnation of that mind by Deity. While in his tangible and visible presence He was the product from the centralization and accretion of the substance of the human will, he was also the aggregation and embodiment of the Elohistic and Jehovistic divine attributes. Thus there were centered in him those attributes, forces, and powers of the Deistic consciousness and the aggregation of the human aspirations, which rendered him at once the Son of God, that is, the offspring of God, and the Son of man, that is, the offspring of man; therefore the God-man.

Except the Jewish desires had been directed toward the manifestation of a visible Saviour, there could have been no aggregation of the pure religious sentiment and desire of the race in a tangible Jehovah. It was by the outflowing of the divine desire into the people, that God continually quickened them into these holy aspirations; and it was by the continual education of the thought into the truth that Jehovah is man, and to be looked for as the Son of man, that the substance of the thought of the Jew was made to aggregate as a tangible garb, with which the Divinity should be clothed and made manifest to his people. This was the means by which God descended into the race of man, and by which he clothed himself with a visible and human Divinity.

As a creative product from the religious aspirations of the people, Jesus was both Jew and Gentile. The only difference between Jew and Gentile is the difference between the inner and the outer, the function and the form, the spirit and the body. The Jew, in his highest state of moral and religious life, represented the heavenly degree. The Gentile, in the supreme and resurrected state, is the natural, outward, or bodily degree of the kingdom of God. The Gentile is the body, the earth. The Jew is the spirit, the heaven.

As Joseph's posterity was to become the body, the land of the divine possession, the heathen (nations, *goyim*) in whom God should dwell as spirit, it was given over to Gentile admixture. As the word Gentile (*goy*) signifies the body, from the root *gava,* body, so therefore the Lord's body was the aggregation of Gentile accretion. In Jesus the middle wall of partition between Jew and Gentile was broken down, so that there was no separation between the Jew, God who dwelt in him, and the Lord, in whom the Godhead dwelt. As the barrier between the Jew and the Gentile had been obliterated, in the individual form, so in the universal or collective body, the church, must the middle wall of partition be obliterated, and the Jew (the heavens) and the Gentile (the earth) be united in one indivisible structure.

We have stated that the body of the Lord Jesus was the concrete will or desire of the Jews. This desire had been modified, through the power of circumcision, to provide for the absorption of the natural Gentile world, so that the qualitative tension of the Hebrew thought was to produce body, *gava.* As this body of the Lord was consumed by the theocrasis (the process of translation), the product of it—the force generated by the process—was communicated by natural attraction to the Gentiles into whom it was transmitted. The Holy Spirit was the sequence and product of the change which occurred in the translation. The combustion of the Lord's body generated the force called Holy Spirit, and this Spirit was imparted and communicated to the mixed people, so that through the dissolution of the Lord's visible structure and its impartation and assimilation by the people who accepted and appropriated this substance, he descended into the sensual humanity, the augmented body of Joseph. By this descent of the Holy Ghost—which was no less than God in his spiritual substance—the Lord entered into the race, *from which he must arise in the resurrection with his people.* The descent of the divine nature by the operation of the Holy Spirit and the assimilation of the substance of the Lord's body, was the process of appropriation by which were fulfilled the Lord's words: "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." This also constituted the real cross of Christ, his real passion, prefigured by the physical crucifixion.

The real cross of Christ was the descent of the divine nature, manifest in Jesus, into the race by the operation of the Holy Spirit, and its blending with the sensual human nature. The blending or union of the two natures constituted the literal cross of Jesus Christ. Thus God and man were literally crucified together. Without this cross there could be no salvation, because, unless God should enter by the substance of his nature into the sensual man, and by retrogressive metamorphosis become assimilated by a cross and passion to the sensual nature, the sensual man could not, by a progressive metamorphosis, be assimilated to the divine nature.

In the simulative death of Jesus, he was laid in the new tomb of Joseph of Arimathea. The word Arimathea means a Lion dead of the Lord. The dead body of the Lion referred to the Lion of the tribe of Judah. Why, as a symbol, was this tomb of Joseph employed as His burial place? Simply for this reason: the body of Jesus, in its communication as Holy Spirit, was to find lodgment in the body of Joseph, or in Joseph's posterity. As Jesus was the Word, and the Holy Spirit in its operation was the impartation of the Word, and the Word constituted the two witnesses, so the two witnesses trampled under foot must occupy this body.

The apostasy of the Jews and Israelites in the highest

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objects of worship to which they inclined when led away from the worship of the God of the Hebrews, was always some form of dualism or trinism. In male and female dualism, Baal (or Bel) and Ashtaroth constituted the god and goddess of Hebrew adoration. This conception was in agreement with the state of separation obtaining in Adam, when his body, through the operation of his desire, was disintegrated, and that in him which constituted him an integral being was divided, so that two forms instead of one characterized the man. The worship of Baal and Ashtaroth originated with the segregation of Adam.

The two calves set up by Jeroboam symbolized the dual desire of the Hebrew mind, which looked forward to the time when a form of dualism should control the mind in its worship of God during the career of the Christian church. The separation of Deity into two or more forms or personalities is always a state of apostasy. The worship of God the Father, and God the Son, and the Virgin Mary, is a manifestation of worship in the antitype agreeing with the typical worship of Osiris, Horus, and Isis, as three distinct personalities and objects of adoration.

(CONTINUED.)

GOVERNMENT.

A King By Divine Right.

In these days of pronounced antipathy to the so called "divine right of kings," humanity is rapidly becoming enslaved to a tyranny more terrible than that of any historic king. Universal, hydra headed democracy, actuated by the love of money, is the tyrant before whom the hearts of men will soon "fail them for fear because of the things coming upon the earth." Day by day the cry for more money goes up to the throne of the ruling powers: "Give us more money or we starve!" Rapidly the industrial forces of the world are mobilizing for the final conflict between labor and capital, the conflict recorded in Scripture prophecy as the battle of Gog and Magog. The mass of mankind is under a strong delusion. It believes that the golden calf has power to save, power to bless, power to speak peace. "Gross darkness covers the people. They think the leaves for the healing of the nation are the greenbacks dedicated to the service of the golden calf. If these can but flutter broadcast over our land, the people can eat, drink, be merry, and die. Their bodies can then be borne in fine hearses over the good roads they sigh for, to their ultimate six feet of earth. If money be plenty, those not satisfied with the good things of earth can have multitudes of masses said for their souls; this will make the way easy to unmerited, eternal, indescribable bliss.

Few are the ears in this glorious land which have not heard enunciated the self-evident truism—"The love of money is the root of all evil." Money is a medium of exchange. It is considered, by most, as an essential factor in the business of exchanging the products of labor. It may be a convenient factor, but it is not an essential one. If, for convenience, some form of money is fixed upon, it should be considered, not an end, but a means to an end, the end being an equitable exchange of products for the universal good. The performer of genuine uses is a public servant, therefore a member of the universal body, entitled to his full share—but no more—of that body's nourishment for its life's perpetuity and development. A medium of exchange should have no intrinsic value; there should be nothing about it to make men love it, nothing to tempt them to use it as an instrument of tyranny. God is love. Love perverted is lust, the Devil. Lust is inordinate affection for that which is base or destructive. The love of money is the lust of the flesh; it promotes pride, vainglory, and schism in the sensual man. An iniquitous medium of exchange, is any medium which bears interest. In the sight of God, all interest is usury. It is profit exacted by the greedy, who take advantage of another's need to make money for themselves without the performance of use as a producer, or as a public servant. The values of products should be determined by the quantity of a thing available, and by the labor (mental or muscular) involved in its creation or aggregation. Values should be determined by those who have the wisdom of the law of love, by those who have nothing to gain but the approval of God and the love of a justice-loving people. God dwells in the generation of the righteous.

There can be none of the higher joys men sigh for—the delights of love, joy, and peace—till the axe has struck the death blow at the root of the tree of knowledge of good and evil; this root is the love of money. To prostitute the medium of exchange in any domain is to ultimately destroy the life of that domain. In the domain of church and state, prostitution results in irreligion and lawlessness. In the domain of sex relations, it results in the destruction of body, soul, and spirit. In secular commerce, it destroys community of interests and institutes competition, which *is not the life of trade, but the creator of the lively death struggles of all trade.* When men can neither buy nor sell without the mark of the beast in the hand or in the forehead, the death of the man of sin and the uncovering of his corruptions is at hand. The mark of the beast is the mark of the lust of the flesh, the *loved money.*

Human experience as well as God's written word is about to teach humanity that this corruption must put on incorruption by becoming incorruptible. Man is lost—dead in trespasses and sins—whether he knows it or not. "All we like sheep have gone astray, and turned every man to his own ways." None of them are God's ways, none the ways of life. When they are weary of numbering the people, and declaring every man a king and a law unto his own selfish self, they will *ask* God for a king, divinely anointed, a *man,* the King of men, one who can shepherd them and guide them in the straight and narrow way of divine righteousness which leads to life and immortality. Then they will be kings, and He the King of kings, the Lord of lords, for the Spirit of the Lord is the eternal and mighty God who dwells in the generation of the righteous men whom He produces.

In a little while, the various conflicting forces will find expression in that final great battle which will ultimate in a chaotic commune. This will be the earth which the eye of the Lord shall again behold as the earth without form and void, a great stagnant quagmire—the creation of human fallacies. Then shall the Lord re-create it by breathing into it his own Spirit. He will create it a Grand Man. Jehovah shall be the pattern, and we shall behold Him in the kingdom of his own final transfiguration. We have been taught to

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pray for a kingdom. It cannot be established in the earth—where we have prayed to have it come—without a king. All things indicate that the time has come for its establishment. Human greed has created a desperate human need, which nothing but the divine kingdom can supply. Lo, your King cometh "with dyed garments from Bozrah"; *hath he marks to lead me to him?* No one but a king by divine right can lay the foundations of that great city, the antitype of the old Jerusalem, the city of peace from which the law of love can go forth as the gospel of the new age to all the earth. The Shiloh must be anointed by the Spirit of Jehovah Jesus. With such an anointing, he will not join Coxey's Army and cry for *"more money."* His cry will be:—

"Drive out the money-changers. Demonetize gold and silver; make an end of all interest-bearing bonds. Let the law of love prevail. Let the chief ruler be a Father-Mother God to the people. Let a system of equitable commerce prevail, to the simple end that all men may be supplied with the fulness of the earth, which is the Lord's. Let law so reign that it shall be a terror to evil doers, and a token of the far-reaching of the everlasting arms of divine love to all who seek the righteousness of the kingdom of God. Let it become true that a man who will not work, who will not perform uses from love to his neighbor, shall not eat. Let such learn to love the law while the judgments of the Lord are in the earth."

Military discipline will soon be one of these judgments, for our coming king will rule the nations with a rod of iron—the divine firmness of his law of love. He will dash them in pieces as a potter's vessel, that he may baptize with his own Spirit into his own body—his kingdom. He has many marks to lead us to him. He has the ultimate of truth, the *science of all law.* He has the sure word of divine prophecy, giving Him specific credentials. He has the marks of the *true* cross—the *divine mind* in the body of *mortal flesh.* There is nothing lacking (to those who love the truth) in the marks to lead men to him. There is nothing lacking to those who are willing to acknowledge Jesus the Christ as Jehovah, the fulness of the Godhead bodily, and to accept his life and teachings as the standard of divine attainment.

The great Man of Sin today makes the true cross of Christ of none effect. The spirit of Judah, which descended from Jesus, is clothed in filthy garments, and must bow low before the coming Gentile king from Joseph. The heel of the Gentile shall be placed in the neck of prostrate Judah, for he is an apostate; he must be brought down till he is circumcised in heart. The shepherd king from Joseph is the fulness of the Gentiles. His clothing is the coat of Joseph, the dyed garments from Bozrah. These are the marks of Joseph's ethnic infiltration with all the Gentile nations, until the spirits of the just from every tribe and tongue give him that universality of love in wisdom that makes a spirit of universal Motherhood that will gather and cover all the lost sheep of the house of Israel.

Awake, O thou that sleepest! Arise from the dead, and Christ shall give thee light. Behold your King, a King by divine right. Accord him his right to bless. Send all your tithes into the store-house, and see if He will not pour you out a blessing till there be not room to receive it.—*Bertha S. Boomer.*

THEOLOGY.

The Son of Man Is Come to Seek and to Save That Which Was Lost.

In the highest and most interior sense, the Bible is a scientific exposition of the evolution of God from humanity. On another plane, it is the history of the rise and progress of a nation from the individual; and in still another view, we have presented the evolution of a race from a fixed to a progressive type.

In the Lord Jesus we see the development of God from the race. In the Jewish people we have illustrated the growth of a people who, flowing from the loins of the man Abraham, were to be as the sands of the sea for multitude. In the history of the Jewish nation we have presented a people who, from being despised and downtrodden among men, held in bondage for four hundred years under wearisome burdens, achieved at last the glorious privilege of bringing forth from their midst the Light and Life of the world, the Creator and Saviour of men. These various progressions being all under the universal laws of spiritual and physical growth, stand for all time as exemplars to the world of the everlasting kindness of the Creator to creations, and of the complete obedience to law existing in the mind of Deity itself. The law must be written in the heart, that is, in the affectional side of man's nature, to have a saving efficacy upon the character of the race or the individual.

The law of God written in the hearts of the Jews held them together through all their Egyptian bondage and through all their toilsome journeyings in the desert. They fell by the way often and again, but the faith of their fathers always raised them up and started them on toward the promised land, where they hoped to find not only rest and peace after their wanderings, but a full, complete realization of the God they worshiped, who would be no longer afar off, speaking to them through the media of priests and prophets, but seen by them face to face in his character as Ruler and King, in the manifestation of himself in the divine-human form. God walked with the Jewish people from their earliest development to their complete concretion as the divine-human in the person of the Lord Jesus. He could thus walk, because with all their sins and wickednesses they possessed the most highly sensitive and receptive spiritual nature of all the peoples on the earth. By the great law of attraction, God makes his dwelling-place among those whose aspirations are toward him, especially toward him in his human form.

An interiorly spiritual nature, filled with a belief and acknowledgment of God as perfected man, is the grand characteristic that brings a nation into the line of true progressive life; it is the saving faith that will produce, at the climax of the Christian age, the last group of the cycle of Mazzaroth, namely, the sons of God. It is the sign by which we may recognize the leading of divine providence among the peoples of the earth today. This intense spirituality is the Garden of Eden, planted in the East where the Sun of Righteousness always rises. Whatever race, then, has in its midst this Garden has also within its possibilities the tree of knowledge of good and evil and its ultimation in the Tree of Life. There

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will be found the beginning of a new life and progression, a new year of the Lord, which will culminate in its own time and order in the manifestation of Jehovah in the earth.

The African people in America hold within themselves this Garden of Eden, old yet ever new. Their servitude has forced them to raise their hands to the living God, and with tears cry to that God who will love and tenderly care for his children, and lead them out of their miserable condition of physical and mental destitution. Like the Israelites of old, they make bricks without straw until the Moses appears who will lead them out of their desolations and set their feet in the way of the promised land. This can be no more the man of ancient time; but one standing in the earth today, filled with the power and Spirit of God to save the remnant of his people,—filled to overflowing with the love of God and his children as was Moses of old. This Leader is the Messenger of the Covenant, who awakens the slumbering consciences of men to the recognition of their relation to God and to each other. The works of God are always performed through the instrumentality of man. God has appointed Cyrus to perform all his wonderful works, even to the building of the temple; to him has been appointed the saving of the weakest and most helpless of God's people. When the colored people find their Saviour, they will find him as he always has been found in all ages, eating and drinking as the Lord Jesus came; a man of the people and from the people, whose heart is glowing with love and sympathy for the wretched and lowly; whose zeal for God's service finds out the way of redemption that those who come after, believing, may walk therein. No Saviour ever arises from the privileged classes, whose hearts are full and satisfied with their own prosperity. It is easier for a camel to pass through the eye of a needle than for a rich man to enter into sympathy and touch with the woes and distresses of humanity.

We see in the Africo-American that new nation which will stand before all the earth gloriously resplendent. The Lord Jehovah will be with it and its people will acknowledge him in his divine humanity. No power in earth can stand before this faith and the confession that *God is man—the perfected man*, the outgrowth of sinful humanity. Before this there is no other God! He is the God of Battles! The Ruler and Creator of destinies! Who shall fight against Him? "Who shall await the day of His coming, and who shall stand when He appeareth?"—*Mary C. Mills.*

A Good Test.

Obstacles are never a divine indication that God would have a work abandoned. Work exists for the sake of the worker, and obstacles are at once the test and the development of his courage. No hindrance need daunt a soul which has courage and hope, and he who is working with God and for God will not cease from his work because his way seems blocked. Nor is his courage abated for lack of resources to carry on the work. Haggai said, twenty-four thousand years ago: "The silver is mine, and the gold is mine, said the Lord of hosts."—*Abbott.*

The essence of sovereignty is self-dispersion.—*Hugo.*

On the Verge.

All the Law and the prophets hang upon two commandments. The first of these is love to God; the second is love to the neighbor. With these two principles, the whole question of human rights will receive its settlement. The performance of uses to the neighbor is the only way of demonstrating love to God. Such performance, however, does not imply the ordinary imposition of alms giving. The brotherhood of man will come when the heart of God and the heart of man are identical.

In the operation of the Holy Spirit,—flowing from the electro-magnetic pole of human aspiration, as manifest in the Messianic center at the ushering of the Piscatorial era,—we have an ensample of the work to be accomplished for the restoration of the race. The world is on the verge of the culminating upheaval, out of which will arise the organic communism—the kingdom of righteousness in which the principles enunciated by the Lord Jesus will come into their practical fulfilment, and in which the prayer, "Thy kingdom come; thy will be done in earth as it is in heaven," will be realized.

The Key of Knowledge.

"Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

The word science (*Latin, scientia*) comes from the verb *scire,* to know; therefore science is knowledge, a medium used to reveal hidden things. Therefore the key of knowledge must be the key of science, or that media by which the mysteries of science are unfolded and revealed. The woe is pronounced upon the lawyers, denouncing them as responsible for this iniquity. In the time of Christ, the lawyers were the teachers who expounded the law in the temple. They were the preachers, for the law expounded was Moses' law—the divine law. Upon this they put their own construction, as do the expounders of the Bible today. Not having divine wisdom to guide them, fallacy had crept in, truth had been perverted, and so Christ denounced them as having "taken away the key of knowledge." God declares, "My people are *destroyed* for *lack* of knowledge." By this, we can judge somewhat of the enormity of the offense.

But there is a rift in the clouds; God has not deserted his people! He has promised that Elijah shall come and "restore all things." Surely the key of knowledge will be restored, for there comes also the assurance, like a benediction: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—*Virginia.*

Dispensations terminate regularly, and at these terminations come revolutions in religious, social, and political structures and relations, in which old forms pass away and new ones are instituted. This is denominated the passing away of the old heavens and the old earth, and the creation of a new heavens and a new earth wherein dwelleth righteousness.

He who knows how to speak, knows also when to speak. —*Archidamidas.*

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Song of the Exodus.

The Lord our God He doth sign and wonder,
Tokens He shows in the land of Khem,
He hath shattered the pride of the Kings asunder,
And casteth His shoe o'er the gods of them!
He hath brought forth frogs in their holy places,
He hath sprinkled the dust upon crown and hem,
He hath hated their kings and hath darkened their faces;
Wonders He works in the land of Khem.

A lamp for our feet the Lord hath litten,
Signs hath He shown in the Land of Khem.
The Kings of the Nations our Lord hath smitten,
His shoe hath He cast o'er the gods of them.
He hath made Him a mock of the heifer of Isis,
He hath broken the chariot-reins of Ra,
On Yakub He cries, and his folk arises,
And the knees of the Nations are loosed in awe.

He gives us their goods for a spoil to gather,
Jewels of silver and vessels of gold;
For Jahveh of old is our Friend and Father,
And cherisheth Yakub He chose of old.
The gods of the Peoples our Lord hath chidden,
Their courts hath He filled with his creeping things;
The light of the face of the sun He hath hidden,
And broken the scourge in the hands of kings.

He hath chastened His people with stripes and scourges,
Our backs hath He burdened with grievous weights,
But His children shall rise as a sea that surges,
And flood the fields of the men He hates.
The Kings of the nations our Lord hath smitten,
His shoe hath He cast o'er the gods of them,
But a lamp for our feet the Lord hath litten,
Wonders hath wrought in the land of Khem.

—*From "The World's Desire," by Ryder Haggard and Andrew Lang.*

THE PHENOMENON.

Therefore the Bamboozling Committee, carefully noting the perplexed headshakings and the other sure signs of another outbreak of the thinking contagion, did wisely take other precautions to forestall it.

And there was a day when they and some of the Monstrous Fleas were devising further bamboozlements for the dogs, and a Phenomenon came also among them.

And the Committee said unto the Phenomenon: "Who art thou, and whence comest thou?"

Then answered the Phenomenon, and said: "I am the Great Many Headed Daily Press with the Immense Circulation; I am four hundred square miles of nastiness; and I come from going to and fro in the earth, and from walking up and down in it."

And the Committee said: "And what doest thou here, Great Daily Press?"

And the Great Many Headed answered, and said: "I am the Great Gee Whizz, having a Larger Circulation than all the other Gee Whizzes combined. I am the bold, fearless, outspoken, and independent champion of truth, honesty, uprightness, and good government, and the terror of evil doers; and I am going about just now seeking an owner whom I may serve."

"What are thy terms?" asked the Bamboozling Committee, seeing here a possibly great aid in the Cause.

"My terms are one only," replied the Phenomenon, "and are that my master shall be the highest bidder for my services."

"And what wilt thou do for us if we hire thee?" asked the Committee.

"Absolutely what ye ask me to do; for he that hireth me is my god until a higher bidder appeareth, when I instantly transfer my allegiance."—*Dogs and Fleas.*

CORRESPONDENCE.

MRS. AMANDA TIDD POTTER, CHICAGO, Ill:—Referring to your article in THE FLAMING SWORD of April 7, in which you attack my proposed system of banking, allow me to say plainly, that you do not confine yourself to facts.

If you will calmly read the letter I sent you, you will see that I do not propose an extension of national banks. Those institutions were ordinated, not with the view of increasing the volume currency among the people, but in order to enable the government to sell their bonds. What I propose is a system of state banks, with a uniform national currency.

You also say that I propose to borrow the people's money at half of one per cent, and lend it to them at seven per cent. One half of one per cent to the national Government, and another one half of one per cent to the State Government would be one per cent paid by the banks, as stated in my letter. You will not see seven per cent mentioned in any of my writings, as the rate to be charged by the banks. Why do you say so?

Your whole letter ridicules the idea that money is absolutely necessary; and yet you will admit that the paper a letter is written on costs money; the envelope which encloses the letter costs money; the stamp which pays for its conveyance through the post-office costs money, and if any one wants Koreshan literature, the "entire series" can be had for fifty cents. You are evidently talking about the next world. I am talking about this world; so you will excuse me for repeating my remarks when I say, that what the people of the United States want, is "more money." Respectfully, L. C.

L. C., DEAR SIR:—Your circular letter reads "National State Banks," and since the nation is petitioned to grant their organization and furnish the means, we can call them nothing less than national banks in prospect. The closer reading of this same circular letter makes us cheerfully accept your correction in the matter of the rate of interest you intend to return to the people for the use of their money. *You do indeed propose to pay them one per cent per annum,* and you do *not* say what rate you will charge them when, in the second act of the farce, they approach your counter to borrow the money back from you. We made use of the phrase seven per cent per annum, because that pretty nearly represents the median line of rates, some states permitting more, some less. If allowed to come into existence, each of those "National State Banks" will avail itself of the utmost privilege granted by the State in which it is established. "By this system, there may be as many banks in the country as there are now hotels and drug stores!" and each of these banks will have its retinue of non-producers, living, from its president to its porter, on a graduated scale of extravagance as compared with the existence of the people who are blindly supporting them.

If you were a struggling farmer or an artisan, with a mortgage upon your home, you would prefer the one per cent to the seven per cent rate—you would much prefer to obtain your loan without the intervention of the middlemen, who would claim six per cent, more or less, additional, and however unbusinesslike the trend of the thought, these questions possess the inherence of Banquo's ghost, and will not down. If money is the panacea for the widespread distresses, and you have at heart the good of these sufferers, why do you not sue "The Honorable Members of Congress," etc., to establish, through the government's paid officials, this system of banks of which you so eloquently speak? Why not let the producers of this money have it at the one per cent rate? Why not let

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the would-be banker, whose palm so itches for the gift of six per cent, *go to work*, and by actually producing something, add to the wealth of the country, instead of becoming a burden to its people? The middlemen, everywhere, are the moth and rust that are consuming the substance of the producer, and money is the screen which veils their devices from the eyes of their victims; it is the mark of the beast, without which no man may buy or sell.

You do not need be told that money is the bludgeon the the oppressor wields; that it is the instrument of the aggregation of the vast fortunes to which the masses owe their beggary; and you know perfectly well that if the government issues those "National Bank Notes" for which you are praying, in good time they will find their way to the coffers of the rich, and the hungry, unsheltered condition will still go on. The rich make the laws in their own interests, and they will be the last to listen to the forming of a system of exchange by which the laborer will reap the full reward of his toil.

The poor need education upon the lines of their rights —they need to see the real nature of *money,* when a mighty voice will rise to dethrone the golden tyrant, and in its stead establish equitable exchange of the fruits of the earth, which are bounteous to superfluity. When the workers cease to support the drones, a tithe of the effort now put forth will supply the needs of every person in the land; and none will object to the amount of exercise which will win for him so much as to make him live.

At present, we are obliged to have money; we may also be obliged to have the smallpox, but we court neither of these conditions. Yes, "paper," "envelopes," etc., cost money, and "once upon a time," we have been told, ancient Dutchmen were wont to use a rock to balance the half a bag of corn upon the back of a sorry nag. Later they learned the division which made the grain self-balancing. Much later, the people will learn the art of exchanging one commodity direct for another, and the millstone—money—which is grinding them to powder, will be relegated to a barbarous past. The time is at hand when the Koreshan will not be obliged to receive dishonest price for the truths which are to make men free. We say dishonest advisedly, for the metal or the rag which bears the government imprint, is by such impress given a fictitious valuation—*lie* is written upon it. The Koreshan longs for the day when the "entire series" of literature will be given as equivalent for something that supplies human needs; some product of soil, workshop, or brain.

It requires no prescience of a prophet to disclose an array of conditions quite the opposite of those now existing, when a system of just interchange is established. With money dethroned, crime will have lost its prime incentive. The belated traveler need not make a walking arsenal of himself, and a wealth of ingenuity now wasted upon burglar's outfits, safe breaking, and lock picking, will be turned into healthful and desirable channels. This is no chimera. The work of demolition progresses, and the time is at hand when, upon the sites of these razed corrupt institutions, Koreshanity will erect structures fair and faultless.

Please note this discrepancy. Your letter of April 2 closes with the remark: "What we want, in order to carry your principles into practice, is more money." Your letter of April 24 says, "Excuse me for repeating my remark when I said that what the people of the United States want is 'more money.'" There is a gulf fixed between the principles of the Koreshan and what the people of the United States want. That same gulf is to be bridged by the disasters which will befall this people before they will accept these principles, for God is whipping them into submission. Rich and poor alike will share the catastrophes.

Our letter of April 7 is safe in the hands of the reader of usual intelligence, provided he has no incentive for perversion. Our eye glances over it to rest on the "coming kingdom," as the only probable phrase upon which you could have based your conclusion that we talk of the "next world." The Lord Christ taught his disciples to pray for the coming of the kingdom, and that God's will be done in earth. He evidently expected the fulfilment of that prayer, and since we fully believe in the Christ, we expect to see the kingdom established, not in the *"next* world," but in *this* world.

We shall be happy to read any further remarks you may see fit to make. The subject has a wide field yet untouched.

Very Respectfully,

AMANDA TIDD POTTER.

REVIEWS.

"American Communities," by William Alfred Hinds, is the history of ten American co-operative societies, including the Harmonists and the Shakers, with a clear statement of the characteristics of American communism, in contradistinction with what is called European communism. The book also sets forth the communistic standard of character; and deals with the question of community leadership. It contains an amount of valuable information for persons who desire to ascertain the merits of the communal system.

"Atheism and Arithmetic; or, Mathematical Law in Nature," is an interesting little book published by H. L. Hastings, Editor of the *Christian,* Boston. The first part, which gives the title to the volume, seeks, by means of many illustrations of numerical order in the arrangement of the physical cosmos, to prove the existence of creative wisdom and benevolence in the person of a supreme Deity. The second part of the book is a lecture delivered by Edward White at New College, London, entitled "Number in Nature." He considers number in Mechanism, in Astronomy and Chemistry, in crystallization, in vegetation, in the plumage of birds, in the insect world, etc. Also, the Septenary system of the Pentateuch. While we differ in many respects with the theology of Mr. Hastings and Mr. White, we appreciate the value of their classification of facts pertaining to this subject. Although they do not comprehend the true science of number, they perceive enough to stimulate investigation, and the book is worthy of careful perusal.

Ella M. Castle.

"None are so superstitious in distress as those who, in their prosperity, have laughed at religion. The famous Canon Vossius was no less remarkable for the greatness of his fears, than he was for the littleness of his faith."

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Pot-Pourri of Koreshan Science.

Random Notes From Various Lectures.

The messianic principle is the center of our belief. The Lord Christ was but one of millions of the manifestations of messianic power, which is always developed from humanity, and constitutes the beginning and the end of a dispensation. —Spiritualists claim eleven million adherents in the United States. These are enough to work an overturn, so far as numbers are concerned, but they only have power to break down—to disintegrate. They have no ability to build up. No organic power can occur but in unific centralization.—The Lord Jesus is the typical socialist and communist.—The song of chastity is the song of the 144,000.—Koreshanity comes to make all things new, and in order to do this, all old things must be swept away. This kingdom of righteousness is God's offspring, and we cannot hasten it—we must take God's time.—The sex energies or elements are the substances which form the new flesh.—Some of the animal (beast) spirit goes up, and some of it goes down. A man who has strong affection for his horse is constantly absorbing that spirit.—The Godhead is a trine or triune, but not a tri-personality.—The father principle, which is the impregnating power, is sacrificed to bring forth the son. This is the germ which, when planted, dies that it may bring forth the fruit. The parent germ dies that it may produce. Because of begetting it dies.—The Mother represents the Holy Spirit.—Jesus was not only the Son but the Father. "Show us the Father, and it sufficeth us." "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father."—At the beginning of the Christian dispensation we had the fruits of the spirit; now we expect the fruits of the Lord's body.—Genesis and Revelation are almost entirely written in symbolic language. Why? Because symbolism is the most perfect language.—At the age of seven years, every healthy child should be self-supporting; and every child will be healthy when we have attained equilibrium. School should be the beginning of the industrial system. Use will become recreation when we have reached our equilibrium, and with economy, one hour per day of use will maintain every adult person in the world.—The pyramids are built upon the decimal system. The pyramid squares the circle, gives the mean temperature of all parts of the earth, and the solid measurement and weight of the earth. The pyramid has five corners, and each three corners is a triangle. It is a perfect geometrical figure. The word pyramid means the division of ten.—Everything in the universe can be traced back to ten primary principles—ten catalogues of natural immortality, or ten commandments. —Truth is the perfected man.—The firstfruits of the spirit is the redemption of the body.—There is no such thing as a spiritual *nature,* but there is a spiritual character or life.—Many sermons are preached upon the blood of Christ, but none upon the flesh of the Christ.—The spirit of God in man came to Joseph through the priesthood.—As the foundation of modern atheism, we have modern astronomy.—John focalized the spirits of the past—the Elohi—within himself, and thus became the baptizer, the spirits passing over to Jesus.—As the dove was the sign of the Lord Jesus' mission, so reason is the sign of Cyrus' mission.—Two distinct lines of prophecy point to two distinct shepherds,—one from Judah, the other from Joseph.—The Messiahship of the present Messenger of the Covenant requires every word of the Scriptures, from Genesis to Revelation, to substantiate the claim, while all the other claimants reject a portion of the record.—Zerubbabel signifies to sow seed.—Rahab signifies a charioteer, or rider upon chariots.—City of Babylon signifies doctrine of fallacy.—Bride signifies doctrine, groom signifies the church; the bride descends to us who have the bridegroom.—The sign of the end of the Jewish dispensation and of the beginning of the Christian dispensation, of the passing out of the constellation Aries and the ushering in of Pisces, was the invasion by the Roman army, the destruction of Jerusalem, and the scattering of the Jews.—The Lord Jesus was the great Communist of the ages. He struck his first blow at the use of money; he gave to the world the principle of the common use of property; he laid the axe at the root of the tree.

Unalterable Law.

E'en they with scarlet robe enswathed
Shall not be lost—ah, no!
But every crimson thread shall be
Purged whiter than the snow.
The poor shall know the snare of wealth;
The rich the sting of want;
He who derides and sneers today,
To-morrow feels the taunt.
And every phase of good or ill,
Of gladness, hope, despair,
Of every grief and bliss, each one
Must taste sometime, somewhere.
And so with talents, graces, faults,
With virtues great and small,
Endowment equally defined
God has bestowed on all,
That in the aeons' ceaseless march,
Each must all problems solve
Of life, from low to high, the same
Ideal to evolve.

Thus none need mourn and none can boast;
All share the self-same fate,
Today, to-morrow, here, or in
Some pre-existent state.
Who then can shun another's garb,
Or boast of any lot,
Since this is law unalterable,
One tittle or one jot?
What'er the aspect of today,
If censure or applause,
There's but one life, one law, one way,
One brotherhood, one God.

—*Selected.*

As Funny as Any.

While Joe Jefferson was down at his Louisiana plantation last year, the wife of one of his neighbors died. Mr. Jefferson called to express his sympathy and regrets. While he was at the house, the clergyman arrived to make arrangements for the funeral. Neither the man nor his wife had been a church member. The husband was prostrated with grief, but he aroused himself when the clergyman entered.

"Is there any particular portion of the Scriptures you would like me to read at the funeral?" asked the clergyman.

The husband sat up, mopped his eyes, and thought for a moment.

"Well, you might try that bit about Samson and the foxes!" he exclaimed, finally. "I guess that's about as funny as any of 'em."—*Ex.*

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WHY MISSIONS FAILED.

To understand the philosophy of a people as ancient as the Aryans (Hindus), to explore the thoughts that developed in a country acknowledged by all scholars to be the motherland of religion and philosophy, it is necessary to go to her earliest records, which have been preserved (considering the foreign attacks that have been directed upon her mild sons) in marvelous purity—the Vedas. Through these Vedic hymns runs the idea of the one God of nature, not an *extra-cosmic creator* standing apart from the created, and meting out rewards and punishments, but a permanent essence underlying the whole universe, material and spiritual, of which the various forces of nature are merely manifestations. They were the attempts of the growing intellect of man to comprehend the Brahma which the Western [European] philosophy has not yet comprehended. Brought face to face with the various aspects of nature, surrounded by an incomprehensible force whose subtle influence they felt, the simple-minded Hindus awoke to a sense of the Divine. Colebrook, Bentley, and others say that the Vedas were arranged in their present shape 1,100 or 1,200 years before Christ; Max Müller says that the time was 2,000 years before Christ. Thus they will make the Vedas 3,000 to 4,000 years old, but Rig-Veda, the oldest, is more than 4,000 years old.

The land and climate of the Western countries are different from those of India. In the former the climate is cold, and people have to wrest from the unwilling soil, fit for cultivation only a few months in the year, a meager livelihood. Hence it will be seen that the very conditions of these countries are not favorable to the growth of spiritualistic thought. They are eminently fit for bringing out all kinds of materialism, and they did so. Bacon and Descartes, the apostles of new schools, opened new paths of inquiry. They would not take for granted the older thoughts without putting them to new tests. Materialism came into prominence. The existence of the soul was doubted. They attempted to prove that everything can be established by the assumption of the existence of matter and matter only. Atheistic materialism began to proclaim itself as an established fact. It thrust its head into the social relations and political affairs of men. Its cries were heard everywhere—in the arts, in the sciences and discoveries; and with it appeared the glittering civilization of the nineteenth century, and from this time we may date the relationship of the Indian people with European countries, and thus the materialism which was reigning in the West set its foot in the East.

The dogmas of Christianity—at least of Protestantism—are these: That God, the Creator of the universe, is an extra-cosmic being, standing aloof from his creation; that Jesus the Christ is his Son; that he was incarnated for the purpose of saving mankind and, preaching truth, sacrificed himself for the welfare of man; that faith in him, and him alone, will save man, and that the believers in reincarnation, idol-worship, and in the efficacy of rites and ceremonies, are destined to everlasting perdition; that, as Christ sacrificed himself, so must his followers sacrifice themselves to spread universal love, and that this leads to their final salvation, the peace of God. Looked at superficially they seem very good, and to people unaccustomed to religious and philosophical thoughts they may appear as fostering the idea of love and brotherhood.

It is no wonder, then, that at a time when the true spirit of Aryan [Hindu] philosophy was obscured by superficial rites and ceremonies, the teaching of the Christian missionaries could find favor with the natives of India. As the merchants went there for secular trade, so did the missionaries go for religious trade. Notwithstanding their great efforts, not a single true Aryan [Hindu] has been converted in three hundred years. When the early missionaries found they failed, which might have been expected had they known anything about the material they had to deal with; when they found it impossible to convert the people to a religion for which they cannot possibly have any sympathy, most of them wisely abandoned their efforts and betook themselves to a more laudable undertaking—the education of the masses in European culture and science.

The radical differences between the Christian and Aryan religions are not, perhaps, clear to most people; but those who have pondered on this subject see the all-sufficing nature of Hindu philosophy—how the simplest mind can have its cravings satisfied, how the intellectual giant can accept its reasonings; and they do not wonder that Christianity, with its narrow and intolerant dogmas, makes such little progress among the Hindus. Christianity has ended with the idea of an *extra-cosmic creator;* but the Aryan [Hindu] philosophy started with this theory, and soared higher and higher till it lost itself in the essential identity and oneness of the intelligent cosmos. The human mind cannot soar higher.

The ways our different conceptions of God affect our conduct have thus admirably been set forth by a learned Hindu:—

> Let us for a moment try to analyze the moral standard of those who abide by the theory of an extra-cosmic Supreme Being, requiring strict obedience at our hands to his commands.
>
> The end and aim of Christianity is to satisfy the emotional by subjecting man to a Supreme Being, through fear of whom he keeps to the path of righteousness in order that, by fulfilling his commandments, he may ascend to heaven to sit at the right of the eternal throne.
>
> In India, religion has a triple aspect. It comprises cosmology, ontology, and ethics. Religion is that rational demonstration of the universe which explains the aim and object of existence, shows the relation of man to man, and supplies that real criterion of being which satisfies reason and ennobles emotion. In its passive aspect religion addresses itself to reason, and explains the nature and relation of God, man, and universe, shows the real aim of existence, and lays down the rules of right conduct. In its active aspect it reveals to the heart of man the supremest ideal of love and bliss—an ideal which it ever strives to approach. Religion, by the satisfaction of both these essential parts of the nature of man, leads to mental peace, spiritual exaltation, universal good—all culminating in absolute self-realization.

These are some of the great differences between Christianity and the Aryan (Hindu) philosophy, which make the former unacceptable to the educated in India; but there are other and more potent reasons which make it popularly disagreeable. The conduct of the Christians in India has been anything but holy. Steeped in drunkenness and debauchery, they horrified the simple-minded Hindu by their defiance of the moral codes of God and man. Nor was the conduct of the officials of the British East India company exemplary. Well may their brothers disclaim any connection with them,

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but they were the pioneers of Christianity in India.

Again, the Christians, being meat-eaters and rum-drinkers, seem to us to represent a religion devoid of humane practices; for, to the mild Hindu, brotherhood does not mean simply the brotherhood of man, but the brotherhood of all living beings. That representatives of nations who fatten and kill for selfish gratification millions of sheep, hogs, steers, and poultry every day should preach humanity to an already humane community is beyond the comprehension of the Hindu mind. There is a prevalent opinion in India that a person becomes a Christian simply to gratify his appetite, to eat animal food and to drink intoxicating liquor. When a Hindu is seen going into a church his co-religionists say nothing; but if he is seen going into a grog-shop his friends say, "He has turned a Christian." Indeed, they seem to think that animal food and spirituous liquors are inseparable incidents of Christianity.

What have the missionaries done to disabuse the people of this impression? Have they shaped their course to suit the true idea of humanity? People of the Western civilizations cannot understand the disgust and unutterable horror which the eating of animal food produces in the Hindu mind. Why, one of the objections that the Hindus raise against foreign travel is the fear, almost amounting to a conviction, that their young men will contract in Western countries these irreligious habits! It seems strange that Christians, who say that they are willing to sacrifice their lives for their religion, cannot afford to sacrifice the gratification of their palates. They say that we are heathens. Are the people who believe in the eternity of soul, the doctrine of reincarnation, in the law of Karma and universal justice, and who practice the humanity that they preach all the seven days of the week, are they heathens? Or is it the people who say that the soul of man *had its beginning in time,* but will pass into eternity, meaning thereby that it is eternal at one end without being so at the other (a contradiction in terms); who believe that man was bound down to destiny by the freak of an irresistible being—judge and prosecutor at the same time; and who preach brotherhood Sundays, and the rest of the week meet in political cabinets to cut the throats of their weaker brothers, and to grind down poverty-stricken nations simply to enrich themselves? I ask, Is it not these that are heathens? If to believe in one's own deeds as the cause of one's condition; if to depend upon one's self for final bliss rather than on a constituted attorney; if to preach and practice humanity towards all sentient beings instead of a small portion of them—if this is heathenism, I am proud—doubly and trebly proud—to be called a heathen.

Moreover, the tendency of modern British university education in India is so thoroughly materialistic and so mercilessly iconoclastic that it shatters not only the idols of superstition, so called, of the Hindu, but so affects the mind that it cannot receive any religion at all. It produces skeptics and agnostics by the thousand, but never a Christian. Thus modern science and modern thought, instead of implanting anything new in the naturally speculative minds of the Hindus, simply destroy the seeds of religion already there. But one good has resulted—and that is, it has put Aryan philosophy to the test, and stirred the Hindus more generally to study their ancient language—that store-house of religious philosophy which in comprehensiveness and daring speculation defies comparison.

Those that wish to teach a new religion must bear in mind that the first condition is that they must have a thorough knowledge not only of their own religion but also of the one they intend to supplant. They must also understand the manner, the customs, the condition, the religious susceptibilities and sentiments of the people. Have the Christian missionaries done so? Have they understood the philosophy of the Aryans? Have they mastered their sacred language? Even when Christian teachings disturb the Hindu mind, it does not fly to Christianity for rest, but takes refuge in some of those so called reformed religious societies of India which have borrowed Christian thought and displayed it in Hindu garbs. Fortunately, the old orthodoxy is reviving and the new-fangled societies are getting smaller in number. From what has been said above, it will be apparent that Christian missionaries in India have to encounter insuperable difficulties and that their labor is wasted labor.—*Virchand B. Gandhi, a Hindu, in April Forum.*

SHARP CUTS.

"What devastation and distress have been wrought in a single year!"—*McKinley.*

No, Governor, not in a single year, but in thirty years of adverse and historic legislation; not by tariff laws as you would have your hearers believe, but by the financial legislation which has always given the bond-holder preference and advantage over the bread-winner.—*Kansas Commoner.*

Congress has been legislating for the millionaire during the last thirty years; it is now time for it to perform some act for the people. In the event of a failure, the people are prepared to demonstrate their interests in the question and in their rights, by giving Congress a long leave of absence.

The New York *Recorder* editor tried to be smart. He telegraphed Mr. Coxey to learn on what terms he would take his army to South Carolina and check the trouble there. Mr. Coxey promptly replied: "We are not out for blood, but for bloodsuckers. We're going to Washington to get work for four million idle men, and when that is done our mission is accomplished."—*Chicago Express.*

The Plutocrats tell us that "the people have no brains." But, gentlemen, they have stomachs, and if you had as much brains as you think you have, you would not let so many of their stomachs get empty at the same time.

Keep up your process of starving the masses just a little longer, and you will wish the people had had brains enough to have nipped your robber schemes in the bud.—*New Charter.*

Have you tried to get employment and found it not? Is your family suffering for the want of the common necessaries of life? Have you toiled and saved from year to year and seen your house sold under execution and your family turned out into the world? If you have not, then you are not a judge of Coxey's army, as tens of thousands are who have suffered and know how to sympathize with those men who are marching through muddy roads and freezing weather. —*W. H. Harvey, in Chicago Express.*

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In new Zealand—a small portion of the earth's surface, having only seven hundred thousand inhabitants—the government owns the railways, telegraphs, telephones, the roads, the mails, irrigation and all kinds of water-works. It has proved, and is proving, by its experience in these particulars, how much better it is for the people, the government, to own and operate the great national monopolies. New Zealand has the honorable distinction of being the only prosperous country in the world at the present time.—*Progressive Age.*

Believing that good will come from a more general reading of the book, "Perpetual Money, or Mistakes of Americans in Financial Matters," I will send a copy of such book to each and every one of your readers from whom I receive 10c., or five 2c. postage stamps, together with the name and post-office address. The regular price of the book is 25c. It contains many facts and figures which every voter should know, and is considered one of the best of text-books for those engaged in the Reform or Populist Movement.

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Plenty Of Money.—The great abundance of money at the commercial centers, and the difficulty of finding employment for it in operation that promises to pay a profit on its use, are proof that there is no lack of money in the country, therefore no present necessity for increasing its volume.—*Chicago Tribune.*

This reminds us of a remark made by an old farmer down in Illinois about twenty years ago—when the same sort of talk was being indulged in by the subsidized press.

The old farmer had a hide-bound Republican neighbor who was repeating, parrot like, the gibberish which he read in the daily papers about there being "just as much money in the country as there ever was." But one day Mr. Republican was complaining about the drought, whereupon the old Greenback farmer remarked to him: "Why, you d—d fool, there is just as much water in the country as there ever was; Lake Michigan is full of it!"

The water in Lake Michigan does the dried up farms in central Illinois just about as much good as the money in the banks does commerce.—*Deadwood Independent.*

No Sign Of Hope.—Today I am warm, well fed, well clad. My family is comfortable. Violence is unwise. The ballot will accomplish all. Of course! Let us wait. To-morrow I lose my job. I know, to quote Dr. Moxom, the insanity of hunger, worse, I know the hunger of others, dependent, beloved. Where is my cool reasoning? I see the laws and executive of the country upholding institutions to which are wholly and inevitably due—so says the intellect which the conservatives exhort to action—this invasion of my basic, inherent right—the right to labor. Worse still, I see no sign of hope in moderate action. I see legislatures trifling with baubles, juggling tariff schedules, parading squabbles with insignificant islands, fiddling before the conflagration of the national compact—my basic right to work.

I see a public press groping in the maze of the political game, clipping stray shreds from the Gordian knot, afraid to cut it; observing modern progress, combining capital, increasing cost of competition, spreading insanity and crime, symptoms of socialism, anarchistic outbreaks, anarchistic executions, changes in the number of unemployed—but seeing no connection between them, seeing not my idleness, my basic wrong.

Today I am a temperate man, a foundation stone of society. To-morrow, one turn of the economic kaleidoscope, and I am a desperate rebel, tearing the social, the civic organism down to the quick so that my basic wrong is felt, considered, eternally removed.

I am many thousand in Boston.—*Sidney A. Reed, in Boston Traveler.*

Nonsense In Congress.—The schoolboy nonsense known as "filibustering" has met with a check in Congress, by the adoption of the tyrannical plan of counting a member as actually present in spite of his own declaration that by a psychological fiction he is absent in the East Indies, in Kamschatka, in China, or perhaps in Kalamazoo. The sport called "breaking a quorum" consists in this: if you are a member, you have besides your pay the fun of being present and absent at the same time. Your body may be in your usual seat, visible to the Speaker and "palpable to feeling as to sight," while your Mahatma, or the voting spirit, is out on the raging sea. The rule of stultification declared that the only way to learn whether a member was present or absent was by asking him, and if he said yes, by answering at roll-call, he was to be considered present, and it was the duty of the Speaker, like the captain of a ship, to "make it so"; but if the member made no answer, and stood mute, his very silence was conclusive proof that his Mahatma had fled from the Capitol, and he was reported absent. It was rather stupid and expensive too, but that's the way they "broke a quorum" and the heart of the majority.

When Mr. Reed was in the Speaker's chair four years ago, he actually counted as present all the members he saw present in the body whether their Mahatmas were there or not, and his very sensible plan was called arbitrary, tyrannical, despotic, un-American, even "Rooshan," and Mr. Reed was called the "Czar." He was put in the national pillory, and every stump orator of the opposite party pelted him from the beginning to the end of the campaigns. Grim triumph made the face of Mr. Reed shine like a full moon the other day when he saw his critics with funeral solemnity adopting the methods of the "Czar," and actually claiming a Democratic patent on the scheme. It was wonderful to see the nerve of Mr. Wise, who had the daring to show from the records that Mr. Reed was not entitled to credit for counting members to make a quorum, that the "Czar" principle was first advocated in 1880 by Mr. J. Randolph Tucker, a Democrat from Virginia, and that it was then vigorously opposed by Mr. Reed. Mr. Wise was historically correct, but in 1880 Mr. Reed was in the minority, and it was then his business to denounce the majority for its encroachments upon the liberty of members to be in two places at once, or present and absent at the same time.—*M. M. Trumbull, in Open Court.*

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THE GOVERNMENT IS GOOD FOR ITS PAPER.—But there is a pressing necessity just now which all recognize, and which I believe a majority think may and should be met by emergency legislation. I refer to the many propositions that public works be started by the National Government, by the States and the municipalities. It is not necessary for me to refer to the many suggestions which have been made in this line. It seems to me, however, that the idea that the National Government should at once begin the construction of a transcontinental boulevard from the Atlantic to the Pacific is a good one. The great value to the country of such a road when completed every one can see. Every unemployed man in the United States could be put to work inside of sixty days if such an undertaking were begun at once and in earnest. I do not mean that all would work on the boulevard, but the return of the million or more who could be so employed to the ranks of the buyers of the products of other labor would give work to every one who wanted it. But the great stumbling-block in the way of this undertaking is the thieving greed of a small portion of our people and the blind ignorance of the rest. "Where will the government get the money to pay for this proposed boulevard?" cries the editorial mouthpiece of Shylock. All the people stand dumfounded and, like the parrots they are, whine, "Yes, where will the government get the money?" Where did the government get money when it was confronted with a somewhat similar condition a little over thirty years ago? "Oh, you're giving us greenbackism, fiat money rot, now." Yes, and if you were not the blind slave of Shylock you would see I am giving you sense. There isn't any money in the country today that isn't "fiat"; the "fiat" is the only thing that makes it money. And what do you know about the greenback? Here's what the supreme court of the United States said of it on March 3, 1884: "United States legal tender notes, commonly known as greenbacks, when issued by direction of Congress to meet the requirements of the government or the necessities of the people, are constitutional legal tender money of the United States." But you have been taught by the Shylock press that there must be gold behind the government's notes, and you allow Shylock's representative in the United States treasury to issue interest-bearing bonds with which to buy the gold. The credit of the government behind the dollar bill is not good enough for you to receive for work, but Shylock will take the $1,000 bond, with nothing but that credit behind it, and pay his precious gold for it. One difference is that the government (the people) has to pay interest on the bond; another difference is that Shylock, a man of great financial experience, knows that this government is good for its paper, and you are afraid of it. Tut, tut, how foolish you are!—*Jos. R. Buchanan, in Industrial Register.*

WOMAN SUFFRAGE.—I think I have studied this question without prejudice or bias from every standpoint. Very early in life I became convinced that to grant woman the same political privileges as men was a simple act of justice, from the fact that she was the creature affected by codes of law, enacted by men, which she had no voice or ballot in making. This is palpable injustice, from any civilized point of view you choose to look at it. She has always, in the entire history of civilized mankind, cogently demonstrated that, politically, she was not only the equal of man, but, in numberless instances, she has proved herself to have political astuteness far superior to man. If Cæsar had paid attention to the counsel of his wife, who was better posted on the cabal laid for his destruction than he was himself, he would not have gone to the Roman senate that day, on the "ides of March," and met his fate by assassination. It was a keen-cut knowledge of the situation that induced his wife to swerve Cæsar from his resolution, under the similitude of a dream. She knew, positively, more about the complexion of politics in Rome than Cæsar knew. And all down through the dark ages, until enlightenment begun to dawn, a century before Shakespeare, we find historical records of women coming to the front, politically.

It was a woman—Charlotte Corday—who first became convinced that the Reign of Terror in France could only be checked by the slaughter of the human brute, Marat, who sent to the guillotine five hundred heads a day. She was a poor country girl, unlettered as to Paris, but she grasped the situation and did not ask a male friend to help her out. She knew it meant death to her, but she willingly sacrificed her life to save the lives of her countrymen. Solitary and alone, she visited Paris, reeking in blood, found the residence of the arch fiend who kept the guillotine busy, and stabbed him to death in his bath-tub. She made no effort to escape, but suffered under the knife the next day. With this country-woman's act, the Reign of Terror ceased. Why did not some noble male in France butcher the fiend Marat and stop the butchery? Simply because he did not see the political point, and if he did, he did not have the "sand" (to use a slang phrase) to do it. Do you think that poor French country peasant girl would not have known how to vote for good government as against bad?

Then turn to Jean d' Arc, whose bravery and skill at the head of the French army defeated the English in several pitched battles, hand to hand. This was another unlettered country girl. Then what would the court of Napoleon I. have amounted to without the brilliant political and diplomatic talents of Madame Roland, his first wife, and a host of others?

These very few references—which I could swell to hundreds in culling history—prove that woman's gift of governing in the right direction is by no means inferior to man's, and in multitudes of cases a direct supremacy is cited. Looking at the matter from this standpoint alone, women should be equal with man at the ballot-box. Her perceptions, by nature, are truer, cleaner, and better than man's. She will arrive at a correct conclusion, nine times out of ten, while man, with his large brain convolutions, is turning the matter over in his slow, plodding brain to see whether a conclusion can be reached at all. In all things else, man defers to the opinion of woman, just as Adam did, but he is afraid of her when it comes to the ballot. With precedents such as I have cited, and with the test of twenty years in Wyoming, and ten years of municipal saffrage in Kansas, why should the ungallant "lords of creation" hang back at the polls next fall, and say that woman is not worthy of equal suffrage with man? There is every inducement for him to grant the suffrage to woman. It will give us better government. It will get away with "guttersnipe" politicians; it will prevent the purchase of office with whisky, cigars, and money.

Granting the right is the justness in the case; every tyro knows that the grandest right carries no obligation to exercise it, if the woman does not want to vote. Their not wanting to vote is no argument against the concession of the right, for the concession carries no obligation to vote against the will of the woman who possesses it. Therefore, ennoble her by conferring it, and you will never regret it.—*Geo. W. Cooper, M. D., in Kansas Agitator.*

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Church and Society Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The WOMAN'S MISSION meets every Friday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 1227 McAllister Sreet, San Francisco, Cal. Information may be obtained by addressing the Secretary.

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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."—Gen. III. 24.

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FINANCE AND COMMERCE.

Free Trade For the World, and No Special Legislation.

Emancipation of the Wage Slave From Thraldom.

In another column we publish an article from James Vincent, Sr., which speaks for itself. We do not quite agree with the sentiment expressed in the article, because from an entirely different standpoint than that of the Free Trade faction of the Democratic Party, we advocate the doctrine of Free Trade.

We look forward to the emancipation of the wage slave from his wage thraldom, and through such emancipation, to the entrance of the masses upon their great day of rest. To accomplish this liberation from the incubus of oppression under which the wage slave groans, we deem it important that every means be made to conspire to the greatest economy in the expenditure of mental and muscular force. The tendency of Free Trade is to cheapen, for Americans, the products of industry. The cheaper the supply of food, clothing, shelter, and fuel, the less the expenditure of mental and physical energy required to procure these essentials of life. If the demand for human subsistence can be met cheaply, the hours of labor can be reduced economically. What the American most wants, is to place the American citizen in a position of comfort, at least, and to compel the outside world to perform his labor—if that is what the outside world takes pleasure in.

The article states that England has ruined every country that she has induced to adopt her Free Trade measures. Has England ruined herself? is the question. She has impoverished her people (the laboring masses), but has she rendered her own treasury destitute? She is the controlling commercial power of the world. Is it because she is the poorest nation, that she commands the commercial interests of the world and compels even Americans to bow to her financial power and to acknowledge her commercial prestige, while she failed to subjugate the revolting colonies by her military and naval supremacy? Is England poor? and has Free Trade made her so? Would England be impoverished, were her immense wealth equitably distributed? If Free Trade has enabled England to build herself up at the expense of other nations; if she has been enabled, by their ruin, to augment her riches; and if she has done this through Free Trade, Does not Free Trade constitute the mighty power by which she has gained the commercial supremacy of the world?

England is a mighty nation, but not the *almighty* nation. Her mightiness depends largely upon her application of the principle of Free Trade. This is a fundamental factor, but not the only factor of her acquisition of power throughout the world. Has Free Trade made her people poor? No, emphatically no!!! It is the high tariff of the usurer and plunderer of the people. The principle which has made England rich, has not impoverished her masses.

The Coxey and other kindred movements, coming after thirty years of a pronounced and extreme application of the high tariff reformation, do not indicate a happy sequel to a Republican protectorate over the masses.

The land-slide which gave to the Democratic Party its present supremacy in the Federal Administration, came from the cry of the Democratic papers and speakers, "Destroy the money power!" The opposite oscillation arises from the fact that the pledges to the people are not being fulfilled,—and there is no promise of fulfilment. It looks to the people as though Mr. Cleveland were the instrument of the oligarchy and the friend of oppression. The money power has the administration under its thumb, placed there through thirty years of misrepresentation. The people have had no representation in Congress; the money power has had it all, and purposes to hold it. For thirty years, the lobbyists of protection have had free access to the halls of Congress. Is it because this high tariff lobbying has swayed legislation, and free access has been had to the legislative ear for thirty years, that the people clamor for the right to petition Congress from the Capitol steps in their own behalf? Is it because the lobbyism of "protection" has secured to the masses

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At the right time we will divulge all the secrets of the processes, that there may be no restriction placed upon the production of the precious metal; for we are desirous that, as gold is the thing that the people prefer to worship, it be made omnipresent, just like the other almighty that some people worship. We mean the white elephant of the modern church. The production of gold on the magnificent scale proposed in the above is no chimera. It is a settled fact, and Lombard and Wall Streets will soon awake to the glory of the illusion of the sunshine in which they bask.—*Koresh.*

Physical Law the Type of Organic Social Unity.

One great obstacle in the way of the immediate introduction of the true social life is the overplus of rubbish that finds its way into every attempt to set forth and promulgate the gospel of social reform. Many of the social reformers are attempting to construct from the basis of the doctrine of simple evolution. Evolution is one important factor of the problem of organic unity, but the world has reached the point where the mere factor of evolution has brought us to the point of revolution, and the changes imminently embracing the coming reformation are so radical that in all the agitation, study, and theorizing upon the questions of socialism, there has not been a single sentence, outside of Koreshanity, to even denote the quality of the changes to be wrought, and the character of organic life to succeed the chaos of the present day.

The pivot of the coming organic development is a simple unit of momentum, in which is involved freedom and direction of action. It is the first step in the inauguration of social order, and while it includes the laws of moral obligation, it may be instituted without regard to moral sentiment or an appeal to the moral faculty, and independently of the aid of moral force.

Production and distribution, regulated by claims of industry, comprise the central and fundamental factors of organic unity. The plumb-line of commercial integrity, or the commercial perpendicular, must constitute the axis of revolution. By the commercial plumb-line we mean a given value of one kind for an equal value of another kind. The application of this principle will insure equilibrium. It is its violation that has perpetuated the commercial competism that is about to culminate in the conflict of capital and labor, which will precipitate the social catastrophe of the ages.

Justice demands that the wage slave system be utterly eradicated; that not a vestige of it remain to indicate the degradation to which humanity has been reduced by the accumulation of riches in the hands of the few.

Freedom of action must include a sweeping rejection of all restraints imposed by party organizations founded upon or related to the competitive system. Every enactment created and enforced by capitalistic party rings is for the interests of those who make up such political combinations, and every hope and effort to reform—predicated upon the basis of inducing corrupt politicians to improve human conditions—is placed upon a baseless foundation.

That liberty of motion resulting in the emplacement of the various orders which go to comprise universal form, and which determines the course of action in the universal movements of order, is the liberty of organic unity; and a government possessing the form of true organic order must embrace the liberty of wise direction.

There is no crime in the universal diffusion of the heaped up treasures of plutocracy, when the masses can be educated to the standard of their rights as obtaining in the fact that the wage slave has been the chief instrument in the creation of accumulated wealth, but it would be a crime to violate the laws we ourselves have made. The people not only possess the right but the power to change the laws; the transformation, however, must be radical.

In the new system there must exist but one party, and to insure such an end the axis of revolution must be free from the friction of opposing force. This must depend upon a unit of momentum so true and real as to preclude the possibility of conflicting opinion.

The laws of social order must be in consonance with the laws of physical activity, for they are their correspondents. The central law of all rotary motion is unity of direction as founded upon the law of liberty or right to move in a given direction. "Thou shalt love thy neighbor as thyself" is the law of human uses, not merely because spoken by the Lord Jesus, but because it is an eternal verity. This is but the law of balance or equilibrium applied to social order. The law of love to the neighbor, though a moral obligation, may be attained to through another law—that of selfish demand. The masses may demand an equitable distribution of wealth, not because it is a moral right but because the hungry stomach cries for bread.

There is not a sane person in the world who cannot perceive that there is substance enough in the world—with comparatively little labor, under a regulated economical system—to superabundantly supply every man, woman, and child with a luxurious living. There is not a sane person who cannot see that there is no other law of equitable adjustment but the one of value of one kind for an equal value of another kind, as a basis of all exchange. This law perceived, there remains open but one course,—organization upon the basis of its operations.

Where is the Organizer?

We Are Brothers.

We are brothers, but every morning my brother or my sister performs for me the most menial offices. We are brothers, but I must have my morning cigar, my sugar, my mirror, or what not,—objects whose manufacture has often cost my brothers and sisters their health,—yet I do not for that reason forbear to use these things; on the contrary, I even demand them. We are brothers, and yet I support myself by working in some bank, some commercial house or shop, and am always trying to raise the price of the necessaries of life for my brothers and sisters. We are brothers; I receive a salary for judging, convicting, and punishing the thief or the prostitute whose existence is the natural outcome of my own system of life, and I fully realize that I should neither condemn nor punish. We are all brothers, yet I make my living by collecting taxes from the poor, that the rich may live in luxury and idleness. We are brothers, and

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yet I receive a salary for teaching a pseudo Christian doctrine, in which I do not myself believe, thus hindering men from discovering the true one. * * * We are all brothers, but I receive a salary for fitting myself to be a murderer, for learning the art of war, for manufacturing arms and ammunition, and for building fortresses.

The whole existence of our upper classes is utterly contradictory, and the more sensitive a man's nature the more painful is the incongruity.—*Tolstoi.*

The Son of God.

This phrase, "the Son of God," is so wonderful, embracing possibilities so great, that in its contemplation the soul is enraptured and the mind filled with ecstasy. Jesus, the Son of God, was the involved product of human aspiration and human progress; he was the "Son of man," the firstfruits and archetype of the new and coming genus—the firstfruits of the sons of God, to proceed from him because he was planted in the race. How enrapturing the thought that humanity, in the exaltation of its soul's aspiration, should bring forth the offspring of Deity, the Son of the Creator! And yet, admitting the one-sided, impartial, and common theory of evolution and the law of progressive development to be true, why should not the sons of God, the genus Theoanthropos, spring (as a higher order) from the common humanity?

"*To all that believe in his name, gives he power to become the sons of God.*" This statement is no myth. Not only is it true from a Scriptural point of view, but from the common sense and scientific point of view it is equally weighty. The destiny of men is to become the sons of God; not children by some kind of adoption, but veritable sons of God through regeneration (reproduction) from the primate Son, who was planted in the race that we should be brought forth as the sons of glory. Power to become the sons of God, offspring of Deity, is a power that can accrue to us only as we subject ourselves to the laws of God as submitted through the great Law-giver and verified by the Son of the Highest, the offspring of God, a man, the man of God,—"Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." Were it possible to remove the fallacious influence of modern and pagan Christianity from the minds of the people, there would be hope of the speedy elevation of human thought into a rightful conception of human origin and destiny, and through such exaltation of desire there would be accomplished the final change which would awake the firstfruits of the race into their inheritance of eternal dominion.

If we would become kings and priests unto God, there is some thorough-going, determined work to be performed; something to be done in order to break the ties of selfish bondage which enslave men and preclude the inherence of the principle of love to the neighbor, the fulfilment of which is our only hope of entering into rest. Not rest in some far-off invisible world or sphere, but such a transformation in this world as will cause this corruptible to become incorruptible, and this mortal to become immortal. These are not vagaries, but conclusions of the most intense, subtle, and scientific application. Immortal life is a thing to be acquired through the application of principles. Immortal life is a reality, and is among the possibilities of human achievement here and with the present.

The Cry of Disappointed Souls for a New God.

In his review of the Parliament of Religions in the April *Monist*, M. M. Trumbull said: "While there was in the harmonies of the Parliament a strain of *Te Deum Laudamus*, there was also in the minor keys a wail of *De Profundis:* 'Out of the depths I have cried to thee, O Lord; O Lord, hear my voice.' It was the plaintive cry of disappointed souls for a new God."

The French have a proverb, "When you are right, you are more right than you think you are." That is, there are more facts than those you apprehend which testify to your words, and the words themselves are fraught with a more potent meaning than you realize. Of this proverb we are reminded now. "It was the cry of disappointed souls for a new God." Did the writer realize all the meaning of his words? In them is summed up the history of the past two thousand years. Each dispensation opens with a new religion; that is, with a new binding back of man to God. As the dispensation progresses, the God life in humanity is polluted, the human concept of God becomes a false one, and the dispensation ends with "the cry of disappointed souls for a new God." Having the law and knowing the end, we read the beginning and all that intervenes. Jesus, the Christ, brought to the world the divine truth and life. In his theocrasis he was planted in humanity. Those who attracted, and were attracted to, that seed, constituted the church of that period. When a grain of wheat is planted in the soil, certain elements of the soil unite with the seed substance. There is a mutual attraction between seed and soil. The desire of the seed is to draw nutriment for the plant from the soil, to unite with the elements of the soil for the purpose of drawing those elements up into the vegetable domain; and the desire of the earth is to be united with the seed, to be lifted up into the plant life. After the reception of the seed by the soil, and the union of vegetable and mineral elements, the stem, or stalk, begins to grow. As growth progresses, the seed is broken up; it is destroyed as seed, its substance being drawn up into the stalk, leaving only the husk. As growth further progresses, the life of the plant, passing through the stalk, is gathered into the new wheat at the top of the stalk, and the stalk then dies. It has accomplished its purpose, and its existence is no longer necessary. The soil, no longer drawn to the old husk, cries out for a new planting.

The process of growth from the planting of the vegetable seed in the mineral kingdom is identical with that from the planting of the God seed in the human kingdom. We use the wheat seed as an illustration because, wheat being the staple bread stuff, and Jesus, the Christ, being the bread which came down from heaven, the correspondence is exact. Two thousand years ago, Jesus, the Christ, came to the world as the promised seed. He was planted in the race. From that planting sprang the Christian church. As the dispensation progressed, the seed died. The life of the seed was in the church, the stalk, but no longer visible as seed. It had

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been disintegrated, had united with elements of humanity, and was moving with them through the church toward the fruitage to come at the end of the dispensation. Not till the harvest time is the seed again visible. "The field is the age [Greek, *aion;* carelessly translated *world*], the good seed are the children of the kingdom; . . . the harvest is the end of the age." The good seed, the children of the kingdom, were in the Lord Jesus, for he gathered the lambs with his arm and carried them in his bosom. Now, at the end of the age, the good seed is to be again manifest to the world, but not until the world, weary of seeking to the husk of the last planting, cries out for a new seed planting,—for a new manifestation and communication of God to humanity.

The God to be now manifest to the world is not a "new God," but a new manifestation of the one almighty and eternal God, "which was, and is, and is to come." During the Mazzarothic cycle of time, there are seven of these manifestations of God to the world. These are "the seven Spirits of God sent forth into all the earth." We have now reached the time for the seventh, and last, of these manifestations; to be followed by the appearance of the sons of God, the hundred forty and four thousand redeemed from among men, being the firstfruits unto God and to the Lamb.—*Ella M. Castle.*

The Tomb, Grave, Sepulcher; Greek, Tumbos, Taphos, Hades Mnemeion.

The Greek word *tumbos,* which more exactly translates our word tomb, its derivative, does not occur in the New Testament, although it is very common in classic Greek usage. Probably the reason for this may be found in the signification of the word itself.

In its effort to describe and transmit human thought, as the best that it can do, language seizes upon some most striking phenomenon or appearance, connected with an act or a phenomenon, and gives that as the name of an action or appearance. One of the appearances, ordinarily rapidly following death of the body, is the swollen condition of the remains that indicates necessity for speedy burial or burning. Now this word *tumbos,* having the same root, and hence root meaning, as our word tumor (a swelling indicating necessity for speedy burial), came to be one of the common words for burial, hence for grave or sepulcher—a word of Latin derivation which has arrived at the same necessity for burial by a different mental process, and has become, in a measure, a synonymous word. But the inflexible law of synonyms requires that they never be used as such except in accordance with their root meanings. For example, a sepulcher or burial, or a buried person who presented none of the swollen condition properly described by *tumbos,* would not properly be called *tumbos,* but would require, to describe it, some other synonymous word which did describe the phenomenon which it presented.

The burial of Jesus in Joseph's tomb presented none of the swollen condition in the subject of it,—the signs of incipient decay common in such cases,—hence the description of that event does not contain, either in the principal word or any derivative of it, the word which indicates such swollen condition. The word may fittingly describe the grave because of the hillock or mound which marks its locality. The more clearly to illustrate the principle, let us examine the word *taphos,* one of the principal words used in describing the burial of Jesus. It is identical in form, derivation, and root meaning, with the word *taphos,* wonder, astonishment. Always there is wonder and astonishment connected with death, the dead, the burial of the dead, and the tomb where the dead is laid. Doubtless this was true in the case of Jesus as in the case of no other man that ever lived. At first, his disciples, probably, save only the eleven, were astonished that he died at all. They said, "But we trusted that it had been he which should have redeemed Israel," but now he is dead, and our hope is vanished. Doubtless, multitudes in the outside world, more or less, shared the same feeling. No death since the world began was ever attended with so many things to make people marvel. It was, then, entirely fitting that one of the principal words used to describe such burial, tomb, entombment, including the subject of the same, should be cognate and co-extensive in meaning with the word wonder, since it has been the marvel of the centuries that have intervened between that time and this.

Hades, which means the unseen, is, in one single passage, rendered grave. That passage is the one which describes or apostrophizes the final triumph of life over death, hell, and the grave: "O death, where is thy sting? O grave, where is thy victory?" To those who finally secure for themselves this triumph, there will be no longer an unseen place, an undiscovered shore, a place for mystery, for the great "mystery of Godliness" (godlikeness) will be, by them, fully explored and experienced.

One more word for grave, sepulcher, tomb, is much used in the Greek of the New Testament, and that is *mnemeion,* incorrectly printed *muemeion* in one of my recent articles. The verb from which this is derived means, first, I cause some one else to remember; then, I cause myself to remember, or I remember. Like every other word, it may have both subjective and objective relations. The memorial may be that which contains a memory, as well as that which furnishes or wakens remembrance in others. That memory may be active or, for the time, lie dormant, to be wakened by some future contingency, experience, or development into renewed or newly awakened and resumed activity. Take as an imperfect illustration, the reappearance of the seventeen year locust. The potency that will certainly bring back in full development and life that insect, lies dormant, buried in their *mnemeion,* the egg, the larva, the pupa, the chrysalis, to be finally resurrected into life and activity in the fully developed insect. Nineteen hundred years ago, Jesus, as quickening spirit,—which he was after his translation,—impregnated humanity (or that portion of it which received him) with the potency of a life higher than the then and now sensual and devilish existence which men enjoy. He expressly told us that the time for the full development of that potency or seed (for such it is called in Scripture) was the Christian age; and that the harvest, fruition, full development, of that seed—when would appear a multiplied human product just like the seed sown—would come in the end of the age, to which end we have come. The tomb, grave, sepulcher, *mnemeion* (in which this seed would be buried, hidden, unseen, during all the time until

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that harvest) would be the humanity into which it was received, and in which—not for seventeen years as did the locust, but for a dispensation—it has been effecting changes, changing "our vile bodies" (not spirits merely) "that they may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." The Greek word rendered *subdue* means arrange under, that is, he is able to arrange all things, which includes all men, under himself, he being the center and they the circumference of a homogeneous universe, having center and circumference, between which there will be continual influx and efflux, the circumference—which in a concave sphere lies below the center—continually sending up its tithes to the store-house, the center, and receiving back blessings until there "shall not be room to contain them."

"Marvel not at this, for the time is coming in the which all that are in their graves, (*mnemeia,*) shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—*O. F. L.*

Take Notice!

After July 1, 1894, the post-office at Washington Heights, Ill., will be discontinued, and all our mail will come to the central office at Chicago. Our subscribers and friends will please note the change and in future direct ALL COMMUNICATIONS to the Guiding Star Publishing House, Washington Heights, Chicago, Ill.

Literary Notice.

FREE RUSSIA is the organ of the Society of Friends of Russian Freedom. The object of the society is to aid, by all moral and legal means, the Russian patriots in their efforts to obtain for their country political freedom and self-government. The publication is at present advocating the abrogation of the Russian Extradition Treaty. A petition to that end is being circulated, containing clear and forcible arguments in favor of abrogation. Published monthly in New York and London. Room 51, Tribune Building, New York City.

In Review.

THE WEDDING GARMENT is a story of life in the spiritual world, founded upon the writings of Emanuel Swedenborg. A young man dies in the natural world, and awakens in the spiritual realm, seemingly surrounded by his natural conditions. After passing through numerous experiences and temptations, and undergoing the necessary discipline, he at last enters heaven. The incident from which the book takes its name is the betrothal of the hero to a beautiful girl as they both pass from the spiritual to the celestial world. The book is charmingly written, unflagging in interest, and noticeable throughout for its high moral tone. But, scientifically speaking, it is not satisfactory, as it treats of spiritual things from a purely natural standpoint, the common mistake of New-Church writers. Published by Roberts Bros., Boston.—*E. M. C.*

THE PRICE OF WISDOM.

Buy the Truth and Sell it not, Also Wisdom and Instruction and Understanding.

God in great wisdom suffers man to lack wisdom, because dependence begets observance of the source of all benefits. Promises invite those in need because they are more likely to regard them; the soul of the needy, not being satiated with good things, will, in its hunger, demand a fulfilment of the promises to those who seek.

It is written, "If any lack wisdom, let him ask of God who giveth liberally and upbraideth not." All men do not lack in the same degree, yet who of all men does not lack wisdom? Common sense, discretion, and good judgment are exalted qualities. They are God's gifts to enable us to do the work set before us. To be able to understand the truth, to discern between the truth and the false expositions so oft presented to the inquiring soul, wisdom is needed by the highest philosopher as well as by the humblest man who is striving to work out his own salvation with fear and trembling, desiring to serve his God faithfully and truly.

When God said to Solomon, "Ask what I shall give thee," Solomon replied, "Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great? And God said to Solomon, because this was in thine heart, and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honor, such as none of the kings have had that have been before thee, neither shall there any after thee have the like." Solomon fully recognized his need, as well as the source from which to expect the blessing, and God supplied him with more than he asked, so that he became a mighty receptacle of wisdom, power, riches, and honor. God operated in and through this chosen instrument so that his people might not only better feel his presence in the reign of Solomon, but that through him the nations should be blessed in future ages, and the power of God be manifest.

Many have a confused idea that common sense, reason, and good judgment, ruling the intellectual faculties, belong to the material plane, being quite distinct from spiritual blessings. What are spiritual blessings but the influence of the divine mind exerted on the natural human mind, quickening the higher faculties so they will be enabled to be manifest in good works, which must be in the outward degree of life? The spirit of man is the motor power that—when actuated by the fire of the divine mind—can move with energy and knowledge in the proper direction. This motive force requires practical wisdom, mastery of self through temperance and patience. These two elements of heroic action, with uncomplaining endurance, beautified by faith in the master mind of the Divine, make a provision for almost all that can be demanded of humanity. If we would possess any superior quality of heart or soul, we must be willing to pay the price demanded. Every virtue in the great catalogue enumerated finds its antithesis in the human mind. The

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vast circle of properties which support and qualify each other—beginning with one quality, this linking itself with the next, and so through the whole, till the last named clasps hands with the first, in one organic whole—is found in the perfect, as well as in the base, character. In the one, faith and charity begin and end the group of properties. These are governed by wisdom, and sound a chorus of musical harmony that thrills the soul with the divine melody, "On earth peace, and good-will toward man." In the base character, doubt and hatred of all that is pure and good complete the circle of congenial qualities over which human wisdom rules; their discordant sounds torture the ear, harden the heart, and corrupt the whole being. Their sounds cannot be silenced till the chain of unity is broken and the last one sacrificed so that their places may be filled from the ranks of the higher qualities of heart and soul.

The Bible exhorts us to search, to meditate, to dig for wisdom, at the same time that it tells us to buy the truth and sell it not, also wisdom and instruction and understanding. We will, for the nonce, consider the price required. Since every virtue has its opposite in our weak human nature, we are required to sacrifice these qualities of selfhood if we would possess the higher nature. We must abjure fallacy if we would possess truth; we must give up hatred if we would be filled with love; we must give up doubt if we would have faith, and so on through the whole list of selfish passions and inclinations. If we would have wisdom, we must pay the price the Lord demands.

In the wonderful Norse mythology we read of the god Odin, the lord of battle and victory. Feeling that he needed great wisdom to govern Asgard, the home of the gods, as well as Midgard, the world of men, he sought Munir, who guarded the well of wisdom, and asked to drink of its pure water. Mimir slowly replied, "You have asked a great thing, Odin. Are you prepared to pay the price for it?" "Yes," replied Odin, eagerly, "All the gold of Asgard, all our best swords, our jeweled shields, even Sleipnir (the eight-legged horse that bore me so swiftly throughout the whole realm of the nine worlds),—even him will I give for one draught of the precious water." "These things will not buy what you desire," said Mimir. *"Wisdom can be gained only by suffering and sacrifice.* Would you give me one of your eyes for wisdom?" A cloud came over the bold face of Odin, and he pondered long. Finally he said, slowly, "I will give you one of my eyes, and I will suffer whatever else is necessary if I may thereby gain the wisdom I need." We can gain a wonderful lesson from this decision of the famous mythological god of battle and victory.

In the beautiful Sermon on the Mount, Jesus said, "If thy right eye offend thee" (or cause to offend), "pluck it out, and cast it from thee." This was considered the eye of concupiscence. This principle is better known as active selfishness, which is everywhere dominant. It is embodied in the whole social and political fabric of our country. It is displayed in unrestricted sensuality, unchecked covetousness, and unbounded self-assertion. Now, as in the day of Jesus, sensuality is preying upon the strength of the manhood of our people. Covetousness is drying up the sources of wealth and enterprise; and pride is everywhere active in its conflict for supremacy, degrading the soul by unchecked self-worship. When man is his own center, his own ideal, his own end, his own God; when indulgence of passion, acquisition of income, and general self-assertion, are leading and uncontrolled principles of action, the human character is wont to sink to a point of degradation which our feeble language cannot portray. The right eye, the eye of selfhood that looks only toward the world,—the lust of the flesh enhanced by the lust of the eye and the pride of life,—is not of the Father; it is the eye God demands of us as the price of wisdom. This leaves us with the single eye, the eye of pure intention; and if our eye be single our whole body shall be full of light. The eye is neither single nor pure when it looks upon two different objects at once; nor is the heart, when it would unite God and mammon, trying to serve God and at the same time, to please men.

Light has particular reference to understanding and wisdom. The intellectual light of man, without the controlling influence of the great Light of the world, is darkened by false views of life, and thus the understanding is perverted. Man at last comes to adore his own intellect. He proudly trusts in his own wisdom. Jesus called such wisdom foolishness, and rebuked the self-conceit of the vain philosophy of the scribes and Pharisees. If we would have the truth—wisdom and instruction and understanding—we must give up our perverted ideas of right. If we would have wisdom, we must empty ourselves of all selfhood so that God may fill us full of his own wisdom; we must yield the eye that has admired our own wisdom, as well as the hands that have reared the altar before which we have worshiped our own intellect. Then He who is the Light of the world will shine through the single eye of the simple, single-seeing soul who sees but one Christ, our Lord; who has but one desire, and that is perfection in Him; who has but one point of motive, and that is where the world and God's people divide.

It will be found impossible to correct the evils in our nature without suffering and sacrifice. Conflict, not progress, is the word that defines the path from darkness into light. During this conflict we have a double life. There is the new purpose and motive born within us that urges us to crucify the old nature, "the flesh," "the old Adam," our godless, independent, selfish, proud being. The one is to slay the other. Truth must triumph, but oh, the crucifying, the casting out of the "old man," the plucking out of the right eye, the maiming self of the right hand, the mortifying of the deeds of the body, are beyond our endurance if we are not strengthened by the consciousness that we are enduring for righteousness sake; no holiness is won by any other means than this—that wickedness should be slain, day by day. Long lingering agony may be ours, the heart's blood may pour from every vein, we may be cut through the life and being of sinful self even to the piercing, to the dividing asunder of the thoughts and intents of the heart, the perfect crucifixion of self; yea, we may give one eye that has seen only selfish advancement, self-aggrandizement, the lust of the flesh and pride of life, and whatever else of this life that is required, for one draught of the pure water from the deep fountain of wisdom. We can but feel how small the price.

It has been observed, by a celebrated mind, that "God in great wisdom hath so ordered the frame of the whole universe that each thing will have its appropriate receptacle

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to which it will be drawn by the mighty forces of irresistible affinity." As all heavenly bodies press toward the common center of gravity, so is all sin, by a strong magnetic influence, drawn toward the center of evil; while on the other hand, all holiness is continually being drawn upward to embosom itself in the divine center. This is the great store-house of all love and wisdom, but as there is a reciprocal relation established between heaven and earth, God and man, whereby supplies are exchanged, we are enabled to draw from him who guards the well of wisdom, in proportion to the price we bring. Send up your tithes unto the store-house, and I will pour out my blessing upon you. Heaven is not a *place* to be found; it is a condition within us; it is the likeness, the enjoyment, the service, of God,—that which every sincere believer in Christ has drawn into himself and carries in his bosom now, and will fully enter hereafter when he is made perfect in love. The image of God will then be upon him, the likeness of Deity reflected from his face. Oh the bliss of that condition where the faculties of the mind, inconceivably expanded, shall let in the full stream of divine beneficence and open themselves to the uttermost to comprehend the breadth and length, the depth and height, of that love that passeth all knowledge; when divine goodness will so act upon the soul as to raise it to a state of holy enjoyment; when divine wisdom will make of each one of us an appropriate receptacle to which shall be drawn, by the mighty force of irresistible affinity, the spirits of love and wisdom which will become the power of progress in our souls toward the celestial felicity of eternal unity with God! In those who are brought to a consciousness of their need, those who will buy the truth and sell it not, also wisdom and instruction and understanding, there is now a power in the germ of life within them of which their immortality shall be the proper fruit. The dawn of heaven is thus begun in all who are to rejoice in its noonday glory or its even-tide repose.

Koreshanity—as a beautiful and sacred flower growing on the banks of the river of living waters that flow fresh and clear from the head-spring of all Intelligence—draws its nourishment from the crystal depths, while exhaling the divine fragrance of love and wisdom. It is now unfolding in our souls, permeating them with its fine diffusive quality of intellectual power, the subtile aroma of genius, enabling us to comprehend the wonderful laws of life and inciting us to make them the standard of our development. This will prove the anointing oil that will sanctify us as the temple for the indwelling of the powers of the kingdom for which we have so long and earnestly prayed. Koreshanity now speaks in the solemn words of prophecy, saying, "Let all the inhabitants of the land tremble, for the day of the Lord cometh; it is nigh at hand." Then again we listed to the resonant chords of revelation. It is a joyful message from God's chosen Messenger. It is a heavenly communication to all the world from the source of all light, the fountain-head of all truth. We are led by our Shepherd in the path of wisdom where the knotty problems of life are being loosened and dissolved in the crucible of the great Alchemist by the power of this all-pervading light; the base metal with which we are yet encumbered will be transformed into the purest gold. We are brought to the banquet and are fed from the heavenly store-house, while "his banner over us is love."

The river of the water of life, clear as crystal, is flowing before our eyes, "and by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the *sanctuary:* and the fruit thereof shall be meat, and the leaf thereof for medicine." The spirit of all truth will interpret this picture—so wonderfully embellished with the wealth of prophetic imagery—with exquisite clearness and grace, to all who desire its benefits. Now have prophecy and revelation met and embraced each other. All the majesty of the Law and the Prophets, that has been half shrouded in mystery, is now being revealed as it stands embodied before us in the Messenger of the Covenant, who speaks not in symbols but with vividness, unity, and completeness, unfolding the thoughts and plans of eternal love, justice, and wisdom in a sublime oratorio in which there is one oft recurring air: "Behold: the Lord cometh!" It is the last message, the last invitation to partake of the life-giving water. "And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take of the water of life freely."

Let every one who will gladly pay the price of truth, wisdom, and understanding, respond joyfully, "Surely, I come quickly: Amen."—*Mary Everts Daniels.*

FATALISM.

"And when the Gentiles heard this they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom the justified, them he also glorified." "But ye believe not because ye are not of my sheep, as I said unto you."

An old Greek philosopher beat his slave for stealing. The slave cried out, "Master, why do you beat me? It was fated that I should steal." "And that you should be beaten," retorted the sage.

The word fate is derived from the Latin word *fari,* which means to speak. That which has been spoken is that which is certain to come to pass, yet not certain to come to pass *because* it has been spoken; but certain to come to pass, hence, has been spoken. There is no element of cause in the speaking, but the speaking is conditioned upon the operation of cause. Jesus chose certain disciples for the accomplishment of his own purposes. His choosing them did not make them his sheep and the fit instruments for his especial use, but he chose them because, from the operation of previous causes, they were his sheep and had an imperfect, it is true, but yet a real and necessary development in themselves, fitting and preparing themselves to be chosen. But for this inner development and preparation they would not have been qualified for the Saviour's uses, and therefore their places would have been filled by others who had developed in them the needed qualities. Had they said: "Now that we are chosen, elected, we need not perform the duties or put forth the efforts necessary to be saved; now

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we are elected, fated to be saved, there is no need of effort on our part," they would have made it evident, as one of the twelve did, that they were not Christ's sheep, and would have made a failure to reach the great end for which they were there—Christ's salvation. The qualities in them which were effectual in causing them to be chosen made it perfectly certain that they would put forth all the effort necessary to work out their own salvation, while Christ worked in them both to will and to do all that was necessary to achieve the desired result. Although the result would be the same as though blind fatalism directed all, yet fatalism would be responsible for no part of the result. If the result was fated, then, as with the philosopher's slave, the means or causes which led to that result were also fated.

To foreordain—before the result or consummation comes—is to put some one or some thing in an order which, in the fulness of time, will cause him or it to arrive at the order desired. To foreordain one to eternal life (beforehand, by the implantation of the cause element, the seed, which will bring about that result) is to make it certain that, in the evolution and involution of that cause or seed, eternal life, in the end or harvest of such cycle, will certainly be reached. There is no element of fatalism or mysticism in the case. It is simply a natural, rational process all the way from seed-time until harvest. Because the time of such metamorphosis is long and the memory of former similar changes is blotted out by time, the mass of men, in whom the elements of such change do not exist, stoutly affirm that such changes are impossible on the human plane.

Fatalism, in the sense ordinarily understood by that term, exists only in the conception of disordered or ignorant minds.—*O. F. L.*

LISTEN TO THE WHEELS!

Dr. Cyrus R. Teed Figures Out a Kingdom During Cleveland's Reign, and Also Some Startling Reincarnations.

Dr. Cyrus R. Teed preached to a large audience at Plummer's Hall, (Sunday morning, June 17,) from the text, "God so loved the world that he gave his only begotten Son, that whosoever believed on him should not perish, but have everlasting life." Dr. Teed is an extremely rapid and fluent expounder of the Scriptures. His discourse included expositions of the prophecies concerning Judah and Joseph, the history of the Jews in the wilderness, the absorption of the Israelites by the Medes, Persians, and Assyrians, and the derivation from these amalgamated peoples of the modern Germanic and Anglo-Saxon races. At least, this is Dr. Teed's theory. The speaker thinks that a revolution is impending, and that it will come during Cleveland's administration. It will end in the establishment of a kingdom in America. This will be the kingdom of righteousness. It will be run on communistic principles, the sovereign will be the king of righteousness, or Christ come in the flesh again. Dr. Teed is sure from the prophecies that Christ was a reincarnation of Abraham. Abraham is now in earth in another incarnation.

The Second Adventists believed that Christ would come again in 1845, and they prepared for the end of the world. They looked for Him to descend from the heavens in a chariot of fire, while really, Dr. Teed figures, He was born into the world at that time. This would make Him forty-nine years old at present. When the revolution begins, He will be ready to assume his place. The body of Christ at his death was dissolved to spirit, with which he baptized his followers, leaving the seed of the spirit in the world. This seed has been germinating, and is now ready to spring up at the beginning of the new dispensation.

In the course of his lecture, Dr. Teed took occasion to say some very severe things about newspapers and the reporters thereon. He said he had never found a reporter in the course of his whole life who had not lied about him, nor a newspaper with honor enough to retract its lies. He paid his respects to *The News* by denouncing it as having printed a scurrilous attack upon himself, which he claims was a lie from beginning to end.—*Denver News.*

A PREJUDICE.

I was climbing up a mountain path,
With many things to do—
Important business of my own,
And other people's, too—
When I ran across a *Prejudice*
That quite cut off the view.

My work was such as could not wait,
My path quite clearly showed;
My strength and time were limited—
I carried quite a load;
But there that hulking Prejudice
Sat all across the road.

So I spoke to him politely,
For he was huge and high,
And begged that he would move a bit
And let me travel by.
He smiled—but as for moving—
He didn't even try!

And then I reasoned quietly
With that colossal mule;
My time was short—no other path—
The mountain winds were cool;
I argued like a Solomon—
He sat there like a fool.

Then I flew into a passion,
I danced and howled and swore;
I pelted and belabored him
Till I was stiff and sore;
He got as mad as I did—
But he sat there, as before.

And then I begged him on my knees—
I might be kneeling still,
If so I hoped to move that mass
Of obdurate ill-will—
As well invite the monument
To vacate Bunker Hill!

So I sat before him helpless,
In an ecstasy of woe;
The mountain mists were rising fast,
The sun was sinking slow,
When a sudden inspiration came,
As sudden winds do blow.

I took my hat, I took my stick,
My load I settled fair;
I approached that awful incubus
With an absent-minded air,
And I *walked directly through him*,
As if he wasn't there!

—*The Outlook.*

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Open Letter to Editor of Chicago Tribune.

DENVER, COLORADO, JUNE 13, 1894. TO THE EDITOR *Chicago Tribune*, CHICAGO, ILL. DEAR SIR:—I enclose a letter in reply to an editorial which appeared in your paper on the 7th of May. I dictated the reply on the 17th ult., just before starting for Washington to attend the Convention, intending, while in Chicago, to call at your office and request you to publish it. I did not have the time, so handed the manuscript to a friend who took it to some member of the editorial staff, and was informed that it would have to be submitted to the managing editor, who was then out of the city. My friend had it put in type, and has mailed me a number of copies.

A great paper like the *Tribune* should treat all questions fairly, instead of, as in this instance, indulging in billingsgate and an unjustifiable attack on private character. The editorial is untruthful and misleading throughout, and the writer is either ignorant or malicious.

A subsidized metropolitan press has made it possible for the gold oligarchy to fasten its fangs upon the throat of every legitimate calling; its poisonous virus has paralyzed every industry, until the nation is in the throes of a revolution, peaceable or otherwise as the money tyrants may elect.

In your work as a public educator, it is strange you have never asked yourself how long the Government can endure under present conditions. It is apparent to every thinking mind that, unless an immediate and radical change is effected in our financial and economic systems, the glorious American nation, founded in wisdom and justice, will share the fate of other extinct republics; when the awful day comes, journals like the *Tribune* cannot escape their share of the great responsibility, their influence having contributed toward the result.

If you are willing to treat the public fairly, and perform an act of justice to myself, you will give the enclosed a place in your columns. Yours truly,

A. C. FISK.

From "Rabbi Ben Ezra."

ROBERT BROWNING.

Then, welcome each rebuff that turns life's smoothness rough,
Each sting that bids nor sit nor stand but go!
Be our joys three parts pain! strive and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe!

For thence—a paradox which comforts while it mocks—
Shall life succeed in that it seems to fail;
What I aspired to be, and was not, comforts me;
A brute I might have been, but would not sink i' the scale.

When the world comprehends the law of cycles obtaining in the domain of anthropostic existence, as in the production of fruit in the vegetable kingdom, it may be observed and understood that the fruit of the kingdom was not looked for by the Lord and his disciples till the end of the age, when the fields should ripen and the angels should be sent forth to gather the harvest.

The religious principle has two specific offices—first, to bind man to God; second, to bind men together.

Tap-Root of The Nation's Ill.

"The Saloon, the Tap-Root of the Nation's Ill," was the subject of the sermon preached (Sunday evening, June 17,) by Rev. H. A. Delano, pastor of the First Baptist Church, Evanston. Rev. Delano said in part:—

Old women of both sexes are still infatuated with the idea that the rum curse can be prayed out of the land. The church that has put its theology away, embalmed, and under lock and key, still deludes itself with the idea that religion will govern drink. It never will until it governs sense. It cannot until the church knows enough to quit the whole business of indulgence and patronage of the saloon. Ethically, the church is still in the dark ages on this question. It still believes in hell and licenses it.

We pretend to hate cruelty and crime, and yet the man who votes with a saloon party knows that he votes to make the saloon master of the whole situation. This apathy, this torpor and deadness, is a legitimate part of a theological code which has eliminated love, enthusiasm, humanity, and sweet altruism from the great mass of so-called Christians. The cold storage method has been applied to a Calvinistic creed, and so many thumbs up have decreed the fate of any teacher who refused to accept all the harsh, irrational, and chilling edicts of a pagan theology. When love fully comes into the church, the saloon will go fast enough. Great, heart-sore, struggling humanity is at present wounded and half-dead by this red dragon, flattered and licensed,—the saloon.

Your Hull Houses, grandest of everything and noble every way, your city missions, your leagues, your children's missions, your Woman's Christian Temperance Unions, your evangelical stations and wagons, your Salvation Army, and for most part your churches, in all their agencies, their anxieties, their army of workers, lecturers, homes, alms, prayers, and tears, are only following the infernal battle of the saloon upon humanity, and attending the wounded, stricken by its poisonous shafts and felled by its hellish artillery.—*Chicago Herald.*

Our American Republic has enjoyed such unparalleled prosperity from its very birth, that it has seemed impossible that any serious evil could overtake it. It has forgotten that "righteousness exalteth a nation," and that "sin is a reproach to any people." In its pride, it has thought that God could overlook, in America, sins for which He has humbled and destroyed nations of the old world. While boasting of our civilization, we are guilty of sins which would make barbarians blush. While sending missionaries to the heathen, we are also sending them rivers of "fire water," which renders their Christianization an impossibility. We have no truly civilized government in the world. True civilization seeks the moral, mental, and physical improvement and development of every member of society. Our Government has degenerated into a promotor of partisan and sectional greed. Our Congress has become a vast incubator for hatching what Isaiah calls "cockatrice's eggs." In other words, Congress sits to legalize schemes concocted by monopolists and rings to enrich the few, regardless of the many. Why the present Congress has found it so difficult to accomplish anything, is because so many eggs (schemes) have been sent in to hatch, that it could not arrange them in a nest so that it could cover them and warm them into life.—*H. F. C, in Messiah's Advocate.*

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CORRESPONDENCE.

TABOR, IOWA, JUNE 18, 1894. EDITOR FLAMING SWORD: MY DEAR SIR:—You ask for the feeling as to the proposed change,—the PLOWSHARE AND PRUNING HOOK as a secular, and the FLAMING SWORD as more particularly a religious paper for the dissemination of your peculiar religious views.

I like the idea. There are, I apprehend, a great many who, like myself, are so thick skulled that it is no use to try to comprehend your religious ideas, so we will have to worry along and do the best we can with what religion we have. But when it comes to your political views, I think we can all understand them. I do not say we all think you are right in them all. For myself, I think you are a good way from right on your free trade ideas; but on finance and the principles which underlie our system of government, there is no paper published, that has come to my knowledge, so clear, so radically clear, so bold, so aggressive, so truly Cromwellian in its style, as you have made the political part of the FLAMING SWORD; so that I have often wished, not as the Brahmin at the recent World's Congress of Religions, for "a little more head and a little less of Webster's civilization," but, for a good deal more bold exposition of true foundation principles, and a little less Koreshanity.

I delivered a lecture before a Methodist Sunday School some years ago, the preacher being present. He did not know whether what I was saying was true or not, but of course he concluded it ought to have his endorsement, so at the close he said, "We have all listened to Bro. Vincent's lecture, and what he has said is all *so.*" I might say all you say about Koreshanity is "all so," but I do not know anything about it. I do claim, however, to know something of the political villainy that the American people have patiently submitted to for the last thirty or more years, and most heartily do I rejoice that you are about to lay on more strength to help "turn the rascals out," and urge on the people their duty more strongly than ever to "take matters into their own hands." So let us have the PLOWSHARE run down beam deep; and as to the PRUNING HOOK, sharpen it up and wield it so that it will cut so close to the bark or hide that there will be no chance for sprouting again.

Is it so? Did Isaiah have his mind's eye on our time, and on the work of the PLOWSHARE and PRUNING HOOK when he said, "Prepare ye the way of the Lord, make his paths straight. Every valley shall be exalted, and every mountain and hill shall be brought low; the crooked shall be made straight and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it"? Did he? Did he have your work in mind, or Coxey's, or both? Well, never mind, something is about to happen, and to the PLOWSHARE AND PRUNING HOOK, to Coxey, and to all who are stirring up the people to "take matters into their own hands," I bid a hearty Godspeed!

JAMES VINCENT, SR.

The Impossible is not Expected.

"And He Said, Unto You it is Given to Know the Mysteries of the Kingdom of God; but to Others in Parables; That Seeing They Might not See, and Hearing They Might not Understand."

LOS ANGELES, CAL., JAN. 23, 1894. GENTLEMEN:—When I subscribed for your paper I did so because of some radical articles on our social system and the wrongs of society, and not because of the religious rot and that visionary nonsense called Koreshanity; for I am a radical and uncompromising infidel, and regard much that the paper contains as so much absurdity. The paper was continued after the time paid for, so I am in your debt, but unable at present, because of Cleveland's object lesson, to remit it. As most infidels are honest enough to pay their debts, I shall send what I owe as soon as possible, and then you can discontinue the paper.

Very truly yours, C. S.

LOS ANGELES, CAL., JUNE 4, 1894. EDITOR FLAMING SWORD:—You publish a letter from the *Evening Telegram*, and seem to endorse it in an editorial comment; by so doing you reveal how anxious you are to make the Scriptures predict something not intended. In the fourteenth chapter of St. Matthew, those awful events predicted in the twenty-ninth verse are limited to that generation, as any one can see who possesses the ability to read: "Verily I say unto you, *this generation shall not pass away till all these things be fulfilled.*" And yet you and E. C. Bronough apply the twenty-ninth and thirtieth verses to the year 1899, or thereabouts. Such juggling with the Scriptures makes me not only weary but disgusted. Do you think your readers are all fools? C. S.

"The fool hath said in his heart, there is no God." The fool cannot discriminate between grain and chaff. The fool cannot perceive that the religious and social systems of a time walk hand in hand, hence, to the fool, religion is "rot." The fool essays to advise a publisher upon the conduct of his paper. The fool's vaporings should win for him about as much attention as one bestows upon the moth whose singed wings have set him spinning in one's ink well. "Do you think your readers are all fools?" O no! So far but one on our regular list has formulated and forwarded the credentials to that rank, and since we are in a way forced to advertise his proposed resignation, it is in order to state that we are not soliciting applications for the vacancy.

The few of our subscribers who fail to comprehend the more vital teachings of Koreshanity, but continue their study of the bread-and-butter, the clothes, shelter, and culture line, have the wit to perceive that the personality engendering this unique literature embodies his convictions in his work, and that it is his province to dictate knowledge rather than to scavenge opinion. For the information of our readers we will say that this is not the second time this fellow has "rushed in where angels fear to tread," in proof of which read his *amour propre* contained in a letter commented upon under the title, "The Prevailing Party," in THE FLAMING SWORD, Vol. iv: No. 4, page 2.

"This generation shall not pass away till all these things be fulfilled," was sometime ago explained to a student of Koreshanity by Koresh, in "Guiding Star" of March, 1888. It is scarcely to be hoped that its repetition here will instruct C. S., but it is an opportune occasion to present it for the consideration of those who are capable of being taught:—

"For nearly the last two thousand years, dating from the birth of the Messiah, the world has been passing through

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the processes of regeneration (re-production), the end of the age being the fruit time. The Son of God was the seed planted, and consequently the fruit must comprise the sons of God who are now about to stand forth in the resurrection. The kingdom will come in the sons of man as it came nearly nineteen hundred years ago in the Son of Man. 'Ask me of things concerning my *sons*, and concerning the work of my hands command ye me,' saith the Lord in the forty-fifth chapter of Isaiah. So it seems that God has many sons, as well as the only begotten. 'This generation shall not pass away till all these things be fulfilled.' What generation? God is generating a people. By this I mean producing a people. The production of God's people is not complete till the coming of the Son of Man, now to be fulfilled at the end of the age or Christian dispenation. He did not mean, as is commonly supposed, the generation of men living in his day.

"Men are generated (produced) as men. The generation of the God-men requires a longer period for its completion than the common sensual generation. Jesus did not refer to the process of vegetable generation, nor to the brute generation, nor to the sensual animal generation of men, but to the special generation of the sons of men from his own planting. That generation will not pass or complete itself till all is fulfilled that pertains to the grand cycle or 24,000 year period, which terminates with the movement of the esoteric sign from Pisces into Aries."—*A. T. Potter.*

BEAVER FALLS, Pa., JUNE 4, 1894. GUIDING STAR PUB. HOUSE:—WASHINGTON HEIGHTS, ILL. MY DEAR BROTHERS AND SISTERS:—Enclosed is a postal note. If you have any extra SWORDS of any back numbers, I can make good use of them if you will send me a few, as we have now what is known as the Economic Literary Club, where we read and discuss all reform and religious books and papers. I think the SWORD will be a great leader, and may be the means of obtaining many subscribers. I have the professors at the Lick and the Allegheny Observatories "by the wool" by calling on each of them to give me the angle to the sun at 10:30 A. M. at the Lick, and 1:30 P. M. at the Allegheny Observatory, which is the same time, looking at the same sun from the same earth. Again, when it is just sun-down, we look at the sun almost on a level to the West, while the fellow on the other side looks at the sun almost on a level to the East, for it is just sun-up to him. I have been able to get the best of several very smart men with this illustration. Then they want me to tell them all about the moon and the eclipses. I say to them that I am not going away up in the clouds to try to convince a man of the truth, who has not sense enough to know whether the surface is convex or concave. They say that a man, to believe this, would have to throw away all he ever knew. I tell them they will never miss it.

Yours truly, A. L. MCDONALD.

SALEM, OHIO, JUNE 16, 1894. BROTHERS AND TEACHERS, DR. C. R. TEED, and O. F. L.:—God bless you both for your articles,—"Finance and Commerce," and "Those Hated Greenbacks—Let them be Destroyed," in FLAMING SWORD, May 19, 1894.

I write to ask you to reproduce them in two campaign documents. We want them to scatter among the hungry people. Will you not do it?

Thank God for the tremendous awakening in the minds and hearts of the "common" people. C. B.

PUNGENT PARAGRAPHS.

Every devil is a sinner, and every sinner is a devil.

The Golden Rule is the exact measure of an unselfish act.

To muzzle the press, press the muzzle to the editor's face.

The "Golden Stairs" (stares):—The plutocrats watching Coxey's army multiply.

According to orthodoxy, the Lord has a great lot of sheep in their pastures—yes, a sheepish lot.

The stars that shall sing together are the star actors in the divine drama of human redemption.

Every one has some good about him, but with most of us it is too much of the good-for-nothing.

Poverty and plutocracy always go side by side; so long as you have the rich, you have also the poor.

There is no life without love; if not the love of God, then it is the Devil's love that rankles in our bosoms.

We never can get the beam out of our own eye, so long as we have to cross the wide moat in our brother's eye to get at it.

The man who displays any common sense these days, becomes at once a suspicious character, and is liable to arrest for sedition.

Christians have a hard time of it getting by the collection box at church. Why don't they emulate the widow with her mite, and settle it once for all?

Christianity is laboring like a slave to keep the letter of God's commands; unfortunately, it has lost the spirit of them and consequently has perverted the letter.

Christian preachers put their congregations to sleep—to sleep in the false security of believing they are saved, when they are only "salted down" in sin.

Man is ever ready to give his blood in the propagation of the race, but not so ready to give it in the protection of it. Jesus, the Christ, did both, though not in the same domain.

Moody has converted four thousand Washingtonians, but still the city denies the Industrials the right of free speech, the right of petition! Not much patriotism in *his* religion.

Everywhere is seen increased effort to engage in co-operative labor and communistic life. These things can never succeed as founded on a basis of self-love; get rid of this beam, and success is assured, but not before.

It is said that, on an average, twelve new churches are dedicated each day, and still the country is going to the Devil at a hand gallop! Must be something wrong with the religion of the churches; it does'n't save worth a cent!

Iowa passes a law forbidding the sale of cigarettes to boys under sixteen years of age. Delaware follows with a seventeen year limit. How wise! Give a boy to know that a man has privileges of sin that are denied him, as a boy, and you make that his aspiration for manhood.—*J. S. Sargent.*

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Sharp Cuts.

The sad fate of Lot's wife seems to show that it is about as bad to look back as it is not to start.—*Ram's Horn.*

The moment we begin to help somebody, God lightens our labor by causing our hearts to help our hands.—*Ram's Horn.*

We fill God's blue heavens with spires and domes, while his children wander over the cold earth without an attic in which to sleep.—*Mary Lease.*

A soul occupied with great ideas best performs small duties; the divinest views of life penetrate most clearly into the meanest emergencies.—*James Martineau.*

Ask not a prophet where he obtained his authority, or a reformer his delegation. The word was put in the mouth, the handle of the plowshare was placed in the hand, and upon the shoulders was laid the burden of the world.—*People's Cause.*

There are more places for the sale of spirituous liquor on one street in the city of Jerusalem now than were formerly to be found in all Jerusalem, Bethlehem, and Hebron. The pitfalls are the work of people calling themselves Christians. The same kind of work is pursued and encouraged by the same sort of people all over the world. But the modern Christianity—the muddy theology of the pulpit and stupid superstition of the pew—is only a popular social appendage and business convenience, a miserable imitation of heaven's livery, in which the Devil can be most faithfully served without danger of social, business, or political ostracism.—*Times of Restitution.*

Congress Ever True to its Record.

"My house is the house of prayer: but ye have made it a den of thieves."

Congress, the hope of the people, never goes back on itself. The people, whose hopes rest in Congressional enterprises, never get left. They are sweetened again, and with sugar too. The treasury of the United States is never drawn on so hard that Congress cannot go one better for the "dear people" in whose interest it always acts.

Every man who goes to Congress wants power; that power is in gold. He wants gold, and he can get it—for his vote. This last great swindle of the sugar trust ought to convince the American people that the syndicate at Washington, called the American Congress, is a luxury that we ought to forego. We cannot afford to indulge in so much happiness. "Turn the rascals out"—and substitute a more rascally set.

The Koreshan System will not compromise with any power in heaven, in earth, or in hell. Principle must contain, to be useful to humanity, some power to materialize; and whatsoever power arises to contend for mastery with the Koreshan Unity will be compelled to confront a centralized power, the potency of which resides in a determined purpose to righteously fulfil the law of God.

The Way Out.

In dreams I saw a little bat
Within a cave, this way and that
Go flying, as if seeking way
To make his exit to the day.

Anon his winglets weary grew,
Tired of flitting, heart-sick, too,
And, perched upon a friendly stone,
He seemed to say in plaintive tone:

"There's no escaping from this cave;
It is, alas, a hopeless grave.
I've tried the walls, the floor, the dome,
And all in vain, I'm in my tomb."

Surprised to hear this winged mole
Speak thus, when yawned an ample hole,
Permitting egress, had he tried
To pass out at the open side.

I waking mused: and is it man,
This bat, too blind the truth to scan?
Too blind to see his own way clear
And that the light is now and here?

—*Hyland C. Kirk, in Open Court.*

I honor the man who is willing to sink
Half of his present repute for the freedom to think;
And when he has thought, be his cause strong or weak,
Will give t'other half for the freedom to speak:
Caring naught for what vengeance the mob has in store,
Be that mob the upper ten thousand, or lower.

—*Lowell.*

The establishment of the kingdom of righteousness means the utter overthrow of the competitive and pagan systems now operative and controlling the actions and relations of men. It means the utter destruction of the present demoralizing power—called individual and corporate wealth—which comprises the foundation of the commercial and speculative inequalities now grinding the face of the poor; it is condemned by the Almighty, and only awaits God's judgment.

Early in the morning the cry of "Land ho!" was heard, and America was discovered.

A saloon was at once started and the first step thus taken toward the foundation of a republic. From that little timid saloon, with its family entrance, has sprung the majestic machine which, lubricated with spoils and driven by winds, gives to every American today the right to live under a government selected for him by men who make that their business.—*From Bill Nye's History of the United States.*

In a Chinese Sunday-school in Oregon, the contribution plate was passed to a young convert, who looked at the plate and inquired: "What fo'?" "For the Lord," said his teacher. On the next Sunday the plate again stopped in front of him. "What fo'?" he asked again, and once more he was told that the money was for the Lord. Thereupon a look of perplexity came over his face, which found expression in the inquiry: "Lord all the time bloke?"—*Ex.*

We are in the beginning of the establishment of an industry, the proceeds of which go entirely to the producer—a system in which all share equally in the institution's adversity, and will also share in its future augmentation and prosperity.

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The Latest Spoken.

The End Cometh.—The record for the past two weeks has been one of appalling calamity, in the shape of earthquakes and fearful storms, which have swept thousands of people into "Hades." Surely the time of earth's travail must be drawing to a close; for the birth pangs are following one another with greater and greater rapidity. Just a little while, and the hidden sons of God will be manifest.—*Ex.*

A Sign.—It is a peculiar sign of coming political changes when the beneficiaries of existing wrongs begin to preach patriotism and religion to their victims. The day of retribution is near at hand. When the ministers begin to preach patience, long suffering, and forgiveness, and thus try to "chloroform poverty with promises of heaven while robbers are plundering the world," it is time for the masses to be getting ready for a revolution.—*Labor Advocate.*

True.—Some men, like casks, are held in place by the hoops of influence that guide them. Public opinion is all that keeps them respectable. Only character can withstand temptation. Reputation, in the long run, will loosen, and the staves fall to the ground. "Our sufficiency is of God." Others are held by the restraint of rules. The Japanese say a snake is only straight when imprisoned in a rod of bamboo. The moment it is released it begins to wriggle. There are those who are perpendicular while encased in the bamboo of Canons. The constraint of love to Christ is independent of mere laws, and acts with uniformity abroad as at home.—*Ram's Horn.*

Off With the Mask!—When God made the earth, did he intend that one of his children should own it and all the others pay for the privilege of living on it?—*Chicago Express.*

No! God's children do not own the earth, and never pretended to. The only one who ever pretended to have a title to it was the Devil. When he took Christ up into a high mountain he offered the earth to him if He would fall down and worship him; and it is just that kind of cattle that are today striving to take possession of the earth. If the professed followers of Christ were not grasping for the world, the real, known devils could not exercise the power they do today.

Strip off the mask, ye pretending disciples of the Nazarene, and have the courage the devils have!—*Coming Nation.*

Only One.—A mother who had been evicted from a house by one of the Republican citizens of Chicago, carried her dead baby in her arms two miles to the city building and begged to have it buried. And the mother was starved almost to fainting. This is the lovable system upheld by intelligent citizens! This is the great nation where freedom and justice reign! This is the people who love a dollar better than their own flesh and blood; who see people slowly starve to death, and little innocent babes expire of starvation, that a few rich thieves and robbers may live in palaces, have lackeys in uniform, give princely banquets, and outshine the titled robbers of Europe!

This is only one of thousands of instances that come into the daily press. What do the churches think of it? Is there a minister who has not read, "Inasmuch as ye did it not to one of the least of these, ye did it not unto me"? May heaven have mercy on the souls of men who do not denounce this inhuman social system.—*The Coming Nation.*

Contrast Them.—While prayers and praises burden the air, want and misery enshroud the homes. One of the greatest anomalies of the day is the prosperity of religion, and the degradation of all that religion is supposed to represent. Religion means to bind anew, to cement in fellowship a common humanity, but as at present conducted it serves only in isolating one portion of humanity from the other. It requires only the hush of the cathedral organ to hear the groans and curses of half-starved, half-clothed men and women. One can step from affluence to abject poverty in the space of five minutes, in any city. From the lordly mansions to those mouths of hell called tenement houses requires but a turn of the head.

The problem involved in the tenement home is becoming one of the prime factors of the coming civilization. Besides a menace to society and the state, the tenement is the cesspool of corruption and vice. The man who lives in splendor on the avenue would not house and feed his dogs as myriads of human beings are housed and fed in the seething hells of a great city's tenement district. Many a farmer's cows and hogs are better provided for than these miserable beings whose greatest curse is the gift of life. Now is the time to introduce the Buddhist doctrine into commercial Christianity: "The hell of the rich man is most severe because he can find it congenial to live himself in splendor while so many of his fellow beings suffer."—*Light of Truth.*

Swallow a Creed and Go to Sleep!—Creeds are narcotics; they are silencers of thought. How nice and restful it must be to have all your questions settled and all your thinking done forever by simply joining some respectable religious body and subscribing to its opinions once for all! This condition must be the eternal Sabbath promised in the Bible as the reward of the faithful; a condition in which there is no mental strain; no need of answering the thousand queries propounded by that restless, incessant thing—the growing brain; a condition, indeed, in which the brain has gone to sleep and cannot ask questions. O ye who long for absolute peace! for unbroken rest!—here it is. Here is your eternity-long anesthetic; warranted to do its perfect work. Swallow it and be at ease; inhale it and go to sleep. Then you will cease from struggling with unbidden problems of thought; never again will come the awakening energy of independent resolve; never the disturbance of the growing ideal; no pride of opinion; no strength of character; no memory of past wisdom; no hope of future knowledge; no scruples about consistency; no conviction upon new subjects to which new occasions are constantly giving birth; no principles but those laid down in the creed; no conscience but that of the creed; no understanding of anything outside of the creed, and no living issue in the creed, and consequently nothing in it worth understanding. O soul! here is a chance for you who have carried the responsibility of your own life so long that

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you are tired of it; and who want to get rid of it at any price. Swallow a creed and go to sleep for all the remaining years of your earthly life, and for no one knows how many after.—*Freedom.*

RIGHTEOUSNESS EXALTED.—The Word of God declares that "righteousness exalteth a nation." If from this it can be inferred that the inverse is also true, and that unrighteousness abases or degrades a nation, then the people of this country are on the down grade, without doubt.

Our social system is based upon unrighteousness. This statement is proven by the fruits of the system—wealth, leisure, and luxuries to the few at the expense of the many, but poverty, ignorance, ill surroundings to millions who have the same right to the blessings of life (because they are God-given) as those who have managed to grasp more than they can make use of.

Our system sets up gold as the prize in life, as the one thing necessary to be secured, though it may be at the expense of truth, honor, and virtue. Friends may be sacrificed, the innocent slaughtered without mercy, if in the end wealth is secured, and society honors and worships.

Unrighteousness degrades, demoralizes, and causes suffering among the people. Poverty is the great source of misery and crime. By unrighteous methods and laws the people are being forced into poverty. Real worth, such as honor, truth, sobriety, and intelligence, is considered a secondary qualification to entitle men to the honor and respect of society. The first and necessary qualification for man under the present unrighteous system is money. The people are taught to love it more than all else. The Bible declaration that "money is the root of all evil" is a truth that is quite evident with the American people. Let us learn to love humanity more than dollars. Let us honor and respect men for their moral worth and the good they do for society. Let us go to work to right some of the wrongs that so many of our people are suffering from, let us cut loose from the ideas and laws that have come down from the dark ages, making our present social system a possibility. Let intelligence coupled with righteousness formulate our laws, then will peace and prosperity return to our nation.

Such work ennobles man, and though the way may be full of difficulties and vexations, the assurance that comes from forwarding righteousness outweighs all.

Reformers, take heart, the dawn of the new day is at hand!—*Fresno Independent.*

BEWARE!—If history teaches anything, it is that coercive and tyrannical measures, or ridicule and persecution, will never suppress the rising spirit of social and political unrest. And yet our authorities, in collusion with the upper class, steeped to their eyes in foolhardy egotism, are doing everything that smacks of the tyranny of a Jeffries to ruthlessly put down this spirit of discontent among the masses, which has found its expression in the Coxey movement.

Beware, friends, beware! The boiler may not explode if you allow the surplus steam to escape. But for the love of heaven, don't sit on the safety-valve!—*Labor Leader, Lancaster, Pa.*

MONEY.—"There is legally no such thing as gold or silver money, or paper money. Money is the sovereign authority impressed on that which is capable of taking and retaining the impression. That upon which the stamp is placed is called coin; the coin may be metal, parchment or paper. *The value is in the stamp, and not in the metal or material."—Judge Tiffany's Constitutional Law.*

"Whatever a government agrees to receive in payment of the public dues, as a medium of circulation, is money, no matter what its form may be—treasury notes, drafts, etc. Such bills on paper, issued under authority of the United States, are money."—*Henry Clay in U. S. Senate, 1837.*

"Money is a value created by law (a statutory value.) The value of metallic money is created by law."—*Henry Cernuschi.*

"An article is determined to be money by reason of the performance by it of certain functions without regard to its form or substance."—*Appleton's American Encyclopædia.*

"Money is simply a tool of exchange and nothing more. It is not a 'measure of value' nor a 'standard of value' nor a 'representative of property.' It transfers property conveniently from one party to another, as a wagon hauls goods from one place to another."—*Professor Bonamy Price, of Oxford.*

"We repeat, money is not a substance, but an impression of legal authority, a printed legal decree."—*Attorney Gen'l of U. S.*

If the doctrines of the Lord Jesus are right, then those of modern Christianity are wrong; two systems in such plain and open contradiction cannot both be true. The falsely called Christianity of today is a radical violation of every principle enunciated by the Lord, and the life resulting from its inculcations is that which Satan engenders, and which culminates in corruption and in the grave. We advocate the religion of Jesus the Christ, but abominate its adulterated counterfeit, the religion of modern creed-makers.

Life means the starvation of the hungry maw of the tomb, and the disappointment of the graveyard. Death means that which all Christians of the modern stripe believe in, yet dread, knowing of no means of escape. It has never occurred to the Christianity of the modern make, that life means the destruction of death and hell; that it means to pass out the new and living way sown by Enoch, Elijah and Jesus as earnests of the resurrection, the hope and possibility of those who keep the law.

The Argonaut tells this story of a witty retort:—

Some time ago, at a fashionable salon, the Baron d' Aimerie was one of a group to whom he was imparting an account of his pedigree, which he claimed was derived from the Pharoahs of Egypt.

Just then Baron de Rothschild approached the group, and one of its members called out: "Baron, come and let me make you acquainted with the Baron d'Aimerie. He comes of Pharaonic stock, and you ought to know each other." "Yes," said the baron, bowing gravely. "I think," said the Baron d'Aimerie, "you should know our family, as your ancestors took from us certain pledges when they decamped from Egypt." "True," replied the baron, "but those pledges were redeemed by a check on the Bank of the Red Sea."

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Church and Society Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights, Ill.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The WOMAN'S MISSION meets every Friday at 2:00 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 1227 McAllister Sreet, San Francisco, Cal. Information may be obtained by addressing the Secretary.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 8:00 P. M., at the residence of Mrs. C. L. Eastman, 837 Evans St., Denver, Colo.

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The Alimentary Canal and its Correspondence in the Alchemico-Organic Macrocosm.

There are seven distinct divisions of the digestive tract, beginning with the stomach. The alimentary canal is the tract through which the food is prepared for its absorption into the body. The process of digestion commences with the stomach, and continues through the entire length of the tract. In the passage of the aliment through the digestive organ it is subject to seven distinct metamorphic influences, through which the *ingesta* is adapted to seven distinctive absorbent processes. In every one of the seven divisions of the alimentary canal there is the creation of a special and distinctive quality of lymph corpuscle, to effect which the aliment, as it passes along the tract, must meet the seven qualities of excreta eliminated from the body in the exudations of the alimentary surfaces. Corresponding to, and presiding over, the functions of the alimentary canal, are the seven divisions of the inferior gyrus of the frontal lobe of the cerebrum. This gyrus or convolution has so many distinctly marked subdivisions as have been defined belonging to the digestive tract; and they definitely perform the same number of functions of perceptive metamorphosis, as mental channels of absorption and elimination, as we find physiologically operative in the alimentary tract of the body. In fact, the seven phrenological organs of the inferior gyrus of the frontal lobe of the cerebrum constitute the alimentary channel for the appropriation of mental pabulum, and effect for the mental field what the digestive tract of the body effects for the assimilative processes of that more material though not more substantial domain. The optic, olfactory, and gustatory nerves are the prime channels of ingress to the gyrus of mental perception; and whatsoever passes these portals to the citadel and dome of thought, reaches the point of conscious possession through these seven steps of the temple of intellectual construction.

Every organ of the cortical area, or every grouping of cortical substance outlined by the sulcus of its own environment and limitation, is a complex alchemico-vital laboratory for both the generation of mental energies and the generation of the animal and organic essences which, through the fibre, communicate with and supply its corresponding physical organ in the body. Every cell (spherule) is the generator of intellectual lumin (mental light) and of affectional calorine (mental heat). These two comprise the principles of wisdom (light) and love (heat), and correspond to the light and heat of the sun. These spherules are not merely elaborators of conscious intellectuality (let the reader never fail to discriminate between the terms intellectuality and intelligence; intellectuality being the possession of knowledge, and intelligence its communicator, conveyance, or impartation); they are elaborators of the cerebral essences which traverse the fibres either to the cavities of the brain or to the parts of the body over which they preside and with which they communicate.

Those acquainted with the literature of Koreshan Science already know that visual energy, or that substance proceeding from the mind through the visual organ, the eye, is generated in a group of cortical cells situated behind the ear, and is carried forward from that region through the optic tract, decussating at the commissure; following the optic nerve, it focalizes from the expanded inner sheath (the retina) of the eyeball within the vitreous humor, whence, passing through the lens and pupil, it comes to another focal point just outside the eye. From that external focus it radiates in every direction, touching every object by which the ray is obstructed. So far, the visual energy has not

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produced vision. When these radiations touch objective things and are reflected back to the external focus, thence through the pupil to the focus within the vitreous humor, back to the retina and thence to the cortex, the mind is said to perceive. The lines of radiation become the *wires*, so to speak, over which the impression of the object is pictured upon the retina. Vision is not complete to the mind when the impression of objective things is planted from the retina upon that cortical area where the visual force is first generated. The impression is transmitted from cortical area to cortical area, through the gyri or spirals of the cerebrum, till the perceptive organs define the impressions. At the points where the last impressions of the mind are made, where conclusions are reached, there the beginnings of the corresponding actions in the body are instituted.

That portion of the cortical area mapped out by the inferior gyrus of the frontal lobe of the cerebrum stands under and comprises the support of the upper region of the lobe. It is the basis and continent of that which rides upon it, hence it is the region of the understanding. It cannot be supposed, because the fibres of the optic tract are not traced beyond the visual cortex at the posterior region of the cerebrum, that communication is not made from that portion of the cortical area where the fibres terminate, to other portions of the gray matter. Impressions of external and objective forms and qualities made upon the retina are conveyed to and impressed upon the orbit of the spherule. The cells comprising the primary visual surface are the receptacles of innumerable imprints, which, by endosmic impulsion, are conveyed from the spirals or gyres of one cerebral realm to another, till they implant themselves upon the phrenophysiological centers of each special quality of differentiation in what is denominated the perceptive region, —the absorbent tract of cerebral alimentation. The afferent fibres determining from this region as the spokes of a periphery to its hub, or as lines from a circumference to a common center, pivot in what the phrenologists denominate the organ of alimentation or alimentiveness. It is the liver of the head, and corresponds to the liver of the body; it bears the same relation to the digestive tract of cerebral and mental alimentation as does the liver of the body to the digestive tract of the body.

The reader will understand that every organ of the brain being the center of an intellectual faculty and function, is also the center of the corresponding physiological function; for the process of elaboration which is active in the generation of energy, and which passes out from the mind as intelligence, is also active in the elaboration of serum, which passes through the fibre to its corresponding organ in the body. The organ of individuality operates physically to divide and unite; to disintegrate one kind for the integration of another kind. It is the disorganizer and the organizer, the tearer-down and the builder-up. It acts indirectly and involuntarily to disintegrate, but directly to organize and integrate. The organ of form acts physiologically upon the digestive tract, and through this upon the body, to formulate or to create form; it acts mentally to determine and differentiate forms. The organ of size, as a physiological organ, adapts the limitation of size to other proportions of the organism, and determines the adjustment of the relations of parts to the whole, solely upon the basis of the size of proportions. As a mental organ, it discriminates regarding size and proportions as related to space. We note the functions to which special allusion is made merely to illustrate the law of mental and physiological relationship in the co-unity of mental and physiological function.

If the human body is the microcosmic structure, or the universe in its least form, which is a settled fact, according to the principles of Koreshan Science, and the microcosm has an alimentary canal or digestive tract, then the macrocosm, being the expression of the organo-vital microcosm, and a co-ordinate organic and corresponding structure, must also possess an alimentary canal or digestive tract.

Can we find the digestive tract of the alchemico-organic macrocosm? "The epigastric or solar [sun] plexus supplies all the viscera of the abdominal cavity. It consists of a great net-work of nerves and ganglia, situated behind the stomach and in front of the aorta and *crura* of the diaphragm." Maintaining that the cellular theory of the universe is the correct one, and that the metallic laminæ or plates comprising the circumferential shell are so related in their contiguity as to provide interstices for the transmission of liquid and semi-liquid ingesta, we successfully locate what in the alchemico-organic domain corresponds to the alimentary canal in the physiological.

The universe is a shell or egg. Life is in process of development within the shell. We care not how much the pseudo-scientists and crank philosophers of the age urge to the contrary. The universal or grand man, the man in his greatest form, is the organo-vital structure incubated (in-cube-ated). That which hatches from the shell, though modified in form to adapt its relations and functions to the convenience of performance, must embrace, in the modified structure, all the properties and relations of form, and the corresponding and co-ordinate functions contained in the incubated egg.

It is a fact that the organic constituents which conspire to form the circumferential area of the ovum, when incubated, form the inner structure and framework of the modified organism. In the universal shell or ovum there are seven metallic strata or laminæ, composed of the seven primary metallic substances. They are

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contiguously juxtaposed, and are acted upon alternately by the actinic force of the four primary energies; namely, photoine, scotoine, calorine, and cruosine. These are the primary energies of the solar radiations, successively projected upon the surfaces of the laminæ or plates of environment during the course of the sun's orbital motion. The alternate expansion and contraction of the laminæ—occasioned by the alternate projection of the solar cruosine and calorine (cold and heat energy), this projection describing a circular or circumscribed plate—provide a circular cavity between the plates or laminæ, which is continually impulsed forward around the circumference. This, following in the sun's course, describes a spiral circuit passing around between the laminæ through the interstice north and south, and south and north, as the sun moves toward the tropic of Capricorn and toward the tropic of Cancer. These discular cavities are filled with liquid mercury, which becomes more and more semi-solid as it progresses through the interstice of the plates, passing from one plate to another till it finally passes out and discharges from the outermost interstice into a great river or sea of liquid fire, thence, through sublimation, to be carried back to resupply the origin of the mercurial current.

(CONTINUED.)

The Brotherhood of Man.

If we should imagine every one in the world comfortable and happy, each occupying his own proper sphere, no one at variance with his fellow man, we would imagine God's kingdom come in earth. "Each occupying his own proper sphere:"—this means each occupying the position in which he can be of greatest and highest service to his fellow beings; finding this state he also finds his own greatest happiness. If a man devotes his talents to defrauding his fellow men, he is not occupying his legitimate sphere of life work, because he thereby is not rendering any service to mankind, but rather dwarfing and perverting his own talents and those of others to useless and evil ends. However small a person's talent for being really useful may be, he is far greater in exercising that talent than in successfully maneuvering the most gigantic deals of this age of fraud.

The establishment of the Brotherhood of Man and the setting up of the kingdom of righteousness in earth means the reduction of humanity to absolute order. To be able to perceive what use a person can best perform in the human economy, and to be able to induce him to willingly perform that use, requires the power of divine discrimination and divine execution. No reform party can effect reform worth attempting, without this divine wisdom and power. The divine kingdom in earth comes through the institution of order in humanity, effected by the grouping of society into natural orders or groups, each having all the necessaries and recreations for the highest development of that order, and willingly performing the uses of the order. This grouping will gather into various orders all the people of the world, from the least developed or most primitive, to those who are to be "redeemed from among men" and raised up into eternal life at the last day or end of the age.

In a general sense, all men are brethren and all the world is one vast brotherhood. So, in a general sense, all that are called men are men. But, to be specific, only those are men who have reached the full development of which mankind is capable; namely, the perfect being, involving in one form both man and woman. Such a man was Jesus the Christ, the God man; such will be those who will awake in his likeness when the end of the age is fully come and their regeneration is complete. Such men will constitute the real Brotherhood of Man, the divine brotherhood. Though the lower orders of society will dwell together for a season in peace and harmony, yet only the perfection of man to the deific character can elevate him into the bond of the divine brotherhood that endures unbroken and unassailed throughout the ages. This is the brotherhood that exists eternally, the order of Melchizedek, without father or mother or beginning of days or end of years; not always visible in external manifestation, but always existing in perfection of quality and numbers in the spirit degrees of existence. Into this order aspiring humanity ascends and becomes absorbed according to the laws of conjunctional unity.

The idea that man, imperfect and immature as he is, can form a *universal* brotherhood—as would-be reformers fondly dream—is fallacious and unreasonable. In the first place, few realize what perfection is necessary to make a perfect man. Only those can be made perfect who ardently aspire to and seek perfection in the appointed way. Jesus said, "*I* am the way." "Be ye therefore perfect even as I am perfect." Not all humanity desires perfection or inclines toward it. Some are always looking up, others, at the same time, are looking down. This is a law of existence. Hence the impossibility of humanity being all perfected at any age, and thus forming a *universal* brotherhood. Only a certain number in the maturity of each cycle desire or can reach perfection of mind and body, and are united with the eternal divine brotherhood. But in the endless roll of the cycles, each being comes to his point of aspiration and conscious ascent; each also through his ascent baptizes the lower orders for their regeneration. Through this two-fold operation is insured the perpetuity of the highest or divine order and the redemption of the next lower order.

Koreshanity supports the doctrine of the universal salvation through the cycles, but not the universal sal-

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vation during any one cycle. It may seem a disappointment to some that the divine brotherhood cannot be universal, that all people cannot at the same time come into equal knowledge and equal love of each other. Yet when we consider the complex character of society—see how variously it is made up—we cannot fail to see how absolutely necessary it is that different orders should always exist at the same time. The very needs of life itself necessitate the existence of different grades of mind to supply those needs. Man's highest good and happiness lie not in the establishment of one brotherhood, but rather in the perfection of the highest humanity to its deific state and, through the instrumentality of this brotherhood, the orderly arrangement and direction of the balance of humanity. The grouping of humanity into legitimate orders removes the hindrances to development and insures to each one the possibility of advancing into higher orders. This means, not a universal and equal brotherhood, but the upliftment and happiness of the whole race.

Man's highest happiness lies in the willing performance of the best service he can render his fellow men. Every man's and woman's work and pleasure lie within his or her own proper sphere of activity, and it is far better for the race to be put in proper *orders*, no matter how low or high those orders may be, than to live in chaos, sighing for universal brotherhood.—*Alice Fox Miller.*

Lift Up Your Heads, Ye Gates!

WHITE HORSE ARMY ANTHEM.

[Music, "Anvil Chorus."]

Grace to the King who is rising victorious!
Out of the bondage of hell he comes,
Into the liberty, deathless and glorious,
Waiting to crown him that overcomes.

Lift up your heads, ye Gates! receive this King of glory!
Ye everlasting Doors, repeat the wondrous story—
All things now shall be restored.
In holy Zion,
In holy Zion,
Fair city of the Lord.

Hark! how his voice from the heavens is thundering!
Wide flash his lightnings! his arrows fly!
Vengeance to earth he is righteously rendering—
Great is the might of the Lord Most High.

Lift up your heads, ye Gates! etc.

More than the dwellings of Jacob, he loveth ye,
Bright gates of Zion, where angels war!
Power in heaven and earth shall be given ye;
Truth shall reign in ye for evermore.

Lift up your heads, ye Gates! etc.

—*Ella M. Castle.*

The Koreshan school of science is differentiated from all others in the fundamental truth that the personal Jehovah is confessed as the source and center of life.

The Vivisection Controversy.

An altogether disproportionate amount of energy is being expended upon the question of vivisection, as practiced at present for the further disenlightenment of the medical profession. Lady Isabel Burton flounders over eight or nine pages of a recent English magazine in her endeavor to put on record her efforts and theory as an anti-vivisectionist. She starts out by saying that she can never lie down to rest at night "till she has prayed for God's mercy and protection on every man or woman or child or beast, or other suffering living thing, in whatever scale in the link of creation,"—whatever that may mean,—"from the highest to the lowest created creature,"—here is an example of tautology to turn the maker of a text-book on Rhetoric green with envy,—"who may be secretly in the hands of torturers and tyrants, and may be goaded to despair by cruelty, meanness, and injustice"; which is doubtless very pious, and conducive to a sense of self-righteousness in the devotee, but does not amount to very much as a preventive of vivisection, or any other form of evil. As to why she confines her sympathy to those who are *secret* victims of wrong we are left to grope in the dark. She first claims that vivisection is useless, and then advocates the use of condemned criminals for that purpose, which is neither consistent, nor, in so great a lover of mercy, becoming. However, she contends that it will be a benefit to the criminal, because if he dies under the operation he will be saved from dying a felon's death. As vivisection is never, under any circumstances, according to her theory, to be practiced on other than felons, it is difficult to understand by what course of reasoning she arrives at this conclusion. For crimes of cruelty toward animals, she would "inflict twenty strokes of the 'cat,' well administered;" and yet she prays every night for God's mercy upon various objects. She believes that the putting into practice of these two measures would greatly abate crime and drive cruelty out of the country. She is but one of many engaged in the same cause, and her logic is a fair sample of that of her class.

That vivisection is an unnecessary cruelty, we acknowledge. We know that it has never contributed one iota to the cause of true science. It is one of the many sins that are today crying to heaven for vengeance; but neither it nor any other evil of the age can be abolished by praying hysterical prayers in bad English. True prayer is desire, and if desire be strong and earnest it will direct all one's actions toward the accomplishment of the desired end. If that end be the abolition of the cruel practice of vivisection, it behooves the anti-vivisectionists to search for the causes underlying the practice, and, having found them, to work intelligently for their removal. Prohibitory statutes against evils accomplish nothing toward the removal of causes; therefore labor to secure such legal enactments is labor

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thrown away, and consequently does not come under the head of intelligent effort.

The practice of vivisection did not have its origin in a high and holy effort toward a comprehension of law, but rather in a morbid and insolent curiosity—the Paul Pry instinct so largely developed in humanity, and which is the very antithet of the earnest desire for truth. The wonders of physiology can never be learned by cruel meddling with the delicate machinery, any more than the North American Indian could secure the tick of the watch by pulling the watch to pieces. He fancied that it was something which he could hold in his hands, and such a fancy was no more absurd than that of the vivisectionist who fancies that the workings of the marvelous law by which the organs of the body perform their functions can be learned through fumbling among the the live tissues, or that the law itself can be grasped with his grossly materialistic intellect. God's law is hidden from such.

But why waste energy in hacking at this one little branch of the tree of evil? Even should you succeed in cutting it off, it would grow again. The tree of evil *must* bear just such fruit, and a branch will always be provided for the fruit to grow on. Why not uproot the tree itself and let it fall to the ground? Oh, but we like the fruit which grows upon our own branch! It is only the fruit of this other branch which is distasteful to us. This is just the weak point in this anti-vivisection movement, and in every movement which seeks to lop off evils here and there, while cherishing the tree which bears the evils, watering its root, and protecting it with all vehemence. Oh, the hypocrisy of these would be reformers! And Oh, their blindness to the fact of their hypocrisy!

The preparatory step toward the destruction of evil, any evil, all evil, is to locate the root of the evil. The majority of these pseudo-reformers of today are Christians, so called; hence may be assumed to take the Bible as their guide. According to the Bible, the love of money is the root of all evil. If the love of money be the root of *all* evil, it must be the root of the evil of vivisection. The name of the tree of evil is Competism. The whole competitive system with its countless evils has grown from the love of money, beginning in the sex domain and spreading thence through all domains. If it were not so pitiful, it would be amusing to see a class defending the branch of this tree by which they are supported, while trying to chop off another branch, which is in turn defended by those to whom it affords support. A few observing ones have seen that, whenever the choppers succeeded in getting rid of an offensive branch, one bearing fruit seven fold more evil has grown in its stead; and if these observing ones have been brave and true, they have straightway taken themselves out of the evil tree, and, heedless of the peltings of those in its branches, have begun the labor of destroying its root, knowing that then it must fall of its own evil weight. At the same time, by its side is growing a beautiful tree, the seed of which was planted nineteen hundred years ago by Jesus, the Christ of God. The root of this tree is love to God and the neighbor; its name is Christian Communism. Already its branches are blossoming, and soon the world may taste of its fruit.

Through the divine system of communism, about to be re-established in earth, humanity will be restored to a state of balance, whereupon the mind and will of man will assume their normal direction. Then the practice of cruelty in the name of a false science will be a thing of the past, for true science will be the possession of an enlightened humanity. In the universal readjustment of social conditions to follow the eradication from the human heart of the love of money, the question of vivisection will settle itself without any special attention being devoted to it. Destroy the root of evil, and you have destroyed all evil.—*Ella M. Castle.*

Obedience to the Law a Necessity for the Accomplishment of God's Purpose with Man.

The origin and destiny of man are questions which have agitated human thought in every epoch. Though the problem of life is one upon the solution of which depends the happiness of the race, to all outward appearance the mystery of our being seems as far away from scientific solution as when, in the remote periods of evolution, now and then some distinctive characters stood in prominent amazement before the antiquities of still more remote and significant ages.

The text of life's great mystery has been within our grasp from the days when Moses, on the summit of Sinai, received the tables of the covenant from the presence and hand of his Creator. One man kept that law, and by its fulfilment demonstrated the possibility of immortal attainment; by it He was made the Saviour and Redeemer of his people, and by it he entered the very soul of a fallen humanity to exalt again, by the power of his flesh and blood, appropriated unto life, this same fallen humanity to its inheritance at the right hand of God.

While the law of life has been within our grasp, and its mystery handed down through the ages, it has been obscured by human ignorance made doubly dense through ecclesiastical bondage; and though the Lord fulfilled the law and solved the problem of life for himself, thereby making our redemption possible, the world has yet to learn that the demonstration of human belief is in man's obedience to the commandment which the Christ came to consummate and to fulfil.

However much the turpitude of man may strive to exculpate him from the responsibility of obedience to the commandments of Jesus, the Christ of God; however much he may attempt to justify himself in the disregard of almost every human obligation,—the fact still remains that the Creator will hold him to a rigid accountability, and will finally compel him to fulfil the letter and the spirit of the law.

A belief in the false interpretations of the Lord's gospel by modern Christianity will not justify us. The Lord obeyed the law; we must obey it. The Lord was made perfect through suffering; our destiny is fulfilled in God when we, through the possibility that he has committed to us, consummate a service equally efficacious. The great obstacle

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now precluding the progress of genuine Christianity is the modern church. Once cripple the power which ecclesiastical ignorance ordains, and the road is easy to God's accomplishment of his purpose to establish righteousness.

The Faith of the New Age Not a Creedless Faith.

The future faith will be a creedless faith. That is, it will not impose the binding authority of any creedal statement upon either pulpit or pew. Each man will be left free to follow truth wherever it leads him and make his own creed.—*Rev. R. A. White.*

As reported in the Chicago *Herald,* Mr. White used, in his sermon on "The Religion of the Future," the above language. He likewise said, "The future faith will rest for its authority upon the intrinsic reasonableness of truth itself. 'Truth for authority, not authority for truth.'" Speaking of the spirit of the early and only real Christianity, Paul says, "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit even as ye are called by one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and in you all." According to this flaming theological light, the church of the new age—which will be the evolution and involution of the early Christian church—will have, not one spirit but many, not one homogeneous faith, but a multitude of heterogeneous faiths, not one Lord, but as many lords as there are independent, thinking minds, not one Spirit, the same in all, but more legions of spirits than there were demoniacs possessed of evil spirits in the time of Christ.

But the most astonishing statement is that "the future faith will rest for its authority upon the intrinsic reasonableness of truth itself." Whose reason is to determine what is reasonable? There are as many reasons in the world as there are men and women who reason, and as a rule these all differ from each other. What is eminently reasonable to one, is just as entirely unreasonable to his neighbor. In this Babel of conflicting reasons, no authoritative reason will determine what is reasonable, according to this wise man. The highest and only true and pure reason is one and inseparable. Being one, it must take its rise and have its dwelling-place, at first, in one personality, as did the one spirit that animated the early Christians, nineteen hundred years ago. Subsequently, when by his teachings, and more, by his change to spirit,—theocrasis, translation, a change of his whole body, soul, and spirit, to spirit, and the reception into themselves of that spirit by those who desire it,—these will come to have one spirit, one reason, and that reason will determine for them and for the world, authoritatively, because according to truth, what is reasonable. The teachings of that one unerring reason will establish for humanity the one truthful creed before which the multitudinous false ones of the present will flee away as do the mists of the morning before the full-orbed splendor of the king of day.

The prevailing religion of the future will not be creedless, nor will it have a multiplicity of creeds. The propositions of its simple belief will be the fundamental truths of being, as they will be known in the light of a new and scientific age.—*O. F. L.*

The consequence of sin will be removed so soon as man ceases to do violence to the law of life.

Lift Up Your Heads.

"Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in."

To lift up the head, was the customary form of judgment among the ancients, when the bound, or they who were in prison, were judged either to life or death; if to *life,* it was expressed by, "Lift up your heads," an illustration being Hezekiah's prayer to lengthen his term of life; the judgment to death is illustrated by Pharaoh's baker, as his dream was interpreted by Joseph: "Yet within three days shall Pharoah lift up thy head from off thee, and shall hang thee on a tree."

We believe from all signs and prophecies that the time of judgment is at hand. What can we do that the judgment may be for *life?*

In this psalm, the *gates* are told to *lift up* their heads, and the *doors* to be *lift up* that the King of Glory may come in. What are gates, and who are doors? A gate is an avenue or passage into an enclosure, as of a city or grounds. A door is a passage into a house or building. Swedenborg says that a gate is the passage to the rational mind, and signifies introductory knowledges of what is good and true out of the literal sense of the Word, and that the literal sense of the Word is called a cloud because the internal sense which is called *glory* cannot be comprehended by man, unless by one who is regenerated or in illustration; he also says that a *door* signifies that which introduces or lets into the Lord himself, who alone opens the door.

In the universal sense, the gates correspond to the twelve dispensations, called, in Revelation, "the twelve gates of the city." There were twelve gates to the ancient city of Jerusalem, known by the names of Fountain, Water, Old, Valley, Dung, East, Corner, Horse, Prison, Fish, Sheep, and Ephraim. From facts gleaned from Josephus and the Talmud, we find that seven of these gates led to the temple, and were *double* gates; one especially is referred to as "The Great Eastern Gate." It is supposed to be the same as the one referred to in the New Testament as the "Beautiful Gate." Hence, while a gate leads up to the city, the double ones or *doors* were the avenues to the temple. When John was taken up in the spirit (or was in illustration), a door was opened; he was shown a throne in heaven, and "one sat upon it who was like a jasper and sardine stone." The double gates or doors show that they performed a twofold action,—not only collecting the knowledges of the previous dispensation and carrying them into the next, but also distributing those knowledges; this can only be performed by theocrasis or translation.

The twelve tribes were sealed, but *seven* seals are to be opened. There have been six translations, six doors opened. Jesus said, "I am the door of the sheep; if any man enter in, he shall be saved and shall go in and out and find pasture." By the opening of the door, entrance is given into the house which, in its supreme sense, means the divine human, as shown in "the Word of God," speaking through Nathan to David,—"I have not dwelt in an house since the day I brought up Israel unto this day, but have gone from tent to tent and from tabernacle to tabernacle." The seven doors to the house or temple correspond to the Holy waters that Ezekiel said issued out from the utter gate, that looked eastward; also, to the troublings of the pool.

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We may, in one sense, consider ourselves as gates if we will exalt our thoughts and conform our lives to the doctrines that are set before us, believing God's promise,—"Behold, I will send my Messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in; behold, he shall come;" "He shall deliver thee in six troubles, yea in seven there shall no evil touch thee," for the Lord loveth the *Gates*, and whom he loveth he chasteneth, and to him who *overcomes* is given a crown of life.

"More than the dwellings of Jacob, he loveth ye,
Bright Gates of Zion, where angels war!
Power in heaven and earth shall be given ye;
Truth shall reign in ye for evermore.

"Lift up your heads, ye Gates! receive this King of glory,
Ye everlasting Doors, repeat the wondrous story—
All things now shall be restored
In Holy Zion,
Fair City of the Lord."

—*Elizabeth.*

The Dogmatism of Ignorance and Unbelief.

Infidels have been loud-mouthed in their condemnation of the dogmatism of the class theologians, but there never has been a time when they could not discount them in the very thing for which they censure them. Take as an example the following from one of this class:—

"*Christianity is not true.* But if it were, your Koreshanity would not be true. For there can be but two logical interpretations of Christianity—that of the Catholic church, which inherited and preserved the acts and stories of the twelve disciples, and which as a church is the only authority on the terms of Scripture; or the interpretation of such men as Tolstoi, the Russian, who finds in Jesus no immortality, but simply the teaching of fraternity and community. This is not the time to either reconstruct the great society, or to build a sect upon a religious basis."

This man knows nothing of Koreshanity except what he has learned in reading a very few copies of THE SWORD, and no more of real Christianity. Even though he had the capacity to understand what was contained in the very little Koreshan literature which he has read, from so brief and fragmentary an investigation he could not possibly determine the falsity or truth of the Koreshan System and be entitled to pass judgment on the same. On what principle, and by what right, does he determine that "there can be but two logical interpretations of Christianity"; one, that of a church that, according to Paul, is only an apostasy from the early and only real Christianity, and the other, that of a great-hearted humanitarian, it is true, but one who is no more entitled to be considered competent to settle the great questions involved in Christianity and Koreshanity than any one of thousands of thinkers and writers, living and dead, who widely differ with him in their views?

When Jesus came in earth, all the recognized and duly authorized interpreters of Judaism—whose prophecies minutely described, centuries beforehand, the manner of his coming—denied him and set at naught his claims, and were a few years afterward wiped off the face of the earth by the Roman power; philosophers and doubters like Tolstoi and Renan, whom the writer quotes, who did not become convinced of the truth, mostly shared their fate. How does this man, who condemns that of which he has no adequate knowledge, know that, "this is *not* the time to either reconstruct the great society, or to build a sect on a religious basis"? The history of the past shows that "the time to reconstruct the great society" is when its methods have become worn out and its oppressions intolerable; when the period of chaos and confusion, as at the present, has been reached; and that the time for the establishment of a new religion, not a sect, is when all the old ones manifestly have become destitute of any power to save men either spiritually or temporally—which time is now.

The true religion that can and will save men in the entirety of their being is one that will enable them "to see eye to eye when the Lord shall bring again Zion." Zion broken down, divided, and cut up into thousands of warring sects, as today, is a sure indication that we are nearing the time of the final reconstruction of human institutions, secular and religious, which has been the burden of prophecy for ages. No irrational and ignorant doubt or dogmatic denial of the agnostic or the infidel can in the least retard or hinder this glorious consummation of all the involutions and evolutions of the ages of the grand cycle.—*O. F. L.*

Progress Versus Law.

BY JOHN BOYLE O'REILLY.

[From the Poem, "Wendell Phillips."]

"Fanatic!" the insects hissed, till he taught them to understand
That the greatest crime may be written in the highest law of the land.
"Disturber!" and "Dreamer!" the Philistines cried when he reached an idle creed,
Till they learned that the men who have changed the world, with the world have disagreed;
That the remnant is right, when the masses are led like sheep to the pen;
For the instinct of equity slumbers till roused by instinctive men.
It is not enough to win rights from a king and write them down in a book;
New men, new lights; and the code of the fathers the sons may never brook.
What is liberty now were license then; their freedom our yoke would be,
And each new decade must have new men to determine its liberty.
Mankind is a marching army, with a broadening front the while;
Shall it crowd its bulk on the farm paths, or clear to the outward file?
Its pioneers are those dreamers who heed neither tongue nor pen
Of the human spiders whose silk is wove from the lives of toiling men.

It was Ernest Renan's fortune to be surrounded with the most inspiring feminine atmosphere all his life. As he himself said: "In general, women have understood the respect and sympathy that underlie my affectionate reserve. After all, I have been loved by the four women by whom I most needed to be loved—my mother, my sister, my wife, and my daughter. My portion has been goodly and shall not be taken away from me: for I often imagine that the judgments that will be passed upon each one of us in the valley of Jehoshaphat, will be none other than the judgments of women, counter-signed by the Eternal."—*Kate Field's Washington.*

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The Mystery of the Pleiades.

"Many a night I saw the Pleiades,
Rising thro' the mellow shade,
Glitter like a swarm of fire-flies
Tangled in a silver blade."

While the religions of ancient Greece and Rome are extinct, the so-called divinities of Olympus, not having a single worshiper, still hold a place in our memory; they are woven too closely into the finest productions of poetry and art soon to pass into oblivion.

When fear, born of guilt, extinguished the light of holy love, and superstition usurped the place of devotion in the hearts of men, they transferred the monsters of their own darkened and morbid imagination to the skies. They peopled the bright and peaceful plains of heaven with Gorgons, Hydras, and dire chimeras. They gave them a place among the celestial host, whom they had made arbiters of their own destiny, worshiping them as gods in place of Him who holds the stars in his right hand. They burned incense night and day in worship of the host of heaven, bowing in adoration to the god of day, whose light the true God hath chosen for his shadow. It was supposed that these gods dwelt on the summit of Mount Olympus, where they subsisted on ambrosia and nectar. "A gate of clouds kept by goddesses named "The Seasons," opened to permit the passage of the celestials to earth and to receive them on their return. Among these were inferior gods and goddesses, earthborn, who presided over inferior affairs of men; they were subject to those whose throne was in the blue dome of heaven.

Venus, Jupiter, Mars, Mercury, and other prominent deities, with a host of inferior gods, are mentioned, whose respective powers were designated; but there are lesser stars, set more obscurely, that are wrapped in a robe of mystery, of which little has been said. These are oft represented as children of the gods by a mortal mother; after they performed their earthly mission they were transformed and set in the heavens as stars. Among these there are none around which cluster more strange or sacred mysteries, or which have been more obscured, than the Pleiades, those pale, sweet sisters, the daughters of the famous "Atlas, who attempted to storm the heavens; for this supreme treason he was condemned by Jupiter to bear the vault of heaven on his head and hands—the sting of this mythological punishment being, that he was compelled to support what he had thirsted to destroy." This myth is somewhat rationalized by modern writers who state that Atlas was a mighty king who had great skill in astronomy, and tried to storm heaven intellectually that he might fathom its mysteries.

According to Greek mythology, the seven daughters of Atlas were pursued by Orion, he having become enamored of their beauty. In their distress they prayed to the gods to change their forms. Jupiter, in pity, turned them into doves and translated them to the sky, where they were transformed to stars. Only six of these stars are visible to mortal eye, for the seventh hid herself for shame because she, of all that celestial group, had married a mortal, while her six sisters were the brides of divinity. Their names are Electra, the hidden star, Maia, Taygete, Alcyone, Celæno, Sterope, and Merope.

Orion was the son of Neptune. He is described as a handsome giant and a mighty hunter. "His father gave him the power of wading through the depths of the sea or, as others say, of walking on its surface. He dwelt with Diana whom he was about to marry. Her brother was highly displeased. Observing Orion wading through the sea, his head just above the water, Apollo pointed it out to his sister, saying that she could not hit that black thing on the sea. The archer-goddess discharged her shaft with fatal aim. The waves rolled the dead body of Orion to the land. Bewailing her fatal error, Diana placed him among the stars where he appears as a giant with a girdle, sword, lion's skin, and club. Sirius, his dog, follows him, and the Pleiades fly before him."

Hesiod, 1,000 years B. C., sings of the Pleiades:—

"There is a time when forty days they lie,
And forty nights concealed from human eye,
But, in the course of the revolving year,
When the swain sharps the scythe, again appear."

We will quote a few words of knowledge gathered by one who has evidently sought to fathom the mystery of the Pleiades: "As they announce the opening of the season for navigation, their name has been interpreted (from *plein,* to sail) the sailing stars; even from old legends, or customs of letting fly a pigeon for auspices at the time, they are "doves" (from *peleia,* a dove), though almost certainly their Greek name—like their Arabic and Hebrew—means simply "cluster" (from *pleias,* full). Their Latin name was *Vergilae,* from "*Ver,*" the spring, for their heliacal rising in Italy was in the beginning of May, and their setting early in November.

The Polynesians used these stars not only for determining their seasons but also as a guide at sea. When setting out on a voyage, some star or constellation was selected as their guide. This they called their "Aveia," and they now designate the compass by the same name. Of all aveias the Pleiades was the most popular. In South Africa they are the hoeing stars; they are the chief items in the calendar of the Solomon islanders, and their last visible rising after sunset has been celebrated with rejoicing all over the Southern hemisphere as the waking-up time to agricultural activity. With November, the "Pleiad month," many primitive people began their year, and on the day of the midnight culmination of the Pleiades, Nov. 17, no petition was presented in vain to the ancient king of Persia. Thus they have entered into the life of man. Charming him by their beauty, and aiding him by their position, they have passed into the world's storehouse of myths and become a part of the imagery of poets.

The prophet Amos in his exhortation to Israel to repentance, says: "Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name." Among the many things said by the Lord to Job, when he answered him out of the whirlwind, we find the following: "Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth? Canst thou lift up thy voice to the clouds, that abundance of water may cover thee? Canst thou send

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lightnings that they may go, and say unto thee, here we are? Who hath put wisdom in the inward parts? or who hath given understanding to the heart? Who can number the clouds in wisdom, or stay the battles of heaven?"

Is there not One now in our midst who can reply to all these questions, One who by the power of inherent might will resurrect and reveal the mystery of those pale stars—together in the neck of Taurus—regarded by famous astronomers as the central group of that luminous tract composed of innumerable stars, blended so as to be distinguished only by the most powerful telescope? Like God's bow in the clouds upon which is written so plainly in glowing colors, "I will remember thee," the galaxy appears amid the darkness as a bright pathway guarded by an angelic host, leading into that mysterious realm which imagination fails to portray; a way mid which stands fair Alcyone, the brightest of the Pleiad sisters, a star of that third magnitude, said to occupy the apparent position of the central point round which our vast universe of stars and planets revolve.

God's mysteries are not all revealed. Orion is still girt with his blazing bands as he climbs the Eastern sky, though the poet, in his famous "Occultation of Orion," says,

> "Down fell the red skin of the lion
> Into the river at his feet,
> His mighty club no longer beat
> The forehead of the bull, but he
> Reeled as of yore beside the sea,
> When, blinded by Œnopron,
> He sought the blacksmith at his forge
> And climbed up the mountain gorge,
> Fixed his blank eye upon the sun."

The sweet influences of the Pleiades are still unbound; drawing the veil of mystery closely around them, they bide the time when each single star of that sacred group shall shine brighter than the sun in glory. The signs and seasons are still numbered in mystic characters on the glittering belt of Mazzaroth. Is there One to guide Arcturus with his sons?

"And God said: Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." The command has not been annulled. This language is symbolic; only the key in the hand of Wisdom can unlock the mysteries of creation and enable us to understand the voice which comes from the untroubled deep where the sons of the morning sing upon their sapphire thrones.

It was a favorite idea of the old poets that the goddesses of innocence, purity, and justice would some day return to earth and restore the golden age. Even in the Christian Hymn, the "Messiah" of Pope, this idea occurs:

> "All crimes shall cease and ancient frauds shall fail,
> Returning Justice lift aloft her scale,
> Peace o'er the earth her olive wand extend,
> And white-robed Innocence from heaven descend."

Perhaps those pale stars that enabled the Polynesians to determine their seasons, and served as guides at sea, will glow with increasing brightness as beacon lights, the "Aveia" for God's people who have been so tossed and tried amid the raging billows, and who need to be guided into that safe harbor for which they have struggled so valiantly. These same stars, set by Jupiter in heaven, may again be transformed to doves and be sent as auspices of that glad and glorious day for which we wait, when, spreading their white wings, they will descend to earth, bearing the olive branch that will be a token of "Peace in earth and good-will to men."

The dove is a symbol of the Holy Spirit. Then why may we not consider the seven stars as typical of the seven spirits of God? Set in the heavens, they diffuse their light throughout the earth; but when they descend they will be transformed again to doves and will enter into the temple of Deity on earth.

When she who has so long been hidden within a mortal body—as if to conjoin him to the sphere to which she belongs—has performed her mission, she will no longer be spoken of as the "Lost Pleiad, seen no more below," but will be conjoined to her sisters and they shall be one body. Then will the mystery of the Pleiades be fully revealed and their appearance in one form will be celebrated with rejoicing throughout the earth, since it will betoken the awakening time of all life to highest, holiest activity, the time when man reaches the zenith of perfection, and creation's work is done.

The foundations of the first recorded creation were laid with gladness; so now, when the glorious dawn of the resurrection morn reveals the new heavens and the new earth, the morning stars will again sing together, and all the sons of God will shout for joy, for the *mystery* of Godliness will stand revealed.—*Mary E. Daniels.*

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Egypt.

> First-born of nations, Egypt; son of Ra,
> Thine early labors ended, thou dost sleep,
> Lulled like a giant by the crooning deep
> Ages agone; yet, by the natural law
> Of rest, thou shalt arise; in time, though far,
> Again inherit all thy glories old.
> Again be foremost and again be bold
> As when the mighty Rameses, like a star,
> Blazed in the East with dazzling light serene.
> Then shall the Nile with prouder lotus bloom
> And all her banks awake to richer green,
> The sad Sphinx smile, and every lofty tomb
> Give up its secret with a happy voice;
> Memnon shall sing and Isis, glad, rejoice.

C. G. B.

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CORRESPONDENCE.

NATICK, MASS., JUNE, 1894. MY DEAR SISTER IN KORESH:—First, thanking you most cordially for your kind and interesting letter of May 31, I feel to send most hearty greeting to you and to all the members of our beloved fellowship under Koresh. What I have learned from you and others since I came to know of our Shepherd through the teachings of THE FLAMING SWORD, strengthens, comforts, and fills me with joy unspeakable. With faith, hope, and love, I am enlisted henceforth with you under the beautiful flag of "The Red, Green, and Gold."

When I came to this town, three years ago last January, I had then for some time been vaguely hoping, and wishing, and half believing that the time would soon come in which the Lord would raise up some one to enlighten the darkness of our time, and give us divine Leadership. I had been in Natick but a few months when one day an acquaintance of mine, then employed in the *Citizen* office, said to me, "Mr. C., a curious paper comes to our office as an exchange, which I should like you to see. There are some queer things in it, which sound something like what I hear you talk about; but which are all Greek to me." "Well," said I, "lay the paper by, and sometime when I come in, let me see it." Not long after this I was in the *Citizen* office, and asked for the paper. He soon found it, and handed it to me. I looked at the heading first, and its title, THE FLAMING SWORD, flashed before my eyes. "That's pretty loud," said I to myself. "Nothing in this paper for me," thought I. However, I began to read the first article on its title-page. It was good,—contained things that riveted my attention, and kindled my curiosity to read further, and know more of it. I think I did not lay down that paper till I had read every article in it. After this I became, naturally enough, its constant reader, watching eagerly for its regular weekly appearance.

I fancy I hear you asking, "Do you understand what you read?" And I should be obliged to answer, perhaps, something after the manner of a lady I once heard of in Washington. My friend said she was a society woman. She had just returned from hearing a sermon from some one who had been preaching in the church she attended, and she was extravagant in her praise of the minister, and of the fine words in which he clothed his periods. "It was divine," she said. Then some one who knew how easily she was captivated by "sounding brass, or tinkling cymbal," asked her, "But did you understand enough of his sermon to give us some account of it?" "Why," said she, "The very idea that I should PRESUME to do such a thing!" So, I will just say, in answer to your questioning thought: "Far be it from me to say that I do understand clearly all, or even a tithing of the marvelous things I meet with in the luminous columns of THE FLAMING SWORD, else why should I have sent to our Shepherd the long list of questions to which your letter refers, which are only a very few of the many hundreds I should like to ask and have answered? But while I have ardent desire to know more of the teachings of Koresh,—by which I mean, *appropriate* the goods and truths that come from his table,—I am not impatient; since there abides with me a consciousness that whatever is *for* me, and *belongs* to me, will ultimately come to me by the law of mental and spiritual gravitation. Is it not so? Why should plant or tree be impatient to bear fruit before it has passed its blossom?

Like the man coming out of his blindness, who at first could only "see men as trees walking," so, I humbly hope, I am gradually coming out of my blindness; and only crave that you will bear with me till I can see and do better. Like the blind Samson grinding for the Philistines in his dark prison-house, so grind I, but not with Samson's strength. God give me Samson's valorous soul.

But I must close now. Sometime, somewhere, I expect to see you all; and this hope—this firm faith—makes me willing to bear, and watch, and wait. I am well along in years—have passed my sixty-eighth milestone, but am in good health; and shall try to do what I can before my sun goes down. Adapting myself to the condition of the people where I dwell, I shall endeavor to prepare them for the "great tribulation" that is soon to darken the horizon. The Lord bless and keep us all. With love to all.

Your Brother in Koresh,
E. C.

The Koreshan's comprehension of the vastness of the field of knowledge which lies before him, does indeed give him a spirit of meekness and a deep sense of ignorance. We are all in touch upon this theme.

Those who have the priceless privilege of listening to our Leader, and the much valued advantage of social intercourse with each other, go out in thought to those who, in the economy of the plan, are at the present time separate from the parent body—separate, and yet not separate while our thoughts commingle and the heart of Koresh environs all his followers.

Our brother will pardon if we misunderstand his meaning in the use of the words, "Before my sun goes down." We suppose him to mean the ordinary death. We do not intend to pass from natural life by the ordinary door. When we go we shall go as went the Lord Christ. From oldest to youngest, we strive for the sonship, and in consonance with the intensity, volume, and continuity of our desire, shall our inheritance be. However, this aspiration of the Koreshan is not new to our good brother, who simply refers to his own case in view of his years; but years are not elected umpire of the Koreshan's destiny.

We asked an elderly sister what we should say to him who had remarked, "Before my sun goes down." The fire of her seventy-one years seemed pent in her eyes for the moment; she stood very erect; she extended her right arm with deliberate but decisive action, then raised it above her head in confirmation of these words, which rang out in tone and emphasis that barred rebuttal: *"Only sixty-eight years old, and in good health! Why, he should be saying, 'My sun, arise thou and shine!'"*

Your sister in Koresh,
A. T. POTTER.

A Purpose In Pain.

There is a purpose in pain,
Otherwise it were devilish. I trust in my soul
That the great master hand which sweeps o'er the whole
Of this deep harp of life, if at moments it stretch
To shrill tension some one wailing nerve, means to fetch
Its response the truest, most stringent and smart,
Its pathos the purest, from out the wrung heart,
Whose faculties, placid it may be, if less
Sharply stung, sharply smitten, had failed to express
Just the one note the great final harmony needs.
And what best proves there's life in a heart?—that it bleeds!
Grant a cause to remove, grant an end to attain,
Grant both to be just, and what mercy in pain!
Cease the sin with the sorrow! See morning begin!
Pain must burn itself out if not fueled by sin.
There is hope in yon bright hilltops, and love in yon light.
Let hate and despondency die with the night!—*Owen Meredith.*

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REVIEWS.

THE ARENA for August contains a number of bright papers from advanced thinkers. In "The Value of Hypnotism as a Means of Surgical Anæsthesia," James R. Cocke gives an account of some of his experiences as a physician in the use of hypnotism as a substitute for morphia, chloroform, and other opiates. He claims that hypnotism can and will supply the place now held in medicine and surgery by such drugs. "The Present Conflict for a Larger Life," by M. J. Savage, possesses those elements of faith and enthusiasm which render all this writer's contributions so charming. "There Dawned A Light in the East," by B. O. Flower, is the drawing of a parallel between present conditions—intellectual, moral, and social—throughout Christendom, and those obtaining throughout the Roman Empire at the time of the coming of Christ. In only one place does the drawing of the artist fail in accuracy. It is where he claims that while in the older time there arose one lofty, serene soul who taught faith, hope, and love, and gave expression to the divine in daily life, such a one is not necessary in this time because this trinity of human redemption is shaping the lives of millions of human beings throughout the world today. In point of fact, we may look in vain for evidence of such shaping of lives today. There are evidences of just the same "deep heart hunger for something real and sincere, something possessing the power of restoring faith, awakening hope, and kindling that comprehensive love which extends to all sentient beings, and marks the zenith of life's aspirations as boldly as sensualism marks its nadir," of which Mr. Flower finds evidences in the history of the older time; but there is no more light in the souls of the millions today than there was in those hungry souls before their reception of light from Christ, and if at that time one man was necessary as a focal point of light and truth, it is just as necessary today that such a focal point appear in humanity.—*E. M. C.*

THE MONIST.—The July number of this scholarly magazine contains a number of thought stimulating papers. A paper on geometry, endeavoring to prove that a Non-Euclidean system of geometry is inevitable, is contributed by George Bruce Halstead. The key-note of this paper seems to be that Euclid's system possesses limitations which render it imperfectly applicable to space which "may be boundless, yet finite in size." The mind which can conceive such a contradiction as space being boundless and yet having a boundary is thereby incapacitated to grasp the logic of the clear-eyed Greek. "Monism in Arithmetic" by Herman Schubert, suggests that a greater definiteness be given to the laws of commutation and association in arithmetic by the use of an exact terminology; then endeavors to prove that, after the operations of the first, second, and third degrees, (that is, arithmetic with its inverse, multiplication with its inverse, and so called involution,) no numbers not previously defined can be produced. "The Message of Monism to the World, "by the editor, contains valuable suggestions for a better system of education in the schools and in society, and a strong plea for a nobler conception of art. In Part III of this paper, which treats of the message conveyed by Monism in the religious field, he says: "The dual system of religious truth and scientific truth must go. . . . Science is a religious revelation equally as grand as the Psalms of David and assuredly not less true than the visions of St. John." Whether or not Dr. Carus meant this for the language of simplicity, the simple truth is conveyed by his words. Among other thoughtful papers are, "The Philosophy of Industrial Life," "Leonardi da Vinci as a Pioneer in Science," and "Outlines of a History of Indian Philosophy."—*E. M. C.*

Smacks of Religious Persecution.

DRESDEN, TENN., July 13.—W. B. Capps, a quiet, orderly citizen of this county, is being made the victim of what appears to be a case of religious persecution, the only charge against him being that he performed some work on the first day of the week. Mr. Capps was arrested June 8, 1893; at his trial before the circuit court of Weakley County, June 27, 1893, he was fined $10 and costs, amounting in all to $51.80. His case was appealed to the Supreme Court of Tennessee, which affirmed the judgment of the lower court, May 24, 1894, at Jackson, fixing the costs at $58.65, making as a grand total the sum of $110.45, to be served out at the paltry rate of twenty-five cents a day. This will necessitate the confinement of the prisoner four hundred and forty-two days, or one year and nearly three months.

Mr. Capps has a wife twenty-four years of age, and four children, the eldest being only six years old. One of them was sick at the time of its father's imprisonment. His family is left all alone, a quarter of a mile from any house. He is a poor man, and unable to support his family during his confinement. He does not deny working on Sunday, but did so because he had rested the day before, according to the Bible; because he recognized his God-given right to labor six days in the week, beginning on the first, as did his Creator; and because, in acceding to the demands of the State to rest on Sunday, he would be denying his Lord. Hence he refuses to pay the fine and costs, regarding them unjust, since the State is attempting to enforce upon him a dogma of religion, with which it can of right have nothing whatever to do. Therefore he has gone to jail, though a physician stated that he could never live in that unhealthy place the time required by the enormity of the State's assessment.—*Chicago Herald, July 14, 1894.*

Not only does this incident "smack of persecution," but it conclusively demonstrates the bigotry and antichristian spirit of the power which thus interferes with the religious liberty of as moral and sincere a class of people as go to make up the citizenship of the United States. The persecution of Mr. Capps is in direct violation of the Constitution of the United States. This does not matter much, however, as the Constitution is getting to be an obsolete old instrument, binding only where it interests the plutocrat or some great controlling religious organization.

Jesus and his church did not comprise a persecuting power, though it was uncompromising in its influence against evil and fallacy. The modern church is a persecuting power, and demonstrates the fact that it is the power of antichrist. We have had some experience with so called Christianity, and know whereof we speak.

Every word which is used to express a moral or intellectual fact, if traced to its root is found to be borrowed from some material appearance. Right means straight, wrong means twisted. Every material fact is the symbol of some spiritual fact.—*Emerson.*

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PUNGENT PARAGRAPHS.

Creation's centre is where God dwells.

The plutocrats are beginning to be the calamity howlers.

The greatest mistake of a lifetime is the mistake of dying.

If there is no song in the soul, there is no love of God there either.

When capital buries its talents, it is merely to get a chance to bury its talons a little deeper in the flesh of labor.

Experience is the only school in which we really learn anything; for no knowledge becomes ours until we put it to its proper use.

The Scripture heeded the most is: "Godliness is profitable." All Christianity is trying to gather the profits in dollars and cents.

The Devil does not care a whit how pious you are, so long as you love money; for then he has you safely bound to the root of all evil.

"I would not live always." These hard times we are blessed if we can be sure of even one way to live, to say nothing of living all ways.

It is not the rights of freemen that the Government officials are anxious about. It is the danger to the privileges of great men that so exercises their anxiety.

When Pfeffer shall get a bill through Congress, making all the land public domain, to be used by, but not "sold forever" to, individuals, then will return the year of jubilee.

All the world was a stage in Shakespeare's time, and men and women only players. Now, three-fourths of us old stagers are workers at the industrial chariot, while the other fourth is coaching us from within.

Suppose we were under the rule of universal suffrage; would we be any better off? Not much. Man is unfit to govern so long as he knows no higher interest than self. Substitute for that love the love of the neighbor, and we shall have a perfect Government at once.—*J. S. Sargent.*

When thou hearest the fool rejoicing,
And he saith, "It is over and past,
And the wrong was better than right, and
Hate turns into love at last,
And we strive for nothing at all,
And the gods are fallen asleep;
For so good is the world agrowing
That the evil good shall reap;"
Then loosen the sword in the scabbard
And settle the helm on thy head,
For men betrayed are mighty,
And great are the wrongfully dead.

—*William Morris.*

The law condemns the man or woman
Who steals the goose from off the common.
But lets the greater felon loose
Who steals the common from the goose.

Ex.

The golden age is before us, not behind us.—*St. Simon.*

SHARP CUTS.

Organization is the soul of action.—*New Charter.*

Be a blessing and you will be sure to receive one.—*Ram's Horn.*

The hands that were nailed to the cross had no money in them.—*Ram's Horn.*

Zeal without knowledge is like haste to a man who is walking in the dark.—*John Newton.*

It was the emancipators of the Russian serf and the American slave who fell by the assassin's hand.—*N. Y. Freeman's Journal.*

The two greatest nuisances in this country are the millionaire and the tramp; the first is the cause, the other the effect.—*Labor Advance.*

For the coming struggle the world has been preparing the minds of men for thousands of years, approaching it slowly and in a zig-zag manner, but ever surely onward and forward.—*Living Issue.*

Religion has not to do with creeds, and hollow, high-sounding prayers and sermons, with churches and church sociables, but with man's every day concerns and with the home life of all the people.—*Independent Pulpit.*

Some people seem to think that when they sell a commodity they must receive for it money that has as much intrinsic value as the commodity they sell. They are advocates of gold, and if they are right then the small amount of gold in the world is practically worth all the other property in the world.—*Farmers' Voice.*

Truth is a virtue that we all admire, but it is not something to be uttered by the lips alone; it is something to be lived, something to be acted in our every day life. Freedom cannot exist without truth; deny to truth a place in our midst and freedom will not enter; drive truth forth from our legislative halls, and freedom follows in her wake.—*National Economist.*

Almost every day I am told by timid but good-hearted people, that they "fear the Industrial Army will never get to Washington," and that if it does, "it will never get before Congress." Good souls, all; do you not know that the Industrial Army has got to a greater than Washington—the World; got before a greater than Congress—the people?—*Western Watchman.*

Among the multitudes with the natural power to think, how few do think! This deplorable condition is owing to the prevalent opinion that only the leaders in science, politics, and religion have the right to think; whilst these reputed leaders of thought refuse to think contrary to popular belief or their own personal interests, but, moved by pride and ambition, defend popular error against unpopular truth. Thus the scheming wrong-thinkers control the deluded non-thinkers, and the ditch will receive both parties. Those few among the masses who dare to think independently, or otherwise than the reputed custodians of privileged thought, are ridiculed, calumniated, boycotted.—*Times of Restitution.*

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The Latest Spoken.

A Doomed System.—And so you think there would be no incentive to do anything under a co-operative government that would enable all to have plenty—if they would work? Well, judging from newspaper reports, this system you support has too much incentive, sometimes. I see every day where crimes are openly committed in order to cause arrest; then the unfortunate will not starve! I see where men refuse to take the prison commutation for good behavior as they dread the fear of starvation! And this is the incentive you offer! Better not have incentive if that is the fruit thereof. I am so awfully blind that I cannot see one good feature about this monopolistic system. And it is doomed as certainly as was chattel slavery and feudalism.—*Coming Nation.*

The Rulers Of This World.—The men who really rule the world are limited in numbers. They own the gold, and have kings and queens and governments at their call. When a new loan is wanted they make their conditions; the minor details of government are left to take care of themselves, and the people adjust themselves to these conditions as they can. Values go up, or values go down, as suits the interests of the money bags. They are the arbiters of peace, of war, and of the fate of nations. The Rothschilds are the kings of the earth, with their faithful allies and watchful coadjutors in every land. Out of sight, and almost unknown, it is they who formulate the financial policies of the world, which their aiders and abettors ever hasten to carry into effect. By the demonetization of silver they double their power.—*Cincinnati Commercial Gazette.*

More Refined But Not Less Cruel.—Horace Greeley saw what comparatively few saw as clearly as he did, viz: that the establishment of the British system meant slavery, not only to the blacks but to the whites. These were the words for which the bankers of New York drove him from the office of the *Tribune* with a broken heart to the grave: "We boast of having liberated four million slaves. True, we have stricken the shackles from the former bondsmen and brought all laborers to a common level, but not so much by elevating the former slaves as by practically reducing the whole working population to a state of serfdom. While boasting of our noble deeds, we are careful to conceal the ugly fact that by our iniquitous monetary system we have nationalized a system of oppression more refined, but none the less cruel, than the old system of chattel slavery."—*People's Cause.*

History Repeats.—There was panic in 1857. Soup houses were in full blast; thousands of honest toilers were forced to beg; the slave-holding plutocrats turned a deaf ear to suffering and spat in the face of justice. There is panic today. Again soup kettles are boiling; millions are tramping, compelled to beg or steal for a living; the slave-holding plutocrats laugh at suffering, their demagogic organs and servants in legislative halls ridicule and sneer at the demands of labor, and justice is again outraged.

Buchanan was the tool of the slave-drivers of the South; Cleveland is the pliant tool of the slave-drivers of the North. Religious fanaticism was rampant in 1857, and today bigoted societies again plot mischief. The Northern and Western sections were in the right in 1857. The Southern and Western sections are right today. In 1860 the Democratic Party split, and war followed. The Democratic Party is split today. What will follow?—*Cleveland Citizen.*

Of One Blood.—The American Railway Union last week passed a resolution to debar colored workmen from privileges of membership in that organization. This is heartless, senseless, and imprudent. It only illustrates how little of the spirit of real charity there is in some labor organizations. They are carried on for the benefit of the insiders, the select few; the man outside the walls may lie there and perish. Good Samaritans are not wanted in the American Railway Union.

What shall be said, however, of that instance in Richmond, Va., where, if report be true, a well-known evangelist announced gospel meetings for *white people only*. Could they have been gospel meetings? Does not the gospel teach that God is no respecter of persons? Would it not be well to go up to the housetop with Peter before we announce a gospel message for whites only?

Of one blood God hath made all nations.—*Ram's Horn.*

Not Flattering.—Senator Allen, the Populist Senator from Nebraska, has introduced in the Senate a bill "To Preserve the Purity of National Legislation." It provides "That it shall be unlawful for any Senator or Representative to own or be concerned directly or indirectly in owning, buying, selling, or in any manner dealing in, speculative stocks, the value of which may in any manner depend upon a vote of Congress;" also, "That it be unlawful to be a member of, or be interested pecuniarily in, any board of trade, stock exchange, national bank, or other organization in which such stocks are bought and sold."

The penalty for violation of this act is expulsion from Congress, in addition to being subject to criminal indictment and conviction. The bill also provides that the oath of office taken by Senators and Representatives shall be made to cover the things prohibited by the bill. It is not flattering to our national pride that such a bill should be introduced; nor is the testimony so far taken in the sugar scandal.—*Fresno Independent.*

What Is Liberty? We are wont to boast of the liberty of American citizens, with, perhaps, a not very definite idea of what liberty really means. This is supposed to be "a government of the people, by the people, and for the people." The Constitution of the United States was said to be ordained "in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and posterity." Has this Constitution fulfilled its mission? Has it established justice? Has it insured domestic tranquillity? Look abroad over the country today and see if the people are in the enjoyment of domestic tranquillity.

Has the Constitution, or the Government supposed to be established upon it, provided for the common defense? Has

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it provided for the defense of the masses against the cupidity of the classes? Has it promoted the general welfare? Look abroad and see. Has it secured the blessings of liberty to the American people? Many years ago Carlyle wrote: "Liberty, I am told, is a divine thing. Liberty, when it becomes the 'liberty to die of starvation,' is not so divine." And yet this is the liberty vouchsafed to a large portion of the American people.—*Topeka Advocate.*

CONTRASTS.—Andrew Carnegie is credited with the following declaration: "The greatest discovery of my life is that the men who do the work never get rich." And the statement is a very truthful one too. More than that, it is one that the "men who do the work" will think about if they study their own interests and have brains to think with.

The "men who do the work" are the men who get up at six in the morning. The "men who get rich" are the men who get up at eight in the morning.

The "men who do the work" are the men who carry to the shop for dinner two cold potatoes and a finger's length of six cent meat. The "men who get rich" are the men who dine at the club or in comfortable homes maintained by interest which others create.

The "men who do the work" are the men who wear patches on their pants and sorrow in their hearts. The "men who get rich" are the men who wear diamonds in their shirts and selfishness in their hearts.

The "men who do the work" are the men who labor ten hours a day in the shop for a bare subsistence. The "men who get rich" are the men who scheme five hours a day in the office; their single problem is "how to skin the other fellow."

The "men who do the work" are the men who eat the cheapest meat, wear the cheapest clothes, live in the poorest houses, and often get buried in ground consecrated by hypocrites to the memory of "God's poor." The "men who get rich" are the men who eat the finest meats, wear the finest clothes, live in the finest houses,—while they remain here, without doing anything, except to study and practice the art of getting something for nothing,—and when they die, frequently repose in tombs so costly that they have to be guarded lest their material bodies (to which they still cling, being of the earth earthy) should be lost to the mean, withered, and microscopic souls that have left them.—*A. S. E., in Coming Nation.*

THE CONDITION OF EUROPE.—A vast European war is today in actual progress—a war of endurance. Every nerve is tense with the strain, every back is bowed with the burden. Not a cannon belches forth its shot and shell; no rattle of musketry is heard: but the war is going on none the less—a desperate, destructive, cruel war, that causes as sickening torture and as certain death as bayonet and saber could possibly cause. It is as if two pugilists, ceasing for the time being to strike blows, had locked themselves in the desperate embrace and were exerting every muscle and nerve to crush each other to the ground. The war budgets have increased at the rate of twenty-three per cent for the last six years. and this year has witnessed a deficit in every budget in Europe. "In vain are more and more taxes levied upon the thickening population, struggling desperately for the means of subsistence," says the leading article in *The Contemporary Review* for June.

"State after state finds itself compelled in time of profound peace to discount the revenue of the future by raising loans which but temporarily postpone the evil day. To the people thus stumbling headlong down to destruction—and stumbling all the more recklessly because their movements are governed by no settled plan or purpose—it is necessary to address the one imperative 'Halt!' It is the word of the moment, the order of the day for the close of the century: "Halt!"

"Profound peace," indeed! The condition in Europe is one of war, not of peace; only it is a war waged with new weapons. The victims are not spangled soldiery marching to the tune of fife and drum and spurred on by dreams of glory; they are the toiling millions, crushed and dwarfed beneath the industrial burdens placed upon them. Over one hundred and thirty thousand more men are under arms in Europe this year than last; and in one nation—Italy—the burden has grown so great that an income tax of twenty per cent is necessary in some parts; and even so the nation is toppling on the verge of bankruptcy. Every nation is facing the same precipice; it is a silent but intense struggle between them to topple each other over into the abyss. The amazing part of it is that every sovereign in Europe is desirous of peace. M. de Blowitz, European correspondent for *The London Times*, writing in *McClure's Magazine*, quotes these sovereigns as follows:

"The Pope has said: 'Europe must first be allowed to breathe at its ease.'

"The Czar of Russia has said: 'My chief mission here below is the maintenance of peace.'

"The Emperor Francis Joseph has said: 'The hand of God has always impelled me toward peace.'

"The King of Italy said, only the other day: 'Peace is, for Italy, an absolute necessity.'

"The King of Denmark has said: 'I hope to live long enough to see Europe diminish its war expenses in time of peace.'

"Prince Bismarck said to me, and the German Emperor has since made the same remark: 'After such a war as ours, after such a victory as ours, no man thinks of staking his winnings on a single card. The night before a battle who knows who will be the victor?'"

It seems as though the great nations of Europe are being driven on and on by some grim Fate which they cannot resist. A great continental tragedy is being enacted, and a world watches shudderingly for the climax.—*N. Y. Voice.*

CLUBBING THE TRUTH.—Truth has always been compelled to fight its way through venomous crowds of brutal assassins. It never has and never will receive fair treatment at the hands of the "ruling classes." Two thousand years ago an attempt was made to strangle it on a cross. Argument was not attempted, for truth can beat an argument. Ridicule, denunciation, and crucifixion were resorted to, but the truth did not die.

The philosopher who said that the sun stood still and the earth revolved, was poisoned, but the world kept turning around. Columbus was deemed a lunatic by every man who was particularly wise. His arguments were met by tumultuous laughter. But the new world was here all the same. Fulton was laughed at and today would have been called a crank. So would Morse. Phillips and Garrison were rotten-egged. The opponent of the truth has not the ability to meet its advocacy, and lacks the decency to admit it. No new reforms, no reformers, are decently treated by the public press. They are sand-bagged, slugged, spit on, and reviled. The plainest truth is treated as frivolous; the most important truth is ridiculed, and ridicule is a powerful weapon. Men cringe under it and sometimes yield to it when they would stand boldly before the cannon's mouth. Whoever attempts to lead a reform must expect this sand-bagging treatment and be prepared for it, for the successes of slugged reforms and reformers of the past have been brilliant enough to warrant a good deal of inconvenience and sacrifice.

Every newspaper scribbler who today is meeting the advocacy of truth with idiotic sneers, will, if the Lord in his inscrutable wisdom permits him to live a few years, be glorifying this same truth as if he had always been its friend and champion. When better and more intelligent men than he have broken down the fortresses of error, he will be among the first to shout for the victory. Miserable cowards always do this.—*Farmers' Voice.*

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Church and Society Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights, Ill.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The WOMAN'S MISSION meets every Friday at 2:00 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 1227 McAllister Sreet, San Francisco, Cal. Information may be obtained by addressing the Secretary.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 8:00 P. M., at the residence of Mrs. C. L. Eastman, 337 Evans St., Denver, Colo.

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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."—Gen. III. 24.

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The Ethno-Scientific Reason for the Egyptian Bondage of the Children of Israel.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed."

"And in thee shall all the families of the earth be blessed." This is the secret, then, of Israel's sojourn in Egypt. The law of human progress and ethnic development depended upon the separation of Abram from his people and from his father's house, and his admixture with other peoples of the world than those of ethnic similarity and likeness. The Almighty Father-Mother is to enter, through racial infiltration, into every "people, nation, and tongue," white and black, so that the name of the Lord God shall be written in every forehead, and every man shall be called the offspring of Deity.

Abram's migration into Egypt brought Sarah in contact with the Egyptian race, and gave into her hand and under her direction the Egyptian handmaid who, it is known, became the maternal progenitor of the Arabian people. There are reasons for stating that the handmaid of Sarah was a black Egyptian. Her posterity through Ishmael was a dark race, as our knowledge of her descendants well attests. The very name Arab signifies a dark people; the word Arab being from Oreb, *raven*, so called because of its blackness. The Arab or raven people were the first to spring from Abram, the terminal point of ethnic transformation. Abram was the end of the Noatic and the beginning of the Jewish dispensation. The Noatic dispensation, culminating in Abram, comprised the ark from which Noah sent the first Messenger after the waters began to abate from the inundation of fallacy which had pervaded the world. The sending forth of that raven was the development of the Arab nation from Abraham, its progenitor. We discover in this fact a revelation regarding the course of ethnic development and progress proceeding from Noah, through his offspring, Shem, Ham, and Japheth, for it is very evident that the character of the racial variation of the posterity of these three progenitors of succeeding races was determined by the character of the peoples already inhabiting the countries of their adoption—the people of their affiliation, and the flesh and blood of their infiltrament. Racial admixture, or the miscegeneration characterizing and determining human progress, is the application of the science of ethnic metamorphosis. It is the combined process of natural and scientific progress of the lower to the higher types of the human family, in the ascending processes, which conducts man in his career toward the deific goal of his ultimate destiny as the offspring and son of the eternal God.

The Germanic family, the Teuton, is the product of a succession of racial blendings beginning with the admixture of Egypt with Israel through ethnic absorption, the consequence of marital appropriation. The absorption and assimilation of the Midians, through the intermarriage of thirty-two thousand Midianite women, constituted another step in the progress of that universal incrementation by whose influence the unity of the races is accomplished. When the ten tribes were carried into Media by the Assyrian power, they began at once, through intermarriage with the Medians, Persians, and Assyrians, that consanguine coalescence which aggregated into a complex, heterogeneous mass, to be molded into the most consummately developed spiritual, moral, and social growth with those national characteristics, made possible through the infiltrament of the circumcision.

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THE GERMANIC FAMILY DOES NOT CONSTITUTE THE LOST TRIBES.

The German race, with its most progressive branch, the Anglo-Saxon, has descended from the Aryan. This has been demonstrated beyond the possibility of a question; but it does not follow that the absorption of the lost tribes was not complete, and that this absorption has not given to the Germanic race, and more especially to the Anglo-Saxon, the character of dominance and progression which designates this people. Ephraim's posterity—according to Jacob's prediction to, and blessing upon, Ephraim—was to become the fulness of the Gentiles. This was accomplished through the absorption of the lost tribes, the house of Israel, in their complete assimilation through intermarriage. As it was predicted of Ephraim, Assyria ate him up; and Israel, as such, was obliterated from the face of the earth.

All through the ages, the central line of progress has been marked by the career of the peculiar people, and the seed of Abraham was the chosen medium of that final blessing which shall extend to every people of the earth, of every color and of every characteristic.

The Alimentary Canal and its Correspondence in the Alchemico-Organic Macrocosm.

[CONTINUED FROM VOL. VIII., No. 2.]

The progressive change from the liquid to the more solid mercurial discus is the result of solar penetration; the actinic influence causing that *hidrosis* (sweating) of the laminæ which enriches the disci with the excreta which the laminæ eliminate. In the course of the solar revolution the radiations of the four prime energies successively cross the disci; and as these disci are specifically reflective, they comprise a plexiform recurrence of action which, if aggregated from all the disci into a common reticulation, might be denominated the solar plexus of the cosmogonic abdomen.

We have already shown that—owing to the fact that the cellular or ovicular form (that is, the egg or ovum, which is the correspondent of the grand man,) is in the incubated state—the mercurial menstruum moves within the interstice of the strata in the form of disci, instead of a continuous canal (gut), as in the alimentary canal of the vidual human. The mercurial disci are in the form of concave circular mirrors, and reflect the energies radiated upon them from the solar transmission convergently to focal points. These points must necessarily be as numerous as the disci whence they are reflected; and are separated from each other through the fact that the disci are moving at different velocities along the surfaces of the laminæ, and are not uniform in their several relations or conjunctions; that is, they do not always sustain the same relation. The focal points aggregatively conspire to constitute the plexus. In the human body, because of the infolding and duplicature of the lines of form in the change from the cellular to the modulated form, these corresponding points are in a congeries and network of local and unified aggregation. Such an aggregation is called the epigastric or solar plexus. It was so named because the ancient anatomists knew the correspondential relationship of the parts of the human body to the alchemico-organic cosmos.

STRATIFICATION AND STELLAR ORIGIN.

The alternate passage of photoine and scotoine in solar progress across the motion of the ether, a motion variously determined because of the fact that prismatic action is thus induced, provides for activities and arrests of activity, to which is due the primary action of stratification. Scotoine (dark energy) is as much a substance as photoine. Darkness is not merely the absence of light; it is the presence of darkness. Truth, which corresponds to light, is a substantial thing. Fallacy, corresponding to darkness, is as substantial a thing as truth. Truth is a substance; a lie is an opposite substance. A *no-thing* has no name, nor can it have. There can exist no energy without a co-ordinate material basis; therefore, if scotoine exists as an energy, there must obtain its correspondential antithet. Light induces motion, and darkness arrests it. This is true of both mental and physical light and darkness. Light, acting upon incipient atoms (atoms as they begin to create from ether), gives to each its characteristic activity according to its quality. This may find an illustration in the vibrations of the solar spectrum, each color vibrating more or less rapidly than the others according to its color,—whether it be violet, indigo, blue, green, yellow, orange, or red. The scotoine acting upon the atoms arrests the vibrations after the light has set each quality of atom in motion, and, arresting it, determines its stratiform relationship. This law determines the stratification of society as well as the physical (alchemico-organic), which constitutes so important a factor in the organic structure of the earth, water, and atmospheres of the alchemico-organic cosmos.

CONTINUED.

No system of consociation will prevail that has not for its nucleus this grand and eternal truth; namely, the man Jesus is Lord God.

Overcoming does not mean something imaginary to be performed at some indefinite time and in some other world or sphere. It is something to be done here to insure immortal life, and that something is a tangible and definite set of principles and practices, one of which is to overcome passionate indulgence and desire, substituting for it the love of God and man.

The Christ came to save from the curse, and if any part of that curse is physical in its character, the redemption must penetrate so far into the physical as the curse itself extends. If the natural death is the result of disobedience, and the sequence of the curse, the redemption is not complete till the physical nature is redeemed; and if excessive labor is also a part of the curse, the redemption of the Christ must extend to the regulation of that question.

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The Commercial Centre.

The centre of all activity in any domain, from the highest to the lowest, is the commercial centre. The cause of motion is desire, or attraction; and the primary cause of all motion in the universe is the attraction between God and man. The strongest desire of the human soul is the desire to perpetuate life, but all experience has taught man that the only way to perpetuate his life on the animal plane is to transmit it to his offspring; therefore the centre of life in the vidual man is the commercial centre, for through this centre perpetuity of being is insured. Commerce in the highest degree is the interchange of spiritual and celestial forces, through which interchange the angels perpetuate their existence. The commercial principle as manifest in Jesus the Christ was the copulation of God and man through the theocrasis of Jesus. In the theocrasis, the principle of appropriation is involved, for commerce between a higher and a lower domain obtains only through the appropriation by the higher domain of the life products of the lower domain, there being a corresponding elimination from the higher domain for the use of the lower.

Not only is life on a given plane perpetuated through the commercial centre, but progress of life to a higher plane takes place through this centre. Here the law of cycles is involved. That kind of commerce which preserves the integrity of a given cycle is the obstacle to progress into a higher cycle. The commerce which perpetuates man upon the sensual plane is the obstacle to man's rising to the God plane. This may be illustrated by the wheat. The kernel of wheat is planted in the soil, from which planting reproduction progresses. The stalk produces, as the ultimate of its life, the wheat at the top of the stalk. The kernel is the beginning and end of the wheat cycle. So long as the wheat is planted in the ground, it continues to perpetuate its own existence as wheat. But this is not the noblest office of the wheat. Its higher office is to feed the animal kingdom. But if the wheat goes to supply animal life it ceases to propagate its kind. In being appropriated by the animal kingdom the wheat is destroyed as wheat and is transmitted to the blood cell, moving forward toward the seed of the animal life—the sperm and germ of reproduction. The kernel is the seat of the soul of the wheat. It is the life centre, the commercial centre.

As the life of the wheat is transposed to a higher cycle, so the life of the human may be transposed to a higher cycle. The seat of reproductive life in the human is at the point where sperm and germ unite in the formation of another life. This point is the soul centre, the life centre, the commercial centre of the new form. The perpetuity of the animal soul of man is insured through the integrity of the family circle. But the greatest obstacle to man's entrance into a higher life is this same family circle, for the family relation has for its purpose procreation upon the animal plane of existence. As the wheat performs two offices,—that of procreation and that of supporting a higher form of life,—so the seed of man performs two offices. One is the procreation and perpetuity of the ordinary human kingdom, the other is the support of the God kingdom; but it cannot fulfil both offices at the same time. In order to furnish food to the God kingdom it must cease to perpetuate the human kingdom.

Each brain is male and female, that of the man being positively polated in the fibre, that of the female positively polated in the cell, these different polations causing the difference in form. That point in the vidual brain where the male and female forces of the brain unite is the seat of the soul in the animal man, the commercial centre of the brain. The two forces unite in a little gland called the conarium, which corresponds to the impregnated ovum, the fecundated cell which is the starting point of life in the animal man. So long as this commercial centre remains, the law of ordinary reproduction operates. It is only by the destruction of this gland that the human life can be carried over into the God cycle. "There are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake." Jesus was born a eunuch. To become a eunuch for the kingdom of heaven's sake is to so overcome the downward tendency of the mind as to remove from the centre of the brain the conarium, in which the wisdom and love forces of the brain unite, causing the formation of the sperm of reproduction in the male and the germ of reproduction in the female. By the destruction of this gland, these two forces unite through another channel to carry the life over into a higher domain.—*Ella M. Castle.*

"What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts."

Covenant.

The Hebrew word which is rendered covenant, is *berith* or *beriyth*, and has direct reference to the mutilation of sacrificial victims on concluding agreements or compacts. The root word is *bara* to cut up or divide, especially in preparation of food. The word literally means to eat together, and, as having reference to a covenant between God and man, signifies a correlated (reciprocal) appropriation of the two natures, that the two may become absolutely one, the God-man, Theo-anthropos.

There Is Coming a Change.

With no uncertain ring, in this black night of human despair, God's hammer beats upon the wall of the flinty usages of the world's most degenerate time, blow on blow,—a double function in every stroke. The environ of human ills is being weakened, and an array of lesser hammers is being directed by the rhythmic cadence they wait upon. The heat from the furnace of the Almighty is tempering and expanding these lesser hammers into the estate of the model; this attainment reached, the ramparts of Satan will surrender incapitulate.—*A. T. Potter.*

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The Voice of Prophecy and the Voice of History.

It is a fact that there have been prophets whose utterances have been fully verified. Their prophecies have been recorded, and the fulfilment of them has also been recorded in history, as simple facts that any one may read. The most widely known and important to the race are the prophecies of the Bible. The Bible prophets made prophecies that have been fulfilled. They also made prophecies that have not been fulfilled. Many people, who call themselves learned, consider that the time for the fulfilment of these prophecies is past; that, therefore, they will never be verified. On what grounds can they judge that a prophet who has prophesied of events to take place in one or two thousand years from his time, and the events have actually taken place, can be mistaken in regard to other prophecies he has made to be fulfilled in three or four thousand years, which have *not* yet come to pass? If a prophet is proved to be a *true* prophet, how can any one deny that the time will come when all his prophesies will be verified, even though they wait ten thousand years?

Taking the words of the old Jewish prophets that are not yet accomplished, and the promises of the Christ which the world has not yet realized, we find enough to convince us (if we are believers in prophecy) that wonderful changes, more wonderful than any history has yet recorded, await the race, and that great and glorious good will come to humanity and restore it to a state equal to the one in which it previously existed, but from which it lapsed in past ages.

The voice of prophecy promises nothing *new* to the race, except in a comparative sense. But a restoration to righteousness after ages of unrighteousness would make the race seem to enter upon a new plane of existence. Truly we would say we had entered upon a new life when every person treated every other person as a loved brother or sister of the great human family. The dream of the brotherhood of humanity which now floats through the brains of those who are foremost in popular reform efforts, is the ultimate and fulness of all prophetic utterance. Only prophecy presents more than the modern Utopian dream. Prophecy, comprehending the true character of the brotherhood of man, gives it a higher and broader significance and plainly points the *Way* of its attainment, which Way the world at large perfectly ignores, thinking it can reach perfection some other way. No better evidence is needed that men, aye, Christians, so called, deny the voice of prophecy, than that they follow *not* the Way set them by the Christ they profess to follow. *He* was the *Way*. He taught unselfishness, communism, celibacy, to those who would reach the highest state and become his true followers. Are these the fundamental tenets of those who would set up the brotherhood of man in earth? The voice of prophecy proclaims the Way. There is but one. Yet reformers follow not after that Way. Why not, if they are in earnest? Again we turn to prophecy and find the reason. Because of the hardness of their hearts, their selfishness, their greed, and lust—for those who are attempting to lead others to reform have not yet reformed themselves. They are blind leaders of the blind. Prophecy tells what must befall before these deaf and blind can be made to hear and see the divine Leader sent to free them of their infirmities. It tells of trials and great tribulations to come with special weight and power to upheave old institutions and overthrow old customs of church and state. It indicates secular and social revolutions which we see before our eyes now, with the end not quite yet. It declares a complete breaking up of old conditions *before* the establishment of the new order can obtain. This is a part that the modern reformer either fails to comprehend or else tries to ignore, instead of recognizing and guiding his followers safely through.

How does history compare with prophecy in relation to the important questions of the age? So far as legitimate history is concerned, it teaches nothing of a restoration of humanity to a higher state than it occupies at present. But if we follow the trend of historic research, we find that what has been considered myth and legend is gradually being proven true. If we could only replace the ancient libraries, we might find record of the existence of a more perfect race than the present. Who knows what the ancient records of China may yet reveal? We have only to find authentic history of a higher race, to *know* that a higher race will again exist; there is no more exact law than that history repeats itself. Though history does not yet proclaim the restoration of the race, its voice is certain and prophetic as to the coming revolution, involving a general destruction of old institutions, which prophecy declares must precede the building up of the new. It thunders its warnings all down along the ages in relating the terrible social convulsions of the past. It echoes in our dull ears the outcry that the oppressed have made when, unable to bear their oppression longer, with the rage and fury of wild beasts they have turned on their cruel masters and hurled them from their high seats and rent them in fragments.

Usurpation of the people's rights, and oppression dire, are again driving the masses to frenzy. Tyrants hope to conciliate, coerce, and mislead so as to avert the revolution which will cost them their heads—even as tyrants of the past have hoped to avert the storms of their own brewing. History teaches that this is a vain hope; that it has wrecked the wicked every time. You see people will not learn anything from history in lines that they do not wish to pursue,—even though they believe in history,—any more than they will learn anything from prophecy which they do not believe. Therefore there is nothing left for them to do but to take the shock and bear it or fall by it according as they persist in clinging to the old.

Happy is the man who is forewarned, hence forearmed! His ear drinks in the promises of prophecy, the warnings of history, and he is prepared to meet new conditions—may even help to bring them about. If the majority were not deaf and blind, in their self-

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ishness, they could hear and see what prophecy and history teach, and then there need be none but a peaceable revolution.—*Alice Fox Miller.*

Koreshanity Versus Mongrelism.

Among the many periodicals that come to our desk is a little bi-monthly called *The Herald of Glad Tidings.* It hails from Allegheny, Pa., and attempts to demonstrate a theory,—the modification of the Zetetic philosophy originally propounded by "Parallax," of London. The arguments are the same as those used by "Parallax," and conclusively demonstrate the fallacy of the convex theory of the earth; but after a thorough examination of every argument employed, we may assert conclusively, and without a show of refutation, that there never has been offered one proof that the earth is flat, as "Parallax" contends. The fact that the convex theory is false, does not preclude the possibility of there being some other form than that of the plane, which the Zetetic astronomers assume. In opposition to the convex theory, and in contradistinction to that of the earth being a plane, we promulgate the concave theory. The first great and general argument is derived from the law of analogy; namely, that all life develops from the egg or shell; that the cell, egg or ovum is the natural form of the unincubated universe, and that there are no relations of the rectilinear and curved lines in the incubated form that do not demonstrate the concavo-cubic phase of geometrical proportion and ratios.

We maintain that the perfect mathematical proportion—as pertaining to the rectilinear and angular relations—is the cube, lying four square, the length, height, and breadth being equal, with six equal sides; and that, consequently, the New Jerusalem is declared to be in just such a geometrical proportion. We maintain also that the counterpart of these proportions is the perfect sphere, and that, co-ordinately, they incubate in the modified and compounded form of the two counterpartal proportions. The male and the female man are two modified microcosmic manifestations of the physical (alchemico-organic) universe; that one of these modifications (the male or masculoid man), in the reproductive spermatozoan, ultimates in the *fundo-cauda line* ellipsoid, the elongated cellular form, while the tendency of the female (the feminoid) man is to reproduce the spherical cell, as the beginning of the recreative form—the perfect spherical ovum:

There does not exist the first quality of form in the microcosm, indicative of the plano-circular fallacy. "Parallax" and his advocates have given abundant proof of the fact that the earth is not convex, but they do not present one statement in proof of its being an extended plane or a flat surface. Before such proof is given, the claim has no right to be made that the astronomical theory attempted to be palmed off upon the world by the Zetetic philosophers(?) is the correct one. Give to the world one proof in demonstration of the flat theory; it will then be time to consider it. If the earth were flat, and observation be taken along the line of its surface, the surface would disappear from view at a specific distance; if it curved upward or were concave its surface could be observed at a greater distance, and for the following reason: Visual radii, over a given geolinear perspective, will embrace a greater extent of geolinear surface on a concave than on a rectiline, and still less on a convex.

If we could suppose the earth's surface to be a plane, in looking over that plane from a given height, say ten feet, the first mile would make a long picture upon the retina, the second mile would make a shorter one, and the third mile a still shorter picture. This visual phenomenon would continue till the perspective portion of the fourth mile would fail to make the picture. The earth at that point would seem to drop out of sight, apparently through convexity of surface, but really through perspective foreshortening or contraction of space. In proportion to the degree of concavity, the perspective line would elongate.

We come to a simple geometrical proposition. Run a straight rail—one or two miles long—in any direction, elevated from the ground sufficiently to render a side view accessible. Place by the side of this rail a small tube twelve or fourteen inches long, with its visual axis parallel with the rail. Through a pin hole at the visual end, look over a hair-line placed perpendicularly across the objective end of the tube. The visual line will be parallel with the side of the straight rail. What is the actual fact as pertaining to optical phenomena? The visual direction parallel with the rail will strike the rail at a certain distance from the point of vision. The reason is as follows: The perspective area contracts (this we call perspective foreshortening) and brings the rail apparently toward the central visual line. The part of the rail in the distance, beyond the point where the visual line and track appear to converge to an apex, seems to curve away from the visual line, out of sight. If the rail should be replaced by one which concaved eight inches to the mile, toward the visual line, as observed through the aforesaid instrument, the point where the concave rail and the visual line touched would be a greater distance in the perspective. Each distance could be strictly and mathematically defined, and a geometrical ratio determined which would be absolute for practical geometrical use.

If we should take a canal two or three miles long, using this surface for our rail or track, and place an optical instrument as far above this surface as the instrument was placed from the side of the rail in the other experiment, and the apparent visual line should meet the water at the same distance at which it met the concave rail, it would prove that the surface of the earth has the same concavity as that of the rail. If it should meet the water at the same distance that it met the straight rail, it would prove that the surface of the earth is flat.

We know that the facts and phenomena in the experiment with the canal will agree with the concave and not with the straight rail. This demonstration will not only prove the concavity of the earth's surface, but it will

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absolutely determine the extent of the concavity, and will throw both the Zetetic philosophy and its mongrel offspring into the shade.

The Ransom.

"Who gave himself a ransom for all, to be testified in due time." Before commenting upon the doctrine of the ransom, let us remark that there is quite a large class of Bible students among Second Adventists who lay special stress upon the doctrine they hold concerning the ransom. By their interpretation of the above quoted text, they judge all other so called Christians, and condemn all not endorsing it to being deprived of a certain right of inheritance that belongs to the "little flock" known as "the elect." Every little while some one of their number departs from their standards of belief concerning the ransom, and his case is regarded as well-nigh hopeless, and he is said to be "without the wedding garment."

Koreshans are privileged in having as their Shepherd and Guide to all truth, Cyrus, the Lord's anointed. He gives his disciples the light of the science of all law to enable them to discriminate between truth and fallacy. We are taught to search the two great books, nature and scriptural revelation, with this wonderful search light, for the knowledge of their hidden mysteries.

Among Second Adventists of all classes there are doubtless many who really hunger and thirst for righteousness and truth. Most of them are zealous students of prophecy, and await, hopefully, what they suppose to be its culminating fulfilments. Did they think profoundly enough, they would come to the rational conclusion that no one can rightly interpret anything scriptural or natural without *the science of the law of its being.* Every symbol used in Scripture is used scientifically, the divine mind using it, perfectly comprehending its scientific significance. That mind *alone* can give its scientific interpretation, and to minds alone *prepared* to receive it. The divine mind has, with long-suffering patience, awaited the development of a people in the receptive qualities of mind and heart sufficient to receive the truth in its fulness. The ultimate of truth is so involved, and so revolutionary in its character, that only minds with the teachableness of little children, a teachableness born of humility, can receive it. Humility is the legitimate fruit of humiliation, and receptivity of exhaustion or self-emptying.

The accepted or dictionary definition of ransom is, "corresponding price." The Greek word of which it is a translation is *antilutron.* The prefix *anti* means against or opposed to, and *lutron* is from *loos,* to loose. It might be more literally rendered:—He gave his life opposed to or against death, to loose or release from it. Let us see what is in this more literal rendering, in harmony with the fundamental doctrine of Christianity, the doctrine of the resurrection or reproduction from the seed. Jesus, the life or the seed, the living Word, was opposed to the lost or death condition of the human race. Life is always opposed to death, and is necessarily the redeemer from it. The lost condition of the race is due to its mortal or death condition, resulting from the violation of the law. Jesus was the law fulfilled, the opposer of the violation of law. He was life, and as the first and only fruit of the tree of life, the involution of all the living. Every corpuscle of his body was a living entity, a body, soul, and spirit in embryo, requiring soil and a cycle of given length for its individual development, as an inheritor of the temple or veil of divine flesh. The incorruptible seed, to produce the harvest of incorruption, had to be sown in *corruption* or the soil of mortal humanity. It reproduces itself by inherence in the soil, utilizing, and so saving, the soil by the operation of the law of the cross or transmutation. All seed, to reproduce, must die or disintegrate in suitable soil. In losing its life or integrality (for reproduction) it opposes death, and pays the price that like always pays to reproduce *itself* in image and likeness. If the soil is not non-resistant to the law of being possessed by the seed,—when after death it springs again to newness of life, through the quickening of the begetting principle,—it is not absorbed or transformed into the image and likeness of the restored being of the seed. The plant dies, and the spirit passes over to the living of its kind, and the elements of the soil are left desolate to await the influences of further cultivation from varied experiences. A soil rich in the elements that belong to the life of a plant, under the essential influences of sun and rain necessarily yields them to its sustenance, and the plant life becomes their inheritance, and is the "*testimony in due season,*" that they have yielded themselves *obedient* to the laws of its being.

Jesus was the salvable all, in all of the mortal humanity, from which he had been in process of production during the ages since Adam. He was the aggregation of the spirits of the justified of his race, who were to pass through him as through a door into their spiritual inheritance of an unconquered land, *the Gentile races,* destined—by the infiltrated potencies of lost Israel—to furnish the soil from which were to be gathered those spirits of the flesh, essential to the creation of the living temple, the glory of the Lord. The divine Motherhood is the Lord's glory; from her as from the tree of life, the fruitage of the divine seed may be made manifest.

Cyrus, the fatherhood of Jehovah, to whom Jesus went, is the sign of the harvest, for he holds within himself the quickening potencies of sun and rain, divine love and wisdom, the *spirit of the truth.* Our spirits yield and are gathered into him as elements of a soil that would be absorbed to be glorified with him in his kingdom to come, when his glory shall be revealed as the land of our inheritance. Our life is hid with the anointed in his wisdom and his love, for he alone has the wisdom and the love to overcome and sit in the throne of God and place us upon it with himself. What we would call special attention to is the fact that our *mortal humanity is but the soil* from which the divine is reproduced; of itself it can do nothing but yield to the laws of reproduction, when operated upon by the

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potency of the *one seed, which is the anointed* who gathers all into one. That seed subjects the *soil* to the *righteous conditions* of its own being and, from it, recreates itself as a harvest. As intelligent human soil, we have nothing to do but yield obedience to the laws of Jehovah's being, as rapidly as his spirit, the mighty God, works in us. When we do this, his life in us opposes and overcomes the death in us, and we are loosed or released from its power, and become alive in Christ—ransomed, *loosed from and opposed to death.*

This Koreshan doctrine of the ransom is decidedly opposed to the common one of faith in a substitute, without the works of the law. There is no harder work in the world for the wicked and perverse to do, than to constantly yield to the behests of the divine righteousness; it means a daily dying till completely dead We are not saved till we are dead in Christ. "He that loseth his life for my sake shall find it." When we are dead in Christ—because of having died to everything opposed to the law of his being—we arise to newness of life in him. Then we may be translated to the divine Motherhood, to be born sons of God. Never for a moment forget that we must yield obedience to the laws of divine being, before we can be *in Christ*, in the absolute sense. It is written, "Ye are not your own, ye are bought with a price." Many think that, because Jesus bought them and they are not their own, they are *saved already*, because of belonging to him. "The earth is the Lord's and the fulness thereof, the heavens and they that dwell therein;" nevertheless the earth has all qualities of soil, much of it now nonproductive, and which never will be productive till subjected to overturning and overturning and fertilization by the commingling of many foreign elements. When it is finally prepared, its productive elements or progressive spirits can come, through transmutation, in obedience to law, into the inheritance of the glories of life in organic unity. They will take on the consciousness of complex organization and awake to the grand harmonies of existence known to the perfect intelligence of the law-abiding, in whom the law abides but to raise them above it as its crown of glory. Being ransomed or purchased by a life opposed to the death in us, means that such a life *loosed* in us will cause us to be *bound* in heaven. It works in us to will and to do God's good pleasure—obedience to all his laws, *his delights.* If the spirit in us is not compelling obedience to law, it is not God's spirit of truth, but a deceiver, seeking to hold us in bondage to death—*the wages of sin.*—*Bertha S. Boomer.*

The power having the highest gift of brains must become the custodian of the rights of the people who are willing to recognize the superiority of intellectual leadership; but the fervor of religious purity, moral obligation, and the responsibility involved in the knowledge of the law that love to the neighbor is the only bond of purpose authorized by the Lord God, must actuate philanthropic effort and achievement.

Who, What, Where Is God?

"Then, I say, the problem comes down to this: that whatever we find at this end, we must assume in substance, in power, in essence, at that end. That is to say, God is saved. I believe God is separate from the world, but I believe God is never separated from the world or separable from it. It is just like my own spirit exactly. My spirit is in and of my body by mysterious processes. I know not how to account for it; but my spirit can collect itself and be itself; it is not matter and is not body, though forever intimately connected with the two. I say that this actuality which we have had deposited at the beginning insures a sufficient transcendence, and that we can let God be in and through things; and I say we will, because if he is there, and only if he is there, is this world divine, and is man a child of God."—*Rev. M. H. C. Wright, in Report of Congress of Liberal Religious Societies.*

I give further clippings from the same paper as follows:—

"Light reaches us from the sun in about eight minutes. Light reaches us from the very nearest star in four and a quarter years. However, the next nearest star is seven and a half light years away. The average distance of the nearest group of stars away, is thirty-six and a half light years. The ultimate distance is figured by science for those stars which we do not discern—those stars which we see with the telescope only, beyond the ken of our visual powers—as thirty-six thousand light years off. Now, what is a light year? A light year is the number of miles which would be covered by light traveling at the rate of one hundred and eighty-nine thousand miles in one second; all the seconds in a whole year were found out and multiplied by that vast sum of one hundred and eighty-nine thousand miles, and that constitutes a light year. On that measure is the stature of God. That is the greatness of God. * * *

Now the question is, with me, Can you combine self-consciousness with this infiniteness of the Deity? You cannot in any formal, finite way. You cannot consider God any longer as one being among beings; he is not an individual at all. If you look at him at all, you must look at him as the ground of all others, as that through which they are and exist, united, interacting, and inter-relating one among the other. He is simply universal now, or he is nothing. That is the position to which every existing system of theology and philosophy which is worthy of the name has arrived—that God is in and through all things. * * *

We must interpret God from ourselves. There is not a theology worthy of the name today, or a philosophy which does not say that man's highest key to the interpretation and unlocking of the walls of the universe is that which makes him what he is, his self-consciousness, his rational will; and we have to determine, therefore, that God is rational will, that God is self-conscious."

"In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shines in darkness; and the darkness comprehendeth it not." "And this is eternal life, that they might know thee the only true God and Jesus Christ" (Greek, the anointed Savior) "whom thou hast sent." "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the first-born of every creature: for by him" (this image, Christ) "were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

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and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it hath pleased the Father that in him should all fulness dwell. * * * To whom" (his saints) "God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of Glory" (God's glory, and your glory). These very pious and devout religionists, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God, for "Christ is the end of the law for righteousness to every one that believeth." They have much to say about God, but have little use for Christ, the "express image of God's person." If the Bible is true, he that hath not Christ, the Son, hath not God, the Father, for Christ is the the only way to God, as sonship is the only road to fatherhood, on the natural, material plane.

Of course any one whose mind is befuddled with the vastly inconceivable flights of the imagination as to the size of the physical world (which the writer mistakes for science), and who supposes that God must be as large as all that, ought to be excused from having any rational view of what God is or where he is. Jesus said, "I am the way, the truth, and the life." That is, being the divine seed, he was the way to the divine, the God life, which life he lived, being, as he, in substance, declared, in heaven while in the earth. He was—for those who received him as Holy Ghost, the divine seed, in the time of seed sowing, which was the beginning of the Christian age—the Way by which they (in the time of the harvest of that seed, which Jesus declared would be in the end of that age) should reach eternal (age-long) life, that is, God's life perfected in them, "the glory of God." No man who really believes the immeasurable vagaries and fallacies which pass for the sacred mysteries of science of the present can believe in the God of the Bible, a personal being who, in culminating periods of his life, as the central existence of the spiritual world, so perfects a portion of humanity that he can clothe himself with it (his own natural divine humanity, now no longer sinful) and be born into the world a natural, divine man, a God man as Jesus was at birth, and as the Messenger of the Covenant—come now in the end of the age—will be when he "overcomes," and as the sons of God, the one hundred forty and four thousand will be when produced, soon, in the end of the age, from Jesus sown in them as Holy Ghost in the beginning of it.

Reincarnation, progressive or retrogressive, is a series of re-embodiments by which a man, "born in sin and shapen in iniquity," may develop—because of divine seed planted in him in accordance with his desire—wholly out of the sinful, dying condition in which he was born, physically, into the higher, living condition in which Jesus lived, who, in his time, said, "I came down from heaven; ye are of your father the Devil." It is one of the keys of knowledge which the lawyers have taken away from the men of today, without which they can neither know man nor God. But let us look at the teachings of some of the above clippings:

"Whatever we find at this end, we must assume in substance, in power, in essence, at that end."

We find body containing spirit at this end, therefore we must have had body and spirit—body containing spirit—at the other end, in the Creator. But there are two distinct kinds of life;—one, the life of sinful, dying humanity, which has been the life of all since the time of Jesus; the other, a living humanity, as was Jesus, and will be the sons of God, the children of the resurrection, soon to come forth in the end of the Christian age, the time of its harvest. These two distinct kinds of humanity have been propagated in somewhat different ways; the one simply body and spirit, by the natural sensual human propagation; the other, as to their animal natures, by the same process, but as to their spiritual nature, (which has now wholly "overcome" and destroyed the old natural man with his evil propensities and lusts,) by divine power received from the Holy Ghost in the beginning of the age, which baptism of the Spirit was declared by the apostles to be a begetting again for a birth of body, soul, and spirit to come in the end of the age. Being now born into that higher, sinless life, the God life, they will "know God and Jesus Christ whom he hath sent." Through them the keys of knowledge will be restored and the world will be spared further effusions of darkness, like that of this writer and the theologians of the present.

We are told that God is "not one being among beings," not a person possessed of personality, not an individual, but that "God is rational will, that God is self-conscious." We find, however, beings "at *this* end" that are individuals, that are possessed of personality, of a rational will, and are self-conscious, therefore we ought—according to this writer even—to find at the other, the creative end, beings, or a being, possessed of individuality and personality as well as a rational will and self-consciousness. In vain do we look for consistency in error. However skillfully the lion's skin may be adjusted, the asses' ears will soon or later obtrude.—*O. F. L.*

Basis of Credit Among Christians.

Money is the ordinary basis of credit among Christians. If a man asks aid of a brother Christian the question is not, "How good a Christian is he?" but, "How much is he worth?" and "Can he pay his obligations?" Any system of business that precludes a brother—under the same "vine and fig tree"—rendering assistance to a brother Christian in need, is essentially of the Devil. If it is of the Devil, then it is antichristian, and any man or woman who endorses the system abets the works of the Devil.

The resurrection of the dead, or re-incarnation, is the return of consciousness when a series of retrogressive and progressive minor cycles culminates, through re-embodiment, in the termination of the grand cycle.

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THE IDOLS OF EGYPT.

"And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God." "Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: And let us arise and go up to Bethel; and I will make there an altar unto God." "And they gave unto Jacob all the strange gods which were in their hand, and all their ear-rings which were in their ears; and Jacob hid them under the oak, which was by Shechem."

We claim that the burden of our cry, our supreme desire, is for the "Coming of the Lord," and impatiently murmur that he tarrieth. Does it ever for a moment occur to us that the retarding is by our own blindness and devices?

God said, "Arise and go up to Bethel" (the house of God), "and make there an altar" (the divine-human). The language is plain; why do we not obey the command? It is because we are slaves, held in bondage to the gods of our household. We are like the ancient Romans with our "Lares and Penates;" like Rachel, Laban's daughter,—although going with Jacob "unto his own country," yet we wish to carry with us the "teraphim," not openly, but as thieves, hiding them "in the camel's furniture," even denying their possession, using all manner of subterfuges that we may still keep our idols. We still want to keep back "part of the price," saying, "Yet a little sleep, a little slumber, a little folding of the hands to sleep," although we are charged: "Watch therefore for ye know not what hour your Lord doth come." "Therefore be ye also ready."

"Who then is a faithful and wise servant?" Is it the one who has the lamp but *no oil*, or the one who takes oil in the vessels with the lamps? We all have lamps; we know the science, the truth, and can tell the "other fellow" his duty and where he is making mistakes, but to make the application in our own lives is an entirely different matter. *Our* "household gods," we will not leave behind, nor our pride, egotism, appetites, sitting in judgment, self, etc., etc.; these we hide in the camel's furniture (having a different interpretation for *our* instruction), yet we know fully as well as did Rachel—that if we are found out, the penalty is death.

"With whomsoever thou findest thy gods, let him not live," was the law.

Jacob said, "Put away the strange gods," * * * "be clean and change your garments" (put on holy truths), "and they gave unto Jacob all the strange gods which were in their hand" (that had power over them) "and all their ear-rings which were in their ears" (obedience to idolatry) "and Jacob hid them *under the oak*, which was by Shechem." "Under the oak" means the eternal rejection of idols or false gods,—the determined effort, with the help of the Lord, to put away *all* that defileth and worketh abomination; "Shechem" signifies the first dawn of light, which shineth more and more unto the perfect day. Then shall the Lord whom we seek come suddenly to his *Temple*. And let our prayer be without ceasing:—

"Awake, awake; put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem, the Holy City."—*Elizabeth.*

Voluntary and Involuntary Power.

BANGOR, MAINE, JULY, 1894.—Will you please give, in the next issue of THE SWORD, your solution of the following text, found in Matt. x. 28: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Who are the ones referred to as them, and who is the person alluded to as him?

Respectfully, S. E.

The Lord says, "I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things." The Lord has two co-ordinate powers; namely, voluntary and involuntary. He forms the light and makes peace through his voluntary power, and creates darkness and evil through the involuntary, while in the act of creating good. In order to save a man's life, the Lord destroys the old man, body and soul. "If a man would save his life" (his life in God) "he must lose it" (his life in fallacy and evil). In destroying the old man, he consigns it to oblivion, to the grave or hell, where there is neither knowledge nor device.

It will be seen that he who is able to destroy both soul and body in hell is the Lord God, whom man should first fear, then obey, then love; after which there is no more fear, for "perfect love casteth out fear." But the *fear* of the Lord is the beginning of wisdom. Those referred to, who can kill only the body, were such as might persecute the church and destroy its membership. The Lord Jesus had in view the persecution that would follow his own crucifixion.

It might appear that the one alluded to was the Devil, but the Devil does not kill. It is the letter of the Word that killeth. "The letter killeth, but the spirit maketh alive." What does the letter kill? and what does the Spirit make alive? The letter of the Word is His (the Word's) literal manifestation, for God is the Word, and the letter of God is his tangible presence with the science of immortality. The letter of the Word, or the science of life, kills the old man, now dying but not yet dead, who cannot be made alive by the Spirit till the science of immortality (the literal Word) completely kills the old man, burning him up body and soul, with the fire which the Lord brought, and with which he dematerialized his body in his theocrasis.

Koreshan Science implies the science of divine life, or the science of immortality. This involves all the other sciences, and therefore includes all knowledge.

Said Hypatia, the female philosopher of Alexandria: "I saw the world which thou wouldst see. And what saw I? * * * Liars thanked for lying; hypocrites taking pride in their hypocrisy. The many sold and butchered for the malice, the caprice, the vanity of the few. The plunderers of the poor plundered by other devourers. Every attempt at reform the parent of worse scandals; every mercy begetting fresh cruelties. * * * Every devil who is exorcised returning with seven others worse than himself—falsehood and selfishness, spite and lust, confusion seven times confounded." —*Ex.*

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In Touch With God.

It will be found impossible to comprehend God, impossible to make his existence real to us, unless we can find a means whereby we can come "in touch" with him at some point in the strange march of progress.

The world in general professes to believe in a great "First Cause," because it sees an effect. There is a creation,—there must be a Creator; but such vague knowledge will not satisfy the hunger of the soul for a knowledge of its divine parentage. There comes a time to every life when the cry goes forth from its depth:—

"Come to me, come to me, O my God;
Come to me everywhere;
Let the trees mean Thee, and the grassy sod,
And the water, and the air!

"For Thou art so far that I often ask,
As on every side I stare—
Looking within, and looking without—
If Thou art anywhere.

"How did men find Thee in days of old?
How did they grow so sure?
They fought in Thy name, they were strong and bold,
They suffered and kept themselves pure."

Today men are crying, "Show us the Father and it sufficeth us." We would try to impress upon the minds of all such, the same truth that Jesus gave to Philip, viz., that by reason of the consummate unity between Jesus and the Father, as the spirit and body, all who looked upon Jesus saw the Father, as he was the revealer of the Father, for he was the fulness of the Godhead bodily. Man cannot be satisfied with a mere belief in the existence of Deity, but inquires, "Is there a larger life than the human life?" Moses taught there was a greater power than Pharaoh, or Nebuchadnezzar. The one great "I AM" was shrouded in mystery. Yet when the rod of dire oppression was laid heavily upon them; when their little ones were laid low by the fell destroyer; when with heavy hearts they hung their tuneless harps upon the willows by the rivers of Babylon, the message came with great power and comfort, "I AM that I AM."

We rejoice that there is One in the world capable of solving all the problems that perplex us; that though this world is full of mysteries we have not been able to pierce, they have a solution and a deep significance. God lives, and justice will be done. God lives, and all tears shall be wiped away from weeping eyes. God lives, and sin and evil shall perish. The kingdom of darkness, touched by his magical scepter, shall vanish; not a cloud shall remain to obscure the Father's face. The reason why God is so unreal to many who profess to believe in him is because, unaided by revelation, the human mind spins its inferences from vague, undeniable instincts and from what, on the surface, appear to be reasonable proofs. The mysteries of creation have held the mind captive, instilling a species of reverence. Men, in their inborn longings for God, resort to nature for an answer to these longings. In the infancy of natural science every phenomenon of nature was regarded as miraculous, every miracle representing a deity. When science became mature and certain laws were discovered, the number of gods diminished. Every newly discovered law displaced a deity. After men thought they understood the earth tolerably well, they lifted their eyes to the stars and ascribed to the heavenly bodies a power to rule the earth; but when Kepler discovered the laws of celestial motion, it went far in removing God from immediate connection with the stars. When Newton referred to one prevailing law of gravitation, and La Place explained the few apparent irregularities of the law (without the necessity of divine intervention), the science of astronomy banished God from immediate connection with the universe. Geology pushed back God's creative energy into the remote past, making natural laws the ministers of his wisdom and the executors of his plans. The search for God became like the mythological search for "Echo." You hear his voice, but when you approach the place it seems farther on in some remote recess which is sought in vain. We are now led to the great unknown and unknowable, the incomprehensible God; and he will never be found till man throws aside the telescope, the pick, and the shovel, and uses the simple eyesight that God has given him. He can then view the lines of God's plan thrown around this great universe, drawing it toward the crystal goal of infinite grandeur. He will then be enabled to cast prophetic vision forward and see the tense and golden chain drawing this cosmos, this system of things, to the glorious consummation of a stupendous plan.

Losing faith in telescopic research, we begin to look nearer, and find that there is at hand an infinite mind, a great sympathetic heart responding to our cry. The Infinite Spirit broods over us and we are comforted. What is this unseen power, and what are our relations to it? There may be some who will read this in whose minds these questions do not arise, sharply and distinctly. Some never know what it is "to feel after God," like those of whom Paul spoke. They have never known what it is to look into the immensity of nature unlighted by the glory that has shone around humanity ever since He came who is the image of the invisible. If we go back into the condition of the world, as it lay in heathen sensuality and philosophic uncertainty before Christ came; if we consider the yearnings of the human heart then, we will judge that the world today should have more faith, more assurance, more knowledge of God, and in some degree appreciate the image of the invisible God. Yet we find the same old condition of affairs. The soul of man is groping, stumbling, swept by the same passions, besieged by the same temptations, troubled by the same philosophic uncertainty concerning God, confessing that it is impossible to find the true God.

Throwing aside old established prejudices, casting to the four winds the philosophy and science that have been but stumbling blocks ever since the foundation of the earth was laid,—because fallacious in the highest degree,—man may be able to see correctly, and may find the Infinite near at hand, seemingly touching his life at countless places; thus God becomes a daily

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presence. Day by day, there is astonishment as we awaken to a knowledge that in the grand marshaling of forces that actuate our lives there is a purer than self, directing and giving knowledge. Is it the deific mind impulsing to highest, holiest activity? Is it God working in us to will and to do of his own good pleasure?

Intellectual effort may seek to penetrate beyond the vail of the material world, trying to establish the fact that by spiritual insight we can apprehend a spiritual cause, but we will find such truth liable to dissolve into a mere abstraction. God, at no point touching us with any special sympathy, cannot be grasped by the devout affections of the soul. Jesus Christ came the image of the invisible God, the fulness of the Godhead, yet *very man*,—our Father, yet our elder brother. This is a personal relation that checks all tendency to abstraction; and we find an anchorage for our faith, a real person for our love. It is impossible for a religious life to take root in an abstraction, but our hearts cling to such a person as Jesus. We can appreciate virtue, goodness, moral beauty, only as they are realized and expressed in a personal life. Theory sounds well. It plays upon the fancy and imagination; but it gives a very imperfect idea of a collection of doctrines and precepts. Jesus exemplified his doctrines and precepts and thus attracts us to a life like his own, for his example helps us to understand his precepts. He lived his doctrines completely. Jesus as the image of the invisible is the only way conceivable that God could be known to man, for he was God manifest as the perfected man.

We may be asked, "Is science useless?" We reply, By no means, for a correct science of the physical universe is a revelation of God; but such a knowledge of God can never be found in the Copernican teachings, for it is a system of fallacy. Astronomy and geology, correctly understood, reveal the vast plan of the natural world, suggesting the analogy to human affairs, illustrating the facts of illimitable relations, forbidding our confounding a part with the whole. Christ appears and opens the door revealing Providence and providential plans. He points out the way in which we must tread if we would reach the deific mind. He so influences the moral and intellectual development, so softens men's hearts, revealing not only the power of wisdom and the goodness of God, but the very depths of his heart as a Father enabling man to aspire to the sonship. Humanity came in touch with Deity when Jesus was in earth. In different degrees has this nearness to God been realized. Adam, Enoch, Noah, Moses, and Elijah were direct fingers of the Almighty, reaching down to clasp the hands of men, thus touching the human soul, enabling man for a time to realize that God dwelleth in the generation of the righteous. It is by coming in touch with God that we know who and what he is. This can only be done by confessing his humanity, thus acknowledging to the world our allegiance to him. Then will God's hand clasp ours, and he will lift us up, fulfilling the promise of Jesus; "If I be lifted up, I will draw all men unto me."

The humanity in whom the truth is embodied is the hand of God. In this humanity is the spirit of Deity acting through this chosen and anointed One, the Christ of God. God will never be found outside of humanity. He may be veiled in mystery for years, obscured in human miseries; but in the very hells he is working by his spirit to rescue perishing souls. He appears again and again in human form to carry on his great redemptive work. Today in CYRUS, the Messenger of truth, he stands in our midst. God who is the spirit of truth reveals himself in his chosen and anointed humanity. It is embodied truth arrayed against the fallacy of the ages. It is he of whom was said: "I have raised him up in righteousness and will direct all his ways." All who recognize this spirit of truth in the Messenger, the Shepherd who will perform God's pleasures, accepting his doctrines as their rule of life, come in touch with Deity. They are those "to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory;" for through the baptism of purification about to be poured out upon the world, they will be enabled to receive God into their own lives.

All who cannot recognize the Shepherd's voice will continue to grope on in the darkness; but in no other place will he be found.

When we have come "in touch with God" by receiving his truths into our souls, we will marvel at the newness of life that will open up before us. We will find our God in humanity; and that the whole realm of moral realities and the ETERNAL LIFE itself is but the perfected humanity, revealing the long-hidden face of Deity.—*Mary Everts Daniels.*

REVIEW.

THE NATURE OF THE STATE, by Dr. Paul Carus. This essay first appeared in several installments in *The Open Court*, of which the author is editor. It is very pleasant reading because of its charming style; but one hardly knows how to criticise it. It is incomplete, as must of necessity be the argument of one who sees but half the truth—and this is the case with all who believe in evolution while ignoring its complement, involution. And yet it contains some things to which we can subscribe. This, for instance: "The new state must be the organized common will of the people; and its authority is the divinity of the moral purpose which this common will adopts. * * * The ideal of the new State can be put into practice only where the common will is animated by a common conscience; and this common conscience should not be a tribal conscience justifying every act that would be useful to, or enhance the power of, this special people as a whole: the common conscience must be the voice of justice; it must recognize above the State [national] ideal the supernational ideal of humanity, and must never shrink from acting in strict accordance with truth and the fullest recognition of truth." The point which the essay was written to decide is, Can there be in a State which recognizes the justice of the revolutionary spirit, any such thing as treason? The author says that there can be, and is, but he acknowledges his inability to draw any well-defined line between treason and reform, because every reform appears treason to some classes of mind; still he condemns the one while justifying the other. Open Court Publishing Co., Chicago.—*E. M. C.*

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A Vision of Justice.

I see a mighty feast outspread,
Where gilded Lords their honors wear;
The banquet King sits at their head;
The guests are drunk on vintage rare;
And far below on every side,
No more by cringing fear subdued,
And murmuring like a rising tide,
I see a countless multitude.

As rivers to the ocean roll,
All tongues and races join the throng,
One purpose burning in each soul,
And on their lips a single song;
One common cause, one flag unfurled,
They kneel to neither kin nor clan:
Their country is the round, wide world;
Their creed the Brotherhood of Man.

The feast goes on; the proud rejoice;
They hear a sound of distant waves;
They think it but the torrent's voice
Complaining through the highland caves;
It is no mountain stream, that leaps
Rebellious of its rocky bands;
It is the lifting of the deeps,
The sinking of the ancient lands.

Resistless as the pulse of doom,
The ocean swings from shore to shore;
And frightened kings flit through the gloom,
Like stars that fall to rise no more.
The high sea-walls of caste are gone;
The pent up floods their chains have burst;
The toilers face the golden dawn;
The first are last, the last are first.

The Old goes down, the New ascends;
Its sunny isles in glory rise;
A rainbow o'er the deluge bends,
And Labor's curse dissolves and dies;
The gods of gold no more hold sway;
The people bow to truth alone,
And He whose voice the tides obey
Remains forever with His own.

—*James G. Clark.*

PUNGENT PARAGRAPHS.

When a man loses his head he usually takes to his heels.

When a fellow reaches his wit's end, does he attain to endless wit?

It is compound—not common—interest that the plutocrats desire.

Man wants but little here below—little gold dollars to blow into the show.

If you believe in God, prove it by casting your all in with the widow's mite.

The church has little condemnation for Pullman. It is looking through colored glasses—the memorial windows presented by him.

Tramps ought to do well, if not too fastidious in their diet, for even should they be unable to obtain any other food, they always can get the "cold shoulder."

The world is not troubling itself about the strait and narrow gate so much as about the gait of the trotting horse and of the bicycle rider.

If Christopher Columbus could have realized into what a pretty kettle of fish the political demagogues would get his ilk,—the laboring class,—probably he would have hesitated a good while before determining to discover this country.—*J. S. Sargent.*

Prophets.

Prophets are seldom honored or heeded. They are the voices of premonitory volcanic upheavals, therefore ridiculed and despised. Belshazzars hate to be disturbed. Prophets are the ears of the donkey called society. They are the sultans of destiny. They live in splendor and in wretchedness. The prince cajoles and despises them; the voodoo despises and cajoles them. Prophets are sometimes philosophers. This adds to the crime of prophecy. Philosophers have been imprisoned and their philosophies used for the purpose of inventing contrivances to torture them Prophets have suffered likewise. Christians say Christ prophesied that the thief hanging with him should that day be in Paradise. But that did not help to save either of their lives. Prophets have always been supposed to perform miracles; the greater the miracle the greater the prophet and the more ignominious the death to be given to him in payment.

Prophets said Sumter would be fired upon. When John Brown was hanged, prophets saw Appomattox. When Lincoln penned the Emancipation Proclamation, prophets saw the reconstruction of the Union. When Hugh McCullough inaugurated the contraction policy in 1865, prophets saw the riots of 1877. When American genius was receiving the toadyism of the world in 1876 at the time of the Centennial, prophets saw Chicago, July 9, 1894. Prophets today see carnage and revolution but nobody save philosophers pays any heed, and these are the despised minority. The civilized mob stones the prophets and the box-cars alike. The shibboleth used to be, "Thus saith the Lord." The shrine of Thomas a Becket at Canterbury was made the tomb of that shibboleth. Since then men have learned to say, "Thus saith the people." This is why the regulars may shoot down slaves in Chicago. The Legree of today with one hand lashes the white Uncle Tom, and with the other takes to his lips the crucifix. The Legree of 1860 was not mean enough for this. But hypocrisy has been nursed and fostered carefully since 1860. The slave owner of yore bought men's bodies, clothed them, housed them, fed them. The slave owner of today buys men's heart throbs, and the throbbers house, clothe, and feed themselves. This makes wage slavery cheaper to the masters than was negro slavery in ante-bellum days. The virtue overlooked by the civil war is blasted by the Shylock war, and the pillaged temples of human souls are the tombstones of a dead conscience.

And Chicago has no Christ. It has an Armour, a Pullman, a Marshall Field,—but no Christ. Christ in Chicago would be like virtue in a brothel. But prophets are in Chicago. Pullman is a prophet. He is today pointing to the ruined columns of a temple named Liberty, and Pullman is a true prophet.—*Light of Truth.*

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Sharp Cuts.

Christ's death for sin is only half the Gospel. The resurrection is the cap-stone of God's great plan.—*Ram's Horn.*

Strength of character lies not in demanding special circumstances, but in mastering and using any that may be given.—*Ex.*

When we pass from the phenomena of matter to the phenomena of mind, we do not pass from under the reign of law.—*The Duke of Argyll.*

Ever since greed of gold sold the Christ, and raffled for his garments, it has crucified every form of virtue between thieves.—*Dr. Strong, in "Our Country."*

He who does a good deed is instantly ennobled. He who does a mean deed is, by the action itself, contracted. He who puts off impurity, thereby puts on purity.—*Emerson.*

In patiently toiling a hundred and twenty years without making a convert, Noah pleased God as well as Peter did by having "about three thousand" on the day of Pentecost.—*Ram's Horn.*

People are prone to charge all their misfortunes upon God and call them "dispensations of Providence," but their good fortune they proudly attribute to their own superior wisdom, to their skill and ability.—*Henry Ward Beecher.*

It is a violation of nature that property should come through the triumph of cunning over character, and the conflict of selfish interests. Our so called industrial order is the disordering of nature. There is enough in this world for all to have and enjoy in abundance, if there were a system by which there could be an equitable distribution of that abundance, upon principles of divine economy.—*Prof. Geo. D. Herron in "The New Redemption."*

The burning of the Talmage Tabernacle was not an unmixed calamity. The concern was in debt and heavily insured. Inasmuch as it paid its laborers and material men off at twenty-three cents on the dollar, the insurance, based on full value, will pay it out and enable them to rebuild. If lucky enough to again pay off the men who rebuild at twenty-three cents, they can burn it up again and make money. St. Paul's text, "Be ye diligent in business," is where De Witt's lambs have anchored. Profits on church building pay the cost of inculcating the truth of the Bible and slippery financiering. —*Locomotive Fireman's Magazine.*

Among the multitudes with the natural power to think, how few do think! This deplorable condition is owing to the prevalent opinion that only the leaders in science, politics, and religion have the right to think; whilst these reputed leaders of thought refuse to think contrary to popular belief or their own personal interests, but, moved by pride and ambition, defend popular error against unpopular truth. Thus the scheming wrong thinkers control the deluded nonthinkers, and the ditch will receive both parties. Those few among the masses who dare to think independently, or otherwise than the reputed custodians of privileged thought, are ridiculed, calumniated, boycotted.—*Times of Restitution.*

The Latest Spoken.

Of One Blood?—The *Planet*, a negro newspaper at Richmond, Va., in speaking of the Moody revival meetings in that city says:—

Afro-Americans who applied for admission were ignominiously insulted. While the sign "For whites only" did not meet the gaze as it once did at the Moody meetings held at the First Regiment armory building, it was nevertheless the rule.

The treatment of the negro in this country is attracting attention in all parts of the world, and it is well that it should if the statement of the *Planet* be true. What can be expected of the common people of the South when the negro is insulted at one of Mr. Moody's revival meetings?—*Champion of Progress.*

Redeeming Feature.—We do not condemn the great railway strike because it was a sympathetic strike. Much has been said in the past few days in condemnation of this strike because the strikers had no grievance of their own, but had struck on account of the wrongs of their fellows. If there is any redeeming feature about this strike, it is that it is sympathetic; that it is a chivalrous (although pig-headed and futile) attempt to relieve the conditions of others. It is a blind and cruel testimony to the fact that the principle of the brotherhood of man is vaguely asserting itself in the minds and hearts of workingmen. We confess we are astonished at the utterances of some papers, even religious papers, the supposed exponents of the principles of the lowly Narazene, that bitterly arraign the strikers because it was not their grievance for which they struck. If the strike is right at all as a redress for grievances by the aggrieved, it is equally justifiable on the part of those who sympathize with them, provided that it corrects the injury without inflicting a greater injury on others. But right here is the weak point. The strike is wrong *per se*. It fails to accomplish the purpose for which it is designed, and it inflicts its greatest injuries upon those who are innocent. It is a blind and senseless display of rage and stupidity, producing vast destructive results, without compensating gains in other directions.—*Recorder.*

Worse Than an Infidel.—Christianity is nothing but a lie unless it is a life. The man who holds office in a Christian church, oppresses the poor by exacting more than their measure of service, or withholds their legitimate wages, is worse than an infidel. Whatever the laws may say, the Scriptures declare that the laborer is worthy of his hire. Nor is the hire a stipulated sum which the cupidity of the employer names, and the necessity of the employed accepts, but it is a fair share of the profits of business. To make thousands for himself, while he pays starvation wages to his employees, may be excusable before the law; it may not expose a man to the condemnation of the public, but it is not essentially different from a course of crime. Indeed, the average convict is a small sinner beside the man in broadcloth whose wealth is acquired at the expense of the honorable poor. Shame on any man who can excuse himself for the plundering of the necessitous, that he may add a little to

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his ill gotten gains! And let him know that if, through his abominable selfishness, any weak one is made to stumble into sin; if a young man purchases comfort at the price of honesty, or a young woman at the expense of virtue, let him know that it were better for him that a millstone were hung about his neck and that he were cast into the midst of the sea. Others may wear the badges of crime in the sight of men, but whatever his profession or possessions, in the sight of the all-seeing God, he is branded with eternal infamy.—*Pacific Baptist.*

Some Things to Learn.—Men are not "dying for the ordinances"; they are not wrecked or ruined for lack of virtues, for incapacity of service, being destitute of industrial training and rational choice. They must be taught morality and the power of self-support. They need the gospel of *Temperance* to know the peril of pampered appetites, the misery, disease, and death that await the indulgence of any lust or passion unrestrained. They need the gospel of *Industry* to know something of the reward of work, of the value of time and skill to secure the comforts of a self-respecting life, to create a home, to provide constant occupation and enlarging opportunity, and to gain a useful place in society for themselves and their children. They need the gospel of *Education* to know something of the far reaching utility of the rudiments of learning, of the sweep and certainty of universal laws. They must see how sharing the knowledge which all men prize lifts them up a little in their own eyes, it may be much in the esteem of others; serves to adjust them to the world in which they live; opens to them avenues of employment and compensation from which they are otherwise shut out, gives them resources of wholesome pleasure by which they can make leisure a blessing instead of a heavy curse, gaining the delights of mental improvement and diversion instead of the wallow of animalism. They need the gospel of *Economy* to see what the infinite difference is, in a lifetime, between spending a little less than they earn, and all or a little more. It is the simple lesson of foresight and self-denial, but it distinguishes savagery from civilization. It is the whole difference between mastership and slavery; between being able to do what man wants to do and forever doing what he must—what others want him to do, and which he cannot help because he is at the mercy of the day's demand.—*Unity.*

The Coming of the Lord.—If the Lord should appear in New York, in his second coming, and a delegation of famished wage earners should come before him saying:—"We are starving and our little ones cry for bread; work a miracle for us; help and save us!"—the Lord would only reply: "I have helped you with an open hand. I gave you the richest treasure that even Infinite Bounty could devise. I handed to you this fair planet for you and yours to have and to hold for all time. I gave you all the land on the face of the earth, and all the wealth of the world to use and enjoy. It was all yours. What have you done with it? Who has picked your pockets? To whom did you surrender your title deeds? You have blindly allowed my great gifts of wealth, freedom, prosperity, and happiness to be filched out of your hands, and now you come to me pleading the baby act and asking me to help you by a miracle. A miracle never yet cured fools of their foolishness. I might make another planet, fair as the Garden of Eden, and place you there, and freely give it all to you, but what good would my gift be? In a little while a handful of smart ones among you would capture the ownership of that planet, as they have of this, you would be toiling all day like two-legged donkeys, for the use and benefit of your masters, and calling on me for another miracle! The school of want, sorrow, and suffering seems to be the right school for you, because you will learn in no other. You are now in that school,—there to stay till you have learned, by its sharp lessons, how to work your own miracles. Do not call upon Jupiter, but put your shoulder to the wheel. When you become tired of starving, retake peaceable possession of your own through the ballot-box. That is the only miracle needed, and it is at any moment in your power to accomplish. If you do not yet know enough to do this, remain in the sorrowful school of industrial slavery until you have gained a glimmering of sense. The tuition comes high, but there is no such school in the universe for the instruction of fools as the school of experience." This is the case in nutshell.—*From Sermon by Rev. E. M. Wheelock to Unitarian Society, Austin, Texas.*

Baal and Brains.—If men could transform God into gold and silver they would do it. They have made the world believe they have done it. No god is puissant today without a gold coat and a stomacher of silver. Poverty offers her very rags to buy favor of the gold god. Religion covets his baubles, and filth becomes the honey-dew of adulation while hypocrisy fawns before the throne. Pigism is the creed of today. "Thou and thine get all thou canst get;" this is the basis of the ritual, and the man with the gold, rings it into the ears of the man with the brains. Snobbery is the spice of a mill which grinds equal parts of hypocrisy and cunning; the mixture is what is known as society. While starved men and women hunt for crumbs and bones to gnaw, the snobs dance and sing and look wise while the pirates of the pulpit point to a home in the clouds "up there."

The pulpit could be the greatest moral and intellectual force on earth, but it is not. It is the breastwork behind which the oracles of the gold god fire the balls which topple over the rights of man; from the smoke there issues a voice which says: "Peace, be still and know that I am God." Brains do not count in any contrivance between institutional authority and common sense. Brains are the putty with which religion fashions God. Religion [so called] exercises the same effect on brains that turpentine does on white lead baked in the sun. It softens it and makes it pliable. All gods, the gold god included, are the effect of a chemical disintegration of brain cells. Men worship these gods because they are handy. The God idea, like electricity, always takes that course which offers the least resistance, hence the snobs and the plutocrats are the most highly favored. Poverty never had a God worth a farthing, for the same reason that it never has anything save its own rags. *It can't buy.* Gods and their favor are as much a part of the commodities of the market as punk and gold. He who has the fattest wallet is the fellow who can put up with the greatest number of divine favors. If they come in the form of gold nuggets, well and good; they add to his pile. If they come in the shape of a cyclone, 'tis just the same. He is in good condition to stand the damage provided he is not killed. How long this peculiar state of affairs can obtain depends on the sinews of what is called civilization. If the people can stand the strain, Baal, whose familiar name is gold dollar, will remain the great oracle of the modern Olympus.—*Light of Truth.*

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Church and Society Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights, Ill.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The WOMAN'S MISSION meets every Friday at 2:00 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 1227 McAllister Sreet, San Francisco, Cal. Information may be obtained by addressing the Secretary.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 3:00 P. M., at the residence of Mrs. C. L. Eastman, 887 Evans St., Denver, Colo.

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"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."—Gen. III. 24.

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"Wheresoever the Body Is, Thither Will the Eagles Be Gathered Together."

The body spoken of in the text, has reference to the body of the Lord Christ coming up in the resurrection. At the end of the dispensation there will result—in fulfilment of prophecy—a general conflagration, not of the physical world, but of the humanity ready to dematerialize somewhat as did the body of the Lord in his *theocrasis*, commonly called the translation of the Christ. Said the Lord, "I am come to send fire on the earth; and what will I, if it be already kindled?" The Lord's body passed through a process of combustion or burning. Not merely one body, but thousands of bodies will pass through a similar combustion at the culmination of the age. This will be the burning up of the world, or its destruction by fire. This burning is wrought through the gathering of the eagles. This can only be understood through a knowledge of the language of symbolism.

The word eagle in Hebrew is *nassar*, a word signifying to tear in pieces with the beak. If we turn to Revelation iv: 7, we notice that the fourth beast was like a flying eagle, and that at the voice of this beast, or animal power, there goes forth a pale horse, and death and hell follow. In Koreshanity it is contended that death here means the death and destruction of the old man, and that this is accomplished through the alchemical knowledge of dematerialization. This is brought about by a conservation of the sex energies through the restraint of the passions, and the utilization of the energies thus conserved.

There were four beasts (animals), and four horses proceeding from the four voices. The first horse signified commercial restraint; the second, commercial liberty; the third, commercial adjustment, and the fourth, commercial life,—life to the new man because of death to the old man. For it is said, "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." No man can be made alive in God till the old man is killed. The process of killing is through the application of the literal Word. It is declared that "the letter killeth." The letter of the Word is the Word as to its scientific aspect. When the science or letter of the Word has killed the old nature, then, and not till then, can the spirit of the Word make alive.

Religion is the retying or binding again of that which has been divorced. Every dispensation has its religion, and every true religion degenerates with the procession of the age. The Jewish dispensation degenerated, and its religion became adulterated. The Christian religion has degenerated. Its doctrines and its life have become vitiated. That which was true and good when the age was inaugurated, has waxed old as a garment. Old things shall pass away and all things shall become new. The old church and the old state shall pass away. There will be a new church and a new state, wherein righteousness shall dwell.

The religious principle in man—the binding and consolidating power between God and man and between man and man—is the bulwark and defense of a national commonwealth. Without this, no effort to arrange society upon the basis of a co-operative and perpetual organic unity can succeed. The coming successful effort to perfect a new nationalism will have not only the acknowledgement of an actuating Divinity, but a Divinity in which personal character is more thoroughly comprehended and worshiped than during the Christian age; for that which has been only partially confessed as the Godhead in Jesus the Christ, will be unqualifiedly known in the personal coming, when the kingdom is established and the Godhead reigns supreme.

The church contains the matrix of regeneration, and the process of gestation continues during the dispensation, at the end of which the fruit of the age matures and is brought to the birth.

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The Chinese.

At this time of Chinese disturbance it is fitting to consider the status and function of the Chinese nation as a part of the anthropostic universe, the universe of humanity. As to the original stock from which the Chinese have come, history is silent, and we must seek knowledge regarding their origin through other means. Here the great laws of symbolism and analogy come to our aid. The flag of China has a yellow ground, upon which is a dragon with red and white belly and green back. In the upper left hand corner is a small red sun which the dragon is apparently about to swallow. This sun was not on the original flag. About one thousand years ago, they prepared to invade Japan, and, as the Japanese flag bears in its centre a large red sun, the Chinese, to symbolize their anticipated victory, made the Japanese sun small and placed it in front of the dragon's mouth, as expressive of their intention of destroying the Japanese. Although failing at that time, they have never lost sight of that purpose, and are again endeavoring to accomplish it. The dragon symbolizes that power which carries the life of one dispensation over into the succeeding dispensation. In a more universal sense, it symbolizes the power which carries the life of one grand cycle over into the succeeding grand cycle. The Chinese dragon is green and red. *Green* symbolizes the union of spiritual and natural life, and *red*, the most external natural. The red and green dragon would signify the most external of that natural life which has become united to the spiritual life. The most external natural life of the animal is in the skin. The original form of the word *China* is *Sin* or *Chin*. From this root comes the Anglo-Saxon *scinn*, from which has come our English word *skin*. The Chinese nation constitutes the skin, the epidermis, of the anthropostic universe, considering that universe in its dragon relation.

The dragon is a species of serpent. The serpent sheds its epidermis whole. For this reason, the epidermis is kept intact until the time comes for the sloughing off. The people constituting the epidermis would necessarily be a fixed type, and to preserve them such, the divine purpose, working through them, caused the erection of the Great Wall, which made them difficult of access, and prevented a race mixture which might otherwise have taken place. On the contrary, the epithelium of the serpent is constantly being thrown off, until the time comes for the serpent to crawl out of its skin, by which time the throwing off of epithelial cells has about ceased, and we should find the race corresponding to the epithelium somewhere in the world, possessing indications of the original ruddy color of the skin, very few in number, and possessing little national vitality. These conditions are fulfilled in the tribes of North American Indians, now about to disappear from earth.

When the time comes for the shedding of the serpent's skin, along the line where the epidermis separates itself the corpuscles divide, one portion of the corpuscle being absorbed by the new skin which is being created, and the other portion remaining attached to the old scarf and passing off with it. From the new race, the red race, about to be created by the union of the black and white races, will be formed the new skin of the dragon. This skin will absorb one half of those corpuscles of the old skin which come in contact with it. At the present time we find coming to America, where the new race is to be created, numbers of Chinamen, corpuscles of the old skin. That their coming here is providential, we readily perceive. It is that some portion of their beings may be absorbed into the new skin. It cannot be the physical portion which is to be thus absorbed, for, as the natural physical movement of nations is from the East westward, and as we find the Chinese coming to this country from the opposite direction—from the West—we know that this direct opposition to the physical law of progression can only result in physical destruction. Therefore, it must be the spiritual portion of the Chinese in America that is to be absorbed by the new race.

The Chinese are called Celestials. Celestial means heavenly, and however the Chinese may have come to be so called, there is a deep significance in the fact. The Chinese must have had their origin in a people who united the spiritual to the natural life, else their symbol would not be the dragon with the green back; and the gold ground of the flag signifies the good of that life. However, this is capable of being perverted, and in the perverted state in which the Chinese are at present, these symbols indicate the antithet of this condition. The nose with the upward tendency is called by phrenologists the *celestial* nose, probably because it is the characteristic nose of the Celestial nation. The nose indicates the quality of spiritual perception, consequently it indicates the direction of the spiritual tendency. The nose of the American Indian has the downward tendency, while that of the Chinaman has the opposite tendency. We know that the spirit of the American Indian tends downward, or outward. The first manifestations in modern spiritualism were those of Indian spirits, evidencing that the Indian spirits have reached the outermost sphere of the spiritual world. The opposite tendency of the Chinese nose would signify a corresponding opposite tendency of the Chinese spirit. If the Indian spirit tends toward the natural world, and that of the Chinese in the opposite direction, it follows that the Chinese spirit tends toward the celestial world. The Chinese possess an interior knowledge of occult things, and the absorption of their spirit by the new race will tend to spiritualize this people. The outward spirit of theocrasis will also enter this new race. The meeting of these two spiritual fluxes in this red, or ruddy, people will make them the coming revolutionary people, that is, the coming progressive people; for progress is accomplished only through revolution, and revolution is caused by the meeting of a centrifugal (from the centre) with a centripetal (toward the centre) force.

The skin of the grand man, the universal humanity, is ruddy in infancy. Twenty-four thousand years hence, the grand man will again have reached old age, and again will be found with yellow skin.—*Ella M. Castle.*

A knowledge of the human structure in its special aspect, with an accurate perception of the normal functions of the body, is a positive *indice* to the events which must transpire in the course of human progress in all its relations, whether physical, mental, social, moral, or spiritual, in the universal aspect.

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The Kingdom of Righteousness or the Kingdom of Satan. Which?

The time is at hand when the world comes to its supreme crisis; when mankind must make its final and irrevocable decision. It is not the settlement of a conflict between individuals, or states, or empires, as they now exist, but a settlement of the antagonisms of two great systems which are striving for supremacy; the one for the establishment of Divine Communism, brotherly love, unity of desire, and the manifestation of the sons of God; and the other for the increase and perpetuation of individualism, segregation of interests, competism, hate, strife, and misrule. The latter, in its diversity of expression, has been here in dominance for ages. It proceeds from that source which "is the root of all evil," and it will never perish till that "root," the love of money, is extirpated and destroyed.

It matters not what form or guise it takes, whether it be atheistic Communism, modern "Christian Socialism," Anarchy (called Individualism), Theosophy, Spiritualism, "Christian Science" (which has no science), modern Christianity, or any other form of diabolism, it is, in its ultimate effect, the same. In this category I have included what is known as the "Christian church," for the reason that any organization, of whatever name or claim, which does not embody in vital activity and form, the two great commandments of the law, namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and, "Thou shalt love thy neighbor as thyself," is antichristian, and, in a measure, antihuman, inasmuch as it embodies in its form and life, the ignorance and conceit, the taint and corruption of devil-worship. All worship is devil-worship, whether in the Christian church or out of it, which seeks to exalt and magnify the selfhood at the expense and through the depreciation of the body with which it seeks a unity.

Integration is the law of life, while disintegration is the law of death. Love tends to unity. In unity is integralism or wholeness; therefore love is the fulfilling of the law, the law of life and perpetuity. It must be a love which seeketh not its own; a love which never faileth, and not simply almsgiving, donations, work-houses, soup-houses, free hospitals, etc. These are ameliorations on the competitive and animal plane of existence, and they have their uses in the present unchristian and barbarous state of society, but in the establishment of the kingdom of our God, so near at hand, when genuine Christian love shall abound, and society shall be established upon the foundations of the divine laws of justice and equity, such degrading helps to mankind will not be needed, neither will they be tolerated. Such a thought as soup-houses, alms-houses, or work-houses finding a place in the kingdom of heaven, never for a moment finds lodgment in the brain of even the most degraded and imbruted of professing Christians. It requires no searching examination to *know* that Christ's kingdom has as yet no place in the earth, although men have prayed for it for centuries, and still, if they believe his words, expect it. A harvest cannot come till harvest time, however much men may pray and agonize for the fruits of the harvest; and God's kingdom which was to be established in the end of the world, cannot be set up till the cycle of its development completes itself, and the sons of God are manifest in the resurrection of the dead. Devils in human form have neither the wisdom, power, nor inclination to inaugurate it. None but men in whom God dwells in holiness and power, can establish and direct a kingdom over which God reigns.

There is no love in business competition, whether it be the competition of individuals with individuals, of corporate bodies with corporate bodies, or of either as employers against workers. For this reason, if for no other, all socialistic efforts founded upon segregate activities and competition must fail. They lack the attractive and cementing power of divine love, which brings together and holds in unity and perpetuity those who are born into its peaceful realm.

"Love worketh no ill to the neighbor." There is no law against love. It is the *fulfilling* of the law. The kingdom established upon the law of love is of divine paternity. It has the Lord Jesus Christ as its progenitor and king, and will be manifest among men in the dispensation of the fulness of times, which is now nearly consummated. Already we have the harbinger of its appearing, and the portents of its resistless power to overthrow and destroy the wickedness and wrongs and cruelties of ages, are coming up on every hand. "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not. For thus saith the Lord of hosts; yet once, *it is a little while*, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts."

This prophecy pointed to a time to come. It has never been fulfilled except in the type, which was but a figure of the real house, the house from heaven, God's living temple, which he promised to rear when he should come again in the end of the Christian age. If a prophecy be true, it must fulfil its predictions, and fulfil them according to the terms of the prophecy, and in the cycle of time to which the prophecy relates. Prophecy relates to time and not to eternity, and when the cycle of its infoldment is complete and its evolution has begun, the events will surely occur and God will express his purposes in outward, tangible, and visible manifestation.

"And they said unto him, Where, Lord? and he said unto them, wheresoever the body is, thither will the eagles be gathered together." The body referred to is the Lord's, and when that is manifest the eagles will be discerned.

Many are awakening to the expectation of the speedy coming of the "great and dreadful day of the Lord,"

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a few with desire, but the many with dread. Men are looking for help and safety from the woe, in the formation of societies which shall establish a compromise between the Lord and the Devil. They aim to establish the kingdom of God in which God and Devil shall rule jointly

"The Fatherhood of God and the Brotherhood of Man" is very fine as a sentiment, but it remains a glittering generality, an empty expression, till man discovers and knows who God the Father is, and who constitute the brotherhood of man, and keep inviolate the principles of brotherhood established by the divine Father himself. There can be but one genuine "Brotherhood of Man" and that must be based upon the Apostles' doctrine and fellowship. It is fashionable nowadays to decry the socialism of Jesus, and stigmatize it as effete and not suited to the more enlightened and intelligent conception of brotherhood that exists today.

It was said of the first Union troops who went to the seat of war, that they were an "agglomeration of New England town meetings." They were ignorant of the science of war, but they had the blood of heroes in their veins, and needed but the instruction, drilling, and massing in order, by a competent head, to perform prodigies of valor and win glorious victory from apparently disastrous and humiliating defeat.

The spirit of a more glorious manhood is energizing the Anglo-Saxon people, and out of the gathering rabble of Anarchists, Knights of Labor, Christian Socialists, Nationalists, and Christians who have broken the fetters of formalism and conventionalism, THE MASTER will gather out his soldiery, organize victory over death and hell, and establish his kingdom of righteousness in the earth. Atheists and skeptics are multiplying rapidly to overthrow what little of genuine Christianity may remain in the mind of man, and pronounce the mission of Jesus a failure because his prophecies are not fulfilled, and his promised kingdom in the earth is but a cruel delusion. Jesus evidently foresaw the extreme declension of the church at the end of the age, and the almost complete extinction of genuine good and truth when he should come again, for he said unto his disciples, "Nevertheless, when the Son of man cometh, shall he find faith in the earth?"

Where are those who long for His appearing? Where are those who still have faith in his coming to establish the kingdom of righteousness? Who among them will regard the words of His Messenger, and will prepare themselves for the revolution in human affairs which is to follow? Take heed to yourselves, for this day shall come as a snare. Choose you this day whom ye will serve. If the Lord be God, follow him: but if Baal, then follow him. Reader, which? The time of division has come. You cannot much longer halt between two opinions. You cannot serve God and Mammon.

Gather yourselves together, O Brotherhood! Labor for co-operation. Strive for unity. In unity is life and power. Remember the promise of THE MASTER: "Fear not little flock; it is your Father's good pleasure to give you the kingdom." *Ye are they which have continued with me in my temptations;* and I appoint unto you a kingdom as my Father hath appointed unto me."—*A. W. K. Andrews, M. D., in Sword of May 31, 1890.*

Foreordination, Predestination, Election, Reprobation.

As almost no other four words, the above have constituted the *pons asinorum*, the battleground, of the theologians and of the church: they are no nearer to a knowledge of their meaning than in the outset, nor indeed can they be as long as they cleave to orthodox, or even present heterodox, dogmas and methods of thought and investigation. Only Koreshanity holds the keys—taken away by the lawyers, expounders of God's law, civil and ecclesiastical—to the knowledge of these, as well as all the other, words of the Bible and all the facts of real science.

FOREORDINATION.

"Who verily was foreordained before the foundation of the world" (Greek, *kosmos*, age, as to its human institutions), "but was manifest in these last times for you." According to Young's Concordance, this is the only passage in the English Bible in which the word foreordination or foreordained occurs. The word here rendered foreordained means foreknown. The meaning is, that before the beginning of the age or cycle (whether it be the grand age or cycle of twenty-four thousand years, the cycle of the zodiac, the period of the complete development of God's animal life, which, as we learn in Rev., has twelve months or lesser cycles, to wit, the dispensations, or whether it be the Jewish month or dispensation) Jesus was foreknown, hence, by inference, foreordained to make his appearance among men; when he became manifest, he was manifest for the saints who believed in him. Although the word foreordain does not occur in the Bible, when properly translated (or if it does, occurs in words not so translated), yet, when properly understood, the thought does occur. The farmer who selects and sows the seed, not only ordains but foreordains the crop produced by it. God declares himself to be a husbandman, and when he sows his seed he foreordains its product by the laws of reproduction, by which like produces like.

PREDESTINATION.

The Greek word rendered predestinate, occurs in such passages as the following:—

"For whom he did foreknow, he also did predestinate, to be conformed to the image of his son, that he" (the son) "might be the first-born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called them he also justified: and whom he justified, them he also glorified." "Having predestinated unto the adoption of us children by Jesus Christ to himself." The Greek rendered "the adoption of children," is simply the being made a natural son, with nothing like the idea of adoption.

"In whom also we have obtained an inheritance,

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being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ." The word, in the Greek as in the English, is compounded of two words, one of which means limit, boundary; the other is the prepositional prefix, before.

It is evident that no one could fix a limit beforehand to which anything should arrive, who did not certainly know beforehand that it had in it, or there could be imparted to it, the power or potency requisite to enable it to reach the limit to which it was predestined. If Christ was, as he declared and as is declared of him, the beginning and the end, he must have been the one who predestined, as well as the one foreordained, the Father who perfectly reproduced himself in his son, the cause as well as the effect. If he predestinates any to sonship to himself, it will be because he certainly foreknows, at the time of such predestination, that they possess in themselves the development necessary to the reception of the seed or potency that will enable them to reach such predestined limit, to wit, the sonship. As he was the Father who foreordained and reproduced himself, the son, so he will, by his power as Father, through himself as son (the divine seed, received into themselves as Holy Ghost), raise to the position of equal brethren to himself all who were predestined by such reception of the divine seed to such high and holy relation.

ELECTION.

The original word elect, from which our English word is derived, means to choose out; this election, like the predestination, was based upon a foreknowledge of the development and quality of the thing or being chosen. "Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ." When Jesus wished to purify (by his spirit received into them after his translation) and elevate in due time,—the time of harvest of such seed sowing,—he could do no otherwise than elect, select, such persons as he knew, by their own desire for that spirit, had in them the development, and hence potency, that enabled them to receive such spirit and, in time, be molded and fashioned by it into his own equal brethren, the sons of the living God.

REPROBATION.

Reprobation means simply that those upon whom it falls when brought to the test, have failed to have in themselves the development and quality necessary to their election; hence they must, at some subsequent time of choosing, be proved again, just as the youth who is ambitious to join the army where a certain age, stature, and physical condition are required, if he does not measure up to the standard in these particulars, cannot then be elected a soldier, but must be reprobated, that is, proved again at some other time when he has developed up to the standard. The literal meaning of the Greek word used in this connection is, that does not seem, hence, is rejected.

The intelligent farmer has various qualities and kinds of wheat. He intends to foreordain and predestinate some of it to reproduction so that he may not be destitute another year. He finds some of it evidently deficient in the plumpness and maturity necessary to make good bread; because of his foreknowledge he predestines it to reproduction, hoping that after another trial it may be fit for a higher election for, and transposition into, a higher destiny. There are two uses of wheat: one for reproduction of wheat, the other for transubstantiation to the substance of the higher, the animal kingdom. Now he elects (chooses) again, but for the sustenance of his own life. What he before reprobated—the plump, perfectly developed grain—he now elects (chooses), and what he before elected (the deficient, imperfect sample), he now reprobates, rejects. But the election and reprobation, spoken of in the Bible, have reference, not to the sustentation and reproduction of the natural sensual humanity, but to the development and perfection of the higher, the divine humanity (such as was Jesus, the forerunner, type, and seed of such reproduction), out of the lower, sensual humanity. When God chooses—foreordains, predestinates—the seed for this higher planting, he can do no other than choose the perfect, the divine, "Thy seed, which is Christ," and he is obliged to sow it in such soil as he can command; he finds "none perfect, no not one," so he must needs sow it in deficient, imperfect, sinful humanity, since humanity is the only ground in which it can be reproduced. But, as Jesus, who was that seed, plainly declared, the time required for such reproduction, until the harvest, was an age, during all of which time he would be with them (in them) just as the seed wheat is with (in) the ground all the time from seed time until harvest; *then* he would raise them up, resurrect them into the new, deathless, divine life, which he lived. As the wheat predestined by the farmer to sustain his own life was transubstantiated from the vegetable to the human domain, so they, as the result of the development in them of the higher, divine life, received into themselves in the beginning of the age, by its life-working power (as the apostle phrases it), will be transubstantiated, body, soul, and spirit, as was the seed of which they are the reproduction, into the higher, divine condition in which there is no death,—the condition to which they were foreordained, and predestinated by God the Father, in Jesus the Son, when he elected them because of his foreknowledge that they were the good ground that had in itself the development that would enable them in the fulness of time, the time of harvest, to reach such divine exaltation. All other men were reprobated, then and now,—that is, required, not arbitrarily by God, but by their own lack of development, hence of capacity in themselves,—to reach this lofty attainment, to be proved again, to stand another test, when they may not be rejected, reprobated, but elected.

The Scripture saith, "As in Adam all died, so in Christ shall all be made alive, but each in his own order: Christ, the first-fruits, and them that are Christs at his coming."—*O. F. L.*

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Who Shall Stand When He Appears?

"Behold, I will send my Messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? And who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap."

The name of those who are agreed in the doctrine that the Messenger of the Covenant *will* come and prepare the way of the so called "second coming" is legion, and they are willing to be taught that which will spread out before the eye as a beautiful garment, appealing to the occult side of their natures, and giving them a learned manner when compared to the common humanity. There is a true, though trite, saying that "there is no royal road to learning."

It is nearly two thousand years since it was said, "Ye men of Galilee, why stand ye gazing up into heaven?" (A rebuke to those who with rapt look and ecstatic manner stand gazing into space.) "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." They had seen him come as a *man*, teaching and preaching, "Repent: for the kingdom of heaven is at hand," "And they straightway left their nets, and followed him," calling him, Master.

We are now at the end of the dispensation, and the Messenger of the Covenant should also come with the *message* that will conjoin man with God for we have the promise:—"I will come again and receive you unto myself." Therefore, believing this same Jesus will come again, and that before that day will come Elijah (God the Lord), and that he, the Messenger of the Covenant, will prepare the way, and that the Lord whom we seek shall suddenly come to his temple, even the Messenger of the Covenant, then *who* shall say *when* that time is? No man knoweth the day or the hour, save the Father, but "when he, the Spirit of truth, is come, he will guide you into all truth." But who may *abide* the day, and *who* shall stand, for he is like a refiner's fire and like fuller's soap? While Jesus fed the multitude with loaves and fishes, they followed him; but when he called them a generation of vipers, his following dwindled to hardly a "baker's dozen."

"I will bring the third part through fire, and will refine them as silver is refined." This must mean that the two thirds would follow no more after him; the "third" part, signifies that which is not perfect, not purified, and to be purified, the sons of Levi (conjunction) must undergo the processes used to refine metals. Those who received the Holy Spirit in the beginning of the dispensation correspond to the metal in its crude state; coming through the dispensation in their different embodiments, they are now ready for the refiner's fire. The metal is treated with intense heat, alternated with cold blasts of air until, through repeated processes, purification is complete and the silver is a perfect reflector;—then shall we awake in his likeness, and be satisfied. No process of purifying, either of metal or fabric, can be accomplished without suffering and sacrifice; neither can the humanity come into the "image and likeness" without sacrifice, but by keeping the "eye single" they can say:—Not our will, but thine; and though we walk through the valley of the shadow of death, we will fear no evil, for thy rod and thy staff, they comfort us.

Again we ask, Who shall stand when he appears? and the answer comes:—"Those who have come up out of great tribulation, and are *purified* by the application to their lives of the doctrine as taught by the Messenger."—*Elizabeth.*

Do We Need Christ to Come Again?

The Christian world has a variety of opinion in regard to this question.

Most of those who call themselves Christians would say with their lips that the world needed Christ to come again. But when they are pinned down as to their own personal need of him, the strength of their prayers for his immediate coming, and their reliance on his coming before they can be raised up in glory, the attitude they would feel themselves in toward him should he come suddenly (as he promised) and find them not obeying his commands, but eating, drinking, marrying, and giving in marriage,—we find that their hearts are not yearning for his coming, at least not just now; that they are not ready for him, not prepared, they say; they do *not need* him, of course, before they are prepared for him. Analyze their hearts, and they are a worldly people, not a people to whom the Lord could or would come. When he comes he will come to his own who will be waiting for him with open arms and eager hearts. If asked when *they* want the Lord to come they respond, "This day, this hour, this minute, *now*. As soon as he wills, we want him."

There are other professed Christians who claim that Christ has already come to them in the spirit of the age—that spirit that makes the age progress with such brilliant achievement, intellectual, scientific, and inventive. They do not stop to consider that these brilliant intellectual and scientific minds are not so much imbued with the spirit of Christ as are some more humble minds,—are in fact more often than otherwise atheistic and anti-christian. Yet they seem to be satisfied that Christ has come; of course, if he has already come to them, they are not looking for his personal coming, nor can they feel that they need it. They so misconstrue his promises as to believe that he will have no bodily personal coming again. Such people cannot be prepared for his coming, and would not recognize him if he came to them.

Many people believe that Christ will come again in personal form as he was before; they acknowledge that the world needs him to so come before the restoration that he promised can result, but the questions of how he is to come, from where, when, and just how he will act, are given a bewildering variety of answers. Christ himself is authority enough as to the main points, and he makes them plain enough. He taught that his spirit would, upon his going away or translation, immediately baptize his disciples. This was the Holy Ghost breathed upon them on the day of Pentecost. He also taught, that, way down at the end of the age,—or last day as it is rendered,—he would *come again* and

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raise the faithful up into eternal life. He would then come in power and glory, and every eye should see him. It is evident, no matter what construction is placed on the manner of his coming, that his final coming was to be very different from the coming of the Holy Ghost at the beginning of the age. He *knew* men. He knew that the baptism of his spirit, though working in their sinful natures for the age, could not *alone* raise them up into immortality. He knew that they, even when the last day dawned, would be still in their sins, in mortal and corrupt bodies, needing—oh, how badly!—his personal presence to purge them by his baptism of fire, and transform their vile bodies like to his glorious body.

Nothing is plainer in Christ's teachings than his promises to come again to his own and receive them. He certainly expected to find them waiting for him, expecting him, *needing* him, knowing that they were not redeemed until he redeemed their bodies which should be changed in the twinkling of an eye. He would not expect his people to be absorbed in worldly things so that they had neither thought nor desire for him, neither would he expect his people to feel that he had already come to them in spirit, and that they were not looking for or needing his personality.

Even though the Spirit of the Christ comes now in his *new* name, clothed in a new personality, so that the modern Christian church shall cry against him as did the old Jewish church when God came to his people through the personality of Jesus instead of the personality of Moses, yet do the people need the personal coming of the Lord, and so he has promised to come before their redemption is complete. He cannot come too quickly to those who, under the altar, await the last sacrifice.—*Alice Fox Miller.*

EMANCIPATE!

"Thrice armed is he that hath his quarrel just," yet in better fenced apparel, is the man that never hath a quarrel. Moral:—Do not always be contending for your rights; help others to get theirs. There is usually enough to go around, and you can have what is left without a fight. But if there is none left, then you may be adjudged right, upright or righteous, because you were willing to be left. That makes a whole man of you, a two sided man, both right and left. The children of Isreal in Egypt did not contend for their liberation, but submitted to heaped-up oppression from their task-masters until God heard their lamentations, and sent them a deliverer—Moses. The black man in America did not rebel for his freedom, but waited till God sent Abraham, who poured out the blood and treasure of his oppressors like the waters of a flood.

"He saved others, but himself he cannot save," said they, in derision of Him who hung helplessly upon the cross. But, in giving up His life—his right to life—at the behest of hellish foes, the Lord Jesus saved the race. Baptizing it anew, with his own vitality, he saved it; therefore saved Himself. If you cannot do as well, you might at least try to imitate a little. But if not, you may well beware of the patient, humble person that endures your kicks and cuffs without resentment. Despise him as you will, for his apparent weakness, he is stronger than you and will one day—whether you will or nil—become your master.

It was the ability of the Lord Jesus to endure, that bowed the heavens to crown Him Lord of all, and will yet raise the patient black man of America from the position of slave, to be the master. Scripture not yet fulfilled, will be when his freedom is fully attained. Liberated from chattel slavery, it yet remains to liberate him, together with his white brother, from wage slavery. This will be effected through the great day of God's wrath, which is now impending, when it will be found that "God *hath* made of one blood all nations." It will be further found that God had no idle purpose in permitting the poor African to be brought here in chains to years of hard and unrequitted servitude, and for whose sake we passed through one of the most gigantic civil wars of the world's history. "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory."

"He hath put down the mighty from their seats, and exalted them of low degree."

Who is mightier than the money lord of Wall Street, or more lowly than the colored man of America? For a long time the white race has considered itself the chosen of God, but it has been tried and found wanting; has been given intelligence only to use it to gather gold for self-gratification; has rolled in wealth only to make it a power to enslave and oppress others. The shuttle inevitably reaches the end of the race and turns back in the web of history. Sometime, the balance will be tipped and the scale turned backward. The people who through long-suffering and oppression have become schooled in meekness, shall come to inherit the earth. The poor, despised black man will yet become God's chosen people; will yet be set among the princes of the earth. This is inevitable, because justice will come to those who patiently wait. The Ethiopian has waited long on the river Gihon, poor, ignorant, and plundered by the proud nations of the world. His redemption draweth nigh.

Another, too, waiteth long for justice,—a lovely creature that stepped out of man's side in the Garden of Eden, his peer and equal, but in the darkness of man's fall stole cringingly out with him among the beasts of the field, his stay and comfort in sickness and toil, his solace in death,—your mother, your wife, *woman*, your slave, proud man! Honor her as you will,—with burning lips, on bended knee,—the curse of her servitude drags down the ages in the words of Jehovah God: "Thy desire shall be unto thy husband, and he shall rule over thee." Long has she fulfilled its dire behest and served in sorrow, in sickness, in death, her lord and master, her husband, under the serpent's curse so potent as to have its portent implanted in her very inmost nature so deftly illusory as to seem to her to be love, and that she is loved in return. But the day is at hand

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when she will awake; when the spell shall be broken, and she will discover that that which seemed so dear and for which she has given so much, is only lust, nothing more. She will reject it and be free!

God speed the day, for in the memorable words of Abraham Lincoln:—"This nation (nay, this world) cannot exist half slave and half free."—*J. S. Sargent.*

Thought, the Progenitor of All Things.

It seems almost impossible for man to comprehend the fact that thought is actual substance, to be transformed and transmitted as an electric current from mind to mind, controlling and creating through a subtile process not visible to mortal eye. The human brain is so complex in its mechanism that the greatest mind alone can fathom its mysteries or traverse all the labyrinths through which thought travels as a vital force, actuating not only the individual but the whole universe as one body.

We are taught that there is but one substance in the universe, and that this substance assumes two forms, called spirit and matter. In organic life especially that pertaining to the human life, we find the spirit animating such life, to be vital spirit, an aggregate form of life conjoined to a body called matter; in this nexus of spirit and matter cause is located. Mind (which is spirit) cannot exist independent of an organic physical structure, neither can matter exist without spirit;—but the law of life to both is reciprocal action. Thought is the speech of the spirit or mind, not voiced except by a material tongue. Spirit may be either good or evil, constituting the spiritual principle of the good or bad man, respectively; in the unregenerate man these qualities are striving together till the final victory. The good spirit is divided into love (holy desire) and wisdom; the evil, into lust (unholy desire) and fallacy. The will is the seat of love or desire, and presides over the solid structure; this is the domain of affection. The intellect is the seat of intelligence, and specially presides over the the fluids of the structure. The brain presides over the organs of the body. It is the organ of the superior mind, and the seat and origin of its functions. Every special part of the brain is related to a corresponding part of the body. The spirit is produced by the destruction of matter, as such, and its conversion to spirit; reciprocally the spirit is metamorphosed to the fluids and solids of the body. With this slight exposition of the mutual relation between spirit and matter, the domain of affection and the domain of intellect (the realm of thought, the place where it is generated by the peculiar relation of the body and the brain), we will cite the words of a gifted poet, and endeavor to profit thereby.

"The keystone to thy mind to give thy thoughts solidity,
To bind them as an arch to fix them as a world in its sphere,—
Is to learn from the book of the Lord, To drink from the well of his wisdom."

Understanding is called the foundation of all wisdom. It is the product of knowledge, but we must go back to its incipiency, when it stood an unformed idea, the first principle of such a life, a little thought going out, a substantial vital force creating the protoplasm from which all greater things proceed. The human life generates a spirit suited to its requirements. The divine man generates the Holy Spirit; he is the origin of all the spirit of life which pervades every domain of being.

If we consider the question of man as he stands today upon the earth, we see in him a creator in his own sphere. The natural sensual desires of his being tend toward the propagation of his own specie. The thought or desire of the mind is the parent of the deed; as thought descends into the body, it generates the sperm and the germ of reproduction which develop into a new being. All the grace, beauty, and towering strength to withstand the storm—that are seen in the giant elm—were in the tiny seed no less truly than that all the strength, beauty of form, and weight of intellect of that being called man, once lay in the spirit or thought that descended through the body to be clothed in human form by the office of the reproductive cell that had its first impulse in the thought of man, needing only right culture to be developed into the fulness of success.

Thought impulsing invention must come from a mind markedly alert. Originality must be put into the smallest fraction of the work; unless the inventor has cultivated a habit of thought, clear and forcible, he will prove a sorry creator, for he will run his head into all sorts of queer nooses from which it will be very difficult to extricate himself. To be an efficient artisan, artist, professional man, or teacher, man must not only put his heart but his brain into his work. The Creator of this universe is man's example, for a perfect design reigns throughout nature. Intelligent understanding should characterize every effort, for thought is the creation in its inception. We read in Genesis of the creation; behind all was the thought of the Creator which was a substantial energy going forth as the omnific Word in the terse language, "Let us make man in our own image and likeness"; also when God saw the darkness upon the face of all the earth, the fiat that crowned the visible world with a halo of glory whose power is chosen as a symbol of that divine energy which is given to sustain and develop the higher life of man—even the quickening power of truth—resounded o'er all creation. While the divine mind sits enthroned as sovereign in its most secret place, this swift-winged messenger comes flying with intelligence, and man has only to lift the curtain of his mental eye and millions of bright heralds will rush in to describe the process of fashioning which is going on secretly in the chambers of the soul, to perfect it according to the divine plan.

We are advised to get wisdom and understanding first. The most diligent student seeks to understand all things. This perfect gift is to the few; yet it is given to all in a greater or less degree, according to the capacity for knowledge. Man may gain much knowledge, but without wisdom to discriminate between the true and the false it may prove a most baleful thing.

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"Knowledge and wisdom far from being one,
Have ofttimes no connection. Knowledge dwells
In heads replete with thoughts of other men;
Wisdom, in minds attentive to their own.
Knowledge, a rude, unprofitable mass,
The mere material with which wisdom builds,
Till smoothed, and squared, and fitted in its place,
Does but encumber whom it seems to enrich.
Knowledge is proud that he has learned so much:
Wisdom is humble that he knows no more."

Knowledge being gained, wisdom must come in as a refining and cleansing power; by this means a clear understanding is established. Thought with its keenest discrimination now builds on this basis all projects. It is knowledge purified by wisdom that is made to *stand under* every superstructure, a sure foundation that cannot be moved. We must ever differentiate between the mind of Deity, which is complete in knowledge, wisdom, and understanding,—therefore the fountain of all intelligence,—and the mind of the natural man, who can comprehend the mind of Deity only as his spirit is illumined by wisdom from above. God working on the higher plane of life leaves man to work out the knotted problems of human existence. He is but a child, a pupil, and it is for him to strive for a knowledge of higher things. Life is but a school, and each embodiment a session during which he is expected to progress till the last or final one brings him to the measure and fulness of creation.

Thought, as a constructive force garners the spirits of wisdom, and lays the foundation of the superstructure desired. Thought plans, designs, and selects the material. It prepares the compass and plumb-line; it lays the corner-stone, and with instruments it has prepared, chissels and polishes each stone, building with the power thought has generated. In the higher domain of life "wisdom hath builded her house, she hath hewn out her seven pillars." Upon what does she build? Upon the perfect understanding of the doctrines of life. What is the sure corner-stone? Jesus the Christ, and his name is LOVE. Who is the chosen workman on this edifice to be made most glorious, an abiding place for Deity? It is written:—"That saith of Cyrus, He is my Shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." The vital force of thought, an inherent power originating in the divine mind, actuates this Master Builder. The knowledge of the possibility of such a building, and the means whereby it is to be accomplished, are set forth. Human minds feebly grasp a concept of the creative plan, but the command again goes forth: "Let there be light." Wisdom from above illumines the darkened mind, enabling it to comprehend much of that which this workmanship involves. Knowledge is given to prepare the heart and mind of the people. Wisdom operates through its proper channel, and in every heart that receiveth the knowledge of the Holy One, is understanding. This is the foundation of the temple God would build in each individual soul. "We are the temples of God, for God dwelleth in you," *when* you are perfected.

Jesus is the sure corner-stone, for he was the fully rounded out, perfect thought of Deity expressed in human form, and brought into a perfect condition by the discipline of law. He was the material tongue that voiced the thoughts of the Almighty. He was the Word made flesh. His is the vital force that comes as the regulator of every human brain, enabling it to come into a perfect knowledge of the divine law. He that obtaineth a knowledge of the law in the fear of the Lord shall be given the water of wisdom to drink, and shall be fed with the bread of understanding. Such can say:—

"For wisdom which is the worker of all things, taught me: for in her is an understanding spirit, holy, one only, manifold, subtile, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good. Kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure and most subtile spirits. For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness. For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty, therefore can no defiled thing fall into her, for she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness. And being but one, she can do all things, and remaining in herself she maketh all things new; and in all ages entering into holy souls she maketh them friends of God and prophets. For God loveth none but him that dwelleth with wisdom. For she is more beautiful than the sun and above all order of stars; being compared with the light she is found before it. For after this cometh night; but vice shall not prevail against wisdom," for "wisdom reacheth from one end to another and sweetly doth she order all things."

This is divine wisdom, the concrete thought of the divine mind proceeding from the union of the highest mental and moral excellence, and is capable of selecting the right means to the right end. It is knowledge, wisdom, love, and understanding combined in one. It is the creative thought of Deity. It is that power which —taking by the hand the devout searcher for truth— teaches lessons of mystery; solves questions of doubt; helps man to be worthy of himself and his high prerogatives of reason; goes with him through all the labyrinths of thought, leading him to his God. In the natural mind there is a wide difference between knowledge and wisdom. Common sense, possessed in an uncommon degree, is what the world calls wisdom; but man is little troubled by such a condition. As a general thing his erudition sits lightly upon him, and wisdom is not called into action.

Thought, being substantial, is both constructive and destructive. That which proceeds from lust or unholy desire first opens the door of the mind: evil creeps in like a tiny rill, then comes the wild burst of all the dark, overwhelming torrent of passion that not only devastates the individual life generating it, but spreads as a black plague, sowing seeds of destruction in the lives of all with whom it comes in contact. From evil

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thoughts, we allow our sordid desires, our base passions, to gain and hold dominion and engross our time and energies. We thereby pervert our intellect to mean and selfish purposes; we destroy our just equilibrium. The principles of wisdom and love, which should control every step, are dethroned; a reign of anarchy begins whose history is a feeble and ineffectual struggle of reason against our appetites and passions, instead of the onward progress of the soul in virtue and truth.

While the good and evil dwell together, there will often be conflicting thoughts causing us many struggles; but as all the harmonies of nature are but the equilibrium of contending agencies, and its peace is purchased by its elemental strife, so are all the harmonies of our lives worked out through antagonizing forces; it is only as a resultant of struggling powers that we will ever learn the beautiful rhythm of a soul at peace with God. Progress through stern conflict—antagonism working out our higher unity—is the discipline of the inmost law of our being. Those who are struggling to grow in knowledge and virtue, struggling to purify their souls from all evil, can best realize that this is what Plato calls "Life's immortal battle." Good and evil shall not always dwell together, for Truth, sternly resolved upon conquest, is invading the realm of human thought. There are lofty fortresses of hostile errors, but every mountain fastness where the enemies of Light and Love can retreat must be scaled and destroyed, and all the thoughts that are hostile to divine authority led into captivity, for only Truth has an indefeasible right to reign in the intellect of man, bringing all intelligence into obedience.

If we could but comprehend the truth that our thoughts, when actuated by the spirit of holy desire, go out like angel visitants, sowing seeds of kindness that shall be productive of love's best gifts, thus blessing the world, making it better for our presence; if we could but realize that our thoughts, when actuated by an evil spirit, go out like the swift scimitars of demons, blighting and destroying our fellowmen, reflecting back upon ourselves the curse that stamps us with the mark of Cain; if we could only realize that we are, in a degree, arbiters of our own destiny and, in a measure, responsible for the failings of others, what girdings there would be among us, what gatherings together for co-operative work, each for the other, and all for God, what prayers and yearnings, what struggles to overcome all evil, that we may become worthy of divine approval, worthy our promised inheritance! With this realization of our responsibility, let us strive to cultivate pure and holy thoughts which shall construct a character based upon an understanding of the truth of God. Perfected by the application of his laws to our lives, our bodies may become temples in which Wisdom will delight to dwell, for on every side will the image of the God of love be mirrored, in which temple we hope to awake in his likeness.—*Mary Everts Daniels.*

Life appears to me too short to be spent in nursing animosity or registering wrongs.—*Charlotte Bronte.*

CIVILIZE CIVILIZATION.

It is a difficult matter for those who have been nurtured in the present school of competism to be able to grasp, even in the simplest details, a movement to elevate humanity to conditions that will make it possible for the entire human race to develop in consonance with the great laws of involution and evolution that pertain to the great macrocosm. Those who have even a smattering knowledge of physiology can see the unity of design in the microcosmic man; that all the essences of life are drawn from one center, the brain, and that in obedience to the will each member performs its function. They can also see that if one member becomes diseased, all members suffer through the great network of nerves which are the electric lines that transmit intelligence to the central citadel of life—the brain.

Comte, in giving his deductions regarding the evolution of the species, fails to comprehend the simplest evidences of involution, to be found on every hand; therefore he falls into the grevious error of supposing that each sphere of progressive form had its origin in, and development from, the next lower order of life. This, like all other modern discoveries, however much its votaries may hug the delusion that it is a new thought, is nothing but a rehash of dogmas that have found expression among so called sages of other lands. The doctrine of Buddha gives to the world the impetus of modern evolution, yet it ever fails to grasp the kernel of truth involved in the philosophy of Buddha. Theosophy picked up the central idea of Buddhism, the *resurgam*, and developed a cult around this idea. Yet Theosophy—which is far superior to the theological dogmas of an apostate Christian church—fails to give the keys that will unlock the arcanum of arch-natural life. *Who can do this?*

Jesus, the Lord Christ, centered in himself all the wisdom and knowledges of the ages. He proclaimed himself to be "the light of the world." He was the head of the macrocosm, the God energy in its highest outward form. The tetragrammaton of the Hebrews gives the one name of the ineffable God, the Father of all. There is one God, and his dwelling-place is humanity. Jesus the Lord was the one and only God. "I and my Father are one," he declared. In His transmutation—in accordance with the great law of transmutation operative in the alchemico-organic macrocosm—he became the Father who will produce the sons of God (soon to be manifest) that have been generating in the brains of humanity for nearly two thousand years.

It is an axiom of geometry that there is no center without a circumference. Where is the center and where is the periphery of the great macrocosmic man? A few are wallowing in luxury while the many are groaning in degradation and serfdom. Not a few, but all members of the great body are diseased, and as a consequence we find the whole body corrupted. Is there a balm in Gilead for sore distress, and an ointment to heal broken hearts? Where is the central sun of intelligence from which we may draw wisdom and the water of truth as from a never-failing spring? If such a personality be not come, then all hope of an organic unity is useless, and men will continue to bite and destroy each other in the fierce struggle for bread. Many have awakened to the fact that capitalism, so called, is a monumental lie, and the wage system a stupendous fraud.

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The biological macrocosmic world—humanity—is without form and void, but there is One who holds the plumb-line, and has laid the level; the workmen under him will apply the square to the foundations of the superstructure. The gold god—the only god of those impulsed from the competitive system—is tottering on his throne. The decree has gone forth from the omni-potent: "Destroy all gods before me!" The fool who blindly clings to his gold or his property to save him from the great maelstrom rapidly gathering, had better go out and blow his breath against the cyclone, with the hope of turning its course or staying its ravages. The great mental dynamo—necessary to supply the impetus for the great civilizing movement of the ages—has been formulated. The impulse that tingles in the nerve and brain of humanity, and throbs through the pulses, was sent out with the command: "Let my people go!" The time is ripe. The hand on the dial-plate of human destiny points to the twelfth hour; the reverberations find an echo in the hearts of those desirous of higher conditions.

It is a sweet morsel in the mouth of so called professors and theologians that we are a civilized Christian nation. I deny that we are a civilized nation. Can the history of any cannibal race, of which we have knowledge, outrival the hellish ingenuity of the cruelty and torture under which the people of America groan today? Is it any worse to kill, roast, and eat a victim, than to starve both intellectual and physical faculties until the victim reaches a lower level than the brute—ground down by a hellish system of business that was hatched by the worst devils in the hells, and then label it "Civilization," as these dodering snivelers do?

As for its being Christian, do you think it civilized—to say nothing of being Christlike—for fat theologians and purse-proud devils, who are prominent members of the churches, to ignore the many suffering children of Him who came to bring succor to the lowly?—*W. H. Paritt.*

REVIEW.

"EGYPT IN HISTORY AND PROPHECY; OR PHARAOH PROCLAIMING GOD, *by Robert Patterson*," taking it all in all has afforded us a treat. So surely as a grand painting proclaims an artist, or a piece of mechanism an artisan, just so surely do the successive steps in Egyptian history, from her noonday to her midnight, proclaim the procedure of the laws of the Infinite; and the authorship of the proclamation is well laid at the door of Egypt's pharaohs, whose footprints have in large measure survived the ravages of time, the destruction of the dynasties, and the decadence of their people.

The book is a charming little store-house of Egypt*ology*, but from its *the*ology we would something abate of such meed, however, the author has all the world of modern theologians on his side: For instance, we read on page 5: "The Bible is God's word written." To us the Bible is a *record* of the Word, for, if "the Word was God" (John i:1), and "the Word was made flesh and dwelt among us," (John i:14), obviously it is not the Bible, which is an expression upon paper rather than the manifestation of Deity in the flesh.—*A. T. Potter.*

True charity is not the distribution of alms. There should be no alms, nor any occasion for them: they are but the glaring indications of man's inhumanity to man,—exhibitions of a dearth of genuine Christian character and life.

Are We a Christian Nation?

This nation, like all so called civilized nations, calls itself eminently a Christian nation; it is true that there is probably no people in earth who have built as many fine edifices in which to worship the true and only God, as the American people. Large sums of money are spent annually for charitable purposes, and millions of dollars are sent out to foreign countries to convert the "heathen!" Yet all this work of charity is at naught, as it is only practiced by a comparatively small portion of the whole people, most of whom have accumulated immense wealth by the aid of unjust laws under a system which is in direct conflict with the teachings of Christ.

Individual charity is thus only alms given with one hand while the other hand robs a hundred-fold from the less cunning and less fortunate ones of God's creatures.

Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself, is the commandment of Jesus. As a nation—through the most unjust system of production and distribution—we do not live up to this commandment; our Christianity is nothing but hollow mockery. Millions of our fellow creatures are suffering for the want of the necessaries of life, not because God has withheld the bounties of his love from this blessed of all countries, but in the midst of plenty; not because these people are not willing to work and toil, but because in spite of their earnest endeavors and piteous pleadings the unfortunates cannot find employment and are thus driven as outcasts and pariahs of this Christian nation to hunger, begging, crime, and despair. Individual charity, while commendable, from one aspect, is not able to palliate this dreadful and growing evil. It is because of the accursed system of production and distribution under class legislation and under laws enacted through the influence of bribery and corruption that the gulf between the classes and the masses has been created and is daily widened

That this wholesale violation of the laws of God will bring upon the people the wrath of God is evident; it will follow as sure as reaping after sowing. The unchristian, depraved, selfish, and grasping spirit dominant has already commenced to bear fruit and has led even to violence and bloodshed. Unless a more just system is inaugurated in which not might and greed, but love will decide what is right, and enforce it, so that all of God's children may be happy—unless truth and righteousness shall be once more enthroned and a free government of the people be re-established and Mammon be dethroned, this boasted civilization is doomed and will be wiped out in the anger of the Lord, as older nations have been wiped out, hardly any trace being left of their existence.—*Michigan Industrial News.*

One Editor But No Lawyer.

Somebody says that there is said to be one editor in heaven. How he got there is not positively known, but it is conjectured that he passed himself for a minister and stepped in unsuspected. When the dodge was discovered, they searched the realms of felicity in all their length and breadth for a lawyer to draw up the papers for his ejectment, but as they couldn't find one, of course he held the fort.—*Patterson Labor Standard.*

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Sharp Cuts.

In kindness all good may be accomplished; in strife, all harm.—*Coming Nation.*

Our self-love is ever ready to revolt from our better judgment and join the enemy within.—*Progressive Citizen.*

Jesus Christ has made two great revelations; God to man, and man to himself. Man must first see himself, before he can see God.—*Ram's Horn.*

Man must needs measure all things by what is in himself, and his standard of measurement will depend upon the nature of the self within him.—*New Church Messenger.*

I swear the earth shall surely be complete to him or her who shall be complete. I swear the earth remains jagged and broken only to him or her who remains jagged or broken! —*Walt Whitman.*

To strive for the best that is attainable, with gratitude, but without desire for approbation, and also without fear of censure, must be the life-law of the man of science, as it must also be for the artist and for the religious teacher.—*Prof. J. L. Le Conte.*

When a great teacher, who has told us truths which it would be disagreeable to act upon, dies, we write adoring lines of him, we place him in the intellectual pantheon; but we go on as if he had never lived at all. We put up statues to him as if that would do as well, and the prophet who has denounced idols is made an idol himself. Yet good seed scattered broadcast is never wholly wasted.— *J. A. Froude.*

Gov. Waite, of Colorado, when speaking here, said: "God pity the country when the question of morals has nothing to do with shaping the policy of her laws."

What a terrible hit this is to the frauds at the State House, who believe that the best way to build up and perpetuate reform is to sell indulgences to bawdy-houses, joints, and gambling dives to violate law and corrupt society! —*New Era.*

That there was a time when creation began, before which there never had been a creative act, is a fallacious belief. Creation is continuous. Times (ages) succeed one another. The Lord Jesus came in the end of one time (age of the world) and the commencement of another. At the end of the Christian age, the Lord God (Elijah) will come again, manifest in his personal being to effect the new creation.

Woman's Rights!

When Rosa Bonheur was asked, "Have you given the woman's rights question any attention?" she answered: "Woman's rights!—woman's nonsense! Woman should seek to establish her rights by good and great works, and not by conventions. If I had got up a convention to debate the question of my ability to paint the "Horse Fair," for which England would pay me forty thousand francs, the decision would have been against me. I have no patience with women who ask permission to think."—*Woman's Voice.*

NOT UNDERSTOOD.

Not understood. We move along asunder,
Our paths grow wider as the seasons creep
Along the years. We marvel, and we wonder
Why life is life, and then we fall asleep,
Not understood.

Not understood. We gather false impressions,
And hug them closer as the years go by,
Till virtues often seem to us transgressions;
And thus men rise and fall, and live and die,
Not understood.

Not understood. Poor souls with stunted vision
Oft measure giants by their narrow gauge;
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mold the age.
Not understood.

Not understood. The secret springs of action,
Which lie beneath the surface and the show,
Are disregarded. With self-satisfaction
We judge our neighbors, and they often go
Not understood.

Not understood. How trifles often change us!
The thoughtless sentence and the fancied slight
Destroy long years of friendship and estrange us,
And on our souls there falls a freezing blight,
Not understood.

Not understood. How many hearts are aching
For lack of sympathy! Ah, day by day,
How many cheerless, lonely hearts are breaking!
How many noble spirits pass away
Not understood.

O God, that men would see a little clearer,
Or judge less harshly when they cannot see!
O God, that men would draw a little nearer
To one another! They'd be nearer thee,
And understood.

—*Selected.*

WHICH IS BRAVERY?

The Chicago *Tribune* gave a two column eulogy to the Seventh Illinois Regiment—sent to Mount Olive, Ills., by Governor Altgeld—because they obeyed orders faithfully and did not complain of the discomforts of their two days' encampment!

"As brave boys as ever wore the blue," because they, a body of big, lusty, well fed fellows, armed with the finest weapons made, faced, without flinching, a band of haggard, despairing, hunger-crazed men, women, and children! "So true and loyal" because they ate crackers, canned goods, good meat, camp-made coffee, and slept on cots for two days and nights, and did not growl!

Then what must we say of the bravery of the miserable, starving, unarmed men, women, and children who faced them without flinching? Surely bravery in one human being is as commendable as in another. The *Tribune* says this:—

Many of the women were lean and gaunt and hungry, and carried poor, palefaced babies in their arms. It was a pitiful sight to see these poor, misguided creatures, many of them suffering from want and hunger through no fault of their own, striving with the ferocity of starved panthers to bring about a conflict which might result in their own death and the death of their babies as well. They were terribly in

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earnest and beyond the reach of reason. Misguided? Because they have stomachs and hearts? What "reason" were they ever asked to listen to? Only that of jails and bayonets; never that of justice. Let those same soldiers endure for one month the hunger and suffering these poor people constantly bear, and see how "misguided" and blind, open to "reason," they would become. They have borne hard toil, poor food, miserable homes, no pleasures, no comforts, the suffering of their innocent little children, for years without complaining, and yet these big, fat soldiers are praised for not complaining because their living for two days was a little bit below the standard.

How is it possible for writers to look on human affairs with such a distorted view? Why are the suffering and injustice dealt out to one set of people of so little consequence, and a slight discomfort to another set a matter of such great importance? Why is the killing of a dozen despairing, haggard workingmen on a strike a matter to be only lightly mentioned, and the violent death of a single man a deed to plunge a world into the most doleful of mourning? Why are the building of forts, gunboats, arsenals, that face inward, the drilling and arming of uniformed men who shoot toward home, matters of national congratulation, and a knife or a gun in the hands of a miserable workingman such a demoniac, horrible thing?

I cannot understand it. It seems to me the bravery of those desperate mothers in the coal mines is the sublimest phase of the whole struggle. If their courage is the courage of despair, then God pity the civilization that dooms women and children to conditions that render them mad with suffering!—*Lizzie M. Holmes, in Cleveland Citizen.*

Labor.

King of the mighty brain and iron hand!
Who on the brow of this rude earth hath placed
A starry crown! And who hath richly graced
Her bosom rude with jewels rare and grand!
With all the splendors of thy magic wand,
Still like some poor and paltry slave thou'rt beat,
Starved, naked, trembling to the tyrant's feet,
Most wretched, abject thing in all the land!

Rise in thy manhood! Lift thy great, broad brow!
This Moloch, whose insatiate, ravening maw,
That never yet hath known another law
But vile aggrandizement of self! Aye, now
Rise! thou'rt Earth's King! and dash him from on high,
And rule o'er all, as thou shouldst 'neath the sky!

—*Edmund Mortimer.*

Martyrdom, the Crown of Virtue, is the World's Best Gift.

Who gives the world a vital truth which stirs
To thought the torpid mass of human kind,
By thought, or word, or deed, is pierced with thorn;
And he who is the living truth, clear-eyed,
Jove-browed, with clarion voice to ring the knell
Of wrong, of error, and of crime, on him
Hag Sin in judgment sits to crown him with the thorns.

A. T. Potter.

Koreshanity goes back to first principles, evolving from the ten categories of the original covenant the science of morals and religion as pertaining to, and eventually controlling, human affairs and relations.

The Latest Spoken.

Duty and Pleasure.—Duty and pleasure may be antagonistic, or they may harmonize and coincide. If we look upon duty as a hard task, we are not liable to find pleasure in the doing of duty. But if we look at duty as our privilege and opportunity, we shall find that the doing of duty brings pleasure as an inseparable incident. What gives more pleasure to a loving heart than the doing of a duty toward a loved one? All duty ought to be prompted by love—by love to God or by love to God's dear ones. And thus prompted, duty is an added pleasure; for love is the fulfilment of every law.—*Sunday School Times.*

My Messenger.—At the battle of Chepultapec, while the American army was drawn up under a scorching Mexican sun, at the base of the castled heights, the troops became impatient at the delay in ordering the charge. A comrade who was a better warrior said: "General Scott is getting ready, and when he has completed his alignments he will take the fortress in a hurry." So, God is getting ready to take the world for Christ, and when he has stationed his forces, will sweep down every barrier to the conquest. "Behold I will send my Messenger, and he will prepare the way before me: and the Lord whom ye seek will suddenly come to his temple."—*Ram's Horn.*

Life an Ecstasy.—"There is no possibility of doubting that humanity is on the threshold of a life so much higher and more potent than the present, that to enter on its realization will make a new heaven and a new earth. The change will be as great as that from the grub to the butterfly. Humanity will find its wings. Mental and psychic powers will assert their sway. The entire energy of life will be transformed. Unexpected stores of energy will be liberated. Mankind will live in exaltation and enthusiasm. There will be abounding life, not plodding existence. Life will be what Emerson says it should always be—an ecstasy.—*Lillian Whiting, in Boston Budget.*

A Wise Word.—The preacher to the contrary notwithstanding, the trouble is not so much with men's hearts as with men's heads. Selfish as the world is, there is not so much selfishness as ignorance. For generations men have been exhorted to righteousness by priest and prophet, and in the name of righteousness have wrought every evil under the sun. The cry, the unanswered cry, that is arising in the market place today, is not the cry of the prophet to people, "O people, do righteousness," but the cry of people to prophet, "O prophet, what is righteousness?" This unanswered cry is for us to answer, because for us it has been answered.—*Marshall E. Smith, in The Conservator.*

The Devil is a geographical, quite as much as a theological, creation. In New England and in old England, and in all European countries, the Devil has been painted black; but this is not the only color with which his satanic majesty has been decorated. Certain African tribes, we are told, paint their devils white. We have heard of red devils, and

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yellow devils and devils of other hues—all of which shows that the Devil is like a chameleon, his color depends upon his environment.

Christians make the Devil black, and when they lose a friend, endeavor to look as much like him as dress will permit, all of which goes to prove that death to the Christian mind is associated with what is dark and what is evil. All that Christians, so called, do at the time of death shows that their professed belief about the dead is hypocrisy.—*Boston Investigator.*

THE REALIZATION OF CHRISTIANITY.—My work is and can be nothing else but that of a religious teacher of political righteousness and social justice. I am simply a witness to the political authority and wisdom of Christ. I believe that the salvation of our politics and the development of our institutions will lie in the translation of the principles of Christ into our national ideas and political systems. I think there is a widespread feeling and faith among the common people that some way must be found to realize Christianity in social organizations and political institutions. Unless such a way is found, both Christianity and the nation will fall. I am determined that the way shall be found. As a political apostle of Christ I have given myself to this one thing—to discover and point out such a way. In so doing I believe I am simply a voice of what the great multitudes of the people are yet thinking and hoping, though these hopes and thoughts may be yet undefined.—*Dr. Herron.*

THE TRULY GREAT MAN.—I believe the first test of a truly great man is his humility. I do not mean by humility, doubt of his own power, but a right understanding of the relation between what he can do and say, and the rest of the world's doings and sayings. All great men not only know their own business, but usually know that they know it, and are not only right in their main opinions, but usually know that they are, only they do not think much of themselves on that account. They do not expect their fellow men to fall down and worship them; they have a curious under sense of powerlessness, feeling that the greatness is not in them but through them; that they could not do or be anything else than God made them. And they see something divine and God-made in every man they meet, and are endlessly, foolishly, incredibly merciful. They do their work, feeling that they cannot help it; the story must be told, the effect put down; if people like it, well and good; and if not, the world will not be much the worse.—*Ruskin.*

CHRIST'S METHOD.—I think it will be safer not to follow the leadership of men who appeal to strife as a remedy against unjust conditions. In the world's history the men who have done the most to elevate their race have been those who pointed out the wrongs sharply, explained how they came, and elucidated theories for abolishing them. The world knows Christ's method was teaching peace and kindness; never but once did He appeal to force—when He whipped the money-changers, interest takers if you please, out of the temple and called them thieves. In modern life, Count Leo Tolstoi, of Russia, living under a despotism, is doing more effective work than all of the nihilists. True, his methods will be longer in bringing a change, but the change will be better and more enduring. If the people had better ideas of life in Russia, there would be no Czar living, except beneficiently. And if this Western Republic were composed of men and women properly educated into true ideas of social relations, there would be no cause for unrest.

Man is controlled by ideas. If the ideas be true ones his existence will have no sorrow; but just in proportion as they are erroneous will he produce inharmonious relations. In educating true ideas, Christ had to harshly condemn the theories and men of his day, and for doing it was murdered according to Roman laws. Reformers today, in teaching the same ethics He taught meet opposition from the same social elements—those who profit by prevalence of injustice. When the people grasp the new ideas, there will be no need of strife; until they do grasp them no social harmony can prevail. New ideas are gaining hold of men today as in no other century, and better relations of manhood will soon be ushered in.—*Ex.*

WOMAN'S INTUITION.—Commenting on the old tradition: "Women grasp truth by intuition; like flash-light photo, they get it and do not exactly know how or why, only they feel that it is true," a Southern journal says:—

"What everybody says is true ought to be true, yet is it? The fact is, we have yet to encounter the first instance of well-defined feminine intuition, and we have been looking for it a long time. So far as our observation goes, a woman can be fooled far more easily than a man. The man uses his eyes, his ears, and his wits, learning by what he suffers. The woman trusts her feminine intuition and gets swindled from the word go. Smooth-tongued adventurers cheat her out of her property, and swindle her in the same way. She is the prey of fortune tellers and spirit mongers; she is gulled by everybody, her own children most of all."

If the above be true, How is it that women are constantly warning men not to invest in this or that venture, yet, acting against the good woman's advice, they rush headlong into speculations, that women with half a brain would avoid? Far many more men are swindled than women. Far many more men fail in business enterprises than women. Woman trusts her male relative, ofttimes against her own judgment, because her education, in years past, has taught her to be subservient to man. Again, she is betrayed by love for her children into trusting them implicitly. How seldom are women made victims of the gambler and the professional swindler, yet scarcely a day passes that some man is not gulled in the most nonsensical way.

Woman's intuition will lead her almost unerringly if she but follow it, and think for herself. For level-headed, cool, intelligent judgment give us a sensible woman every time. This is the verdict of sensible men everywhere.—*Woman's Voice.*

Only by right thinking and right doing are our feet made inwardly to walk in the heavenly path, and not until we have conquered the inherent tendency to go astray are our eyes opened to see the external pathway leading upward. —*The Wedding Garment.*

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Church and Society Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 7:30 o'clock P. M., at Beth-Ophrah, Washington Heights, Ill.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The WOMAN'S MISSION meets every Friday at 2:00 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 1227 McAllister Sreet, San Francisco, Cal. Information may be obtained by addressing the Secretary.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 8:00 P. M., at the residence of Mrs. C. L. Eastman, 837 Evans St., Denver, Colo.

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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."—Gen. III. 24.

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Christianity and the Law of Development.

It has been said by the enemies of Christianity, that its path has been marked by the foot-prints of more human gore than any other religious system the ingenuity of man has ever devised. The law of development involves the principle of the death or dissolution of the structure, whatsoever it be, from which the development is to proceed. The Lord Jesus was the archetype or germ of the new kingdom. This archetype was the seed planted for the production of the new and highest genus or race of beings. To insure the propagation of the developing kingdom, the world has to pass through the processes of growth, which involve the constant warfare of form with form, for it is only through the friction and agitation of forms and forces that one degree of reproduction succeeds another till the fruit is manifest.

It is the commonest principle in every domain of being, that—to build up a higher or more complex form or structure—the one upon which the succeeding one is built, and from which it is evolved, must pass through disintegration. This breaking down of the old form for the construction of the new, involves a warfare. Such warfare, as pertaining to the church, rendered the church of the now closing age the church militant (that is, a church engaged in warfare), and the agitation, friction, and destruction, in the progress of the church, are but the result of the operation of forces conspiring to the one end, namely, the development of a lighter age and a higher construction, through political, social, and religious evolution, than was attained to in the primitive condition of the church of Christ.

The more complex and highly developed the form to be disintegrated, the more destructive the forces operative in its disintegration. When, in the commencement of the Christian age, the Lord Jesus and the apostleship of his choice predicted the fall of the church before the new one could be established in the earth, they did so from a knowledge of the very law herein presented. "That day" (the end of the Christian dispensation, and the beginning of the new one) "shall not come except there come a falling away first." Christ, the Logos, the Word, the two witnesses, must lie dead in the streets of the great city three days and a half before the resurrection of the dead can take place; because the resurrection (re-incarnation) is the product of the planting of the two witnesses, that is, the planting or the sowing of the Word or Logos. This Word or Logos had to die, together with the church in which it was planted, in order that the multiplied product of the planting should come forth in the resurrection of the dead and the organization of the kingdom of righteousness in the earth.

The separation of church and state is simply the operation of the inherent principle or law of divorce, executed in the domain of universal activity, or in a more extended domain than the ordinary marriage relation. It is the inherent and legitimate outcropping of the principle of self love, and is the beginning of the process of disintegration which reduces to an absolutely mortal structure, and thence to corruptible dissolution, the once imposing form of an apparently perpetual system. That which began in the divorce of church and state will end in the complete disintegration of a corrupt carcass; but from the *debris* of its crumbling ruins will spring forth the divinely appointed Imperio-Democratic form of political economy which will establish every individual of the sacred order in his divine sovereignty, inaugurate him king and priest, and initiate him into the royal and sacerdotal prerogatives of his degrees.

God is called Father because he has the power to beget. He is called Mother because of his power to gestate; and the Father-Mother in God have the power to reproduce themselves in the Son. The Son contains within himself the Father, Mother, and Holy Ghost. Christ was biune as involving the Father-Mother, and he represented the triunity in being Father, Son, and Holy Ghost.

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The Vivisection Controversy.

The Secretary of the Illinois Anti-Vivisection Society, who is also editor of a monthly journal, *Anti-Vivisection*, takes various exceptions to an article under the above head in the August number of THE FLAMING SWORD. She endeavors to dispose of the opening proposition of the article in question—that a disproportionate amount of energy is being expended in this controversy—by the statement of what she calls a fact, that

—some of the grandest intellects and noblest characters on two continents are engaged in the controversy, and propose to continue the engagement while their powers hold out.

Now let us see whether this disposes of the proposition. A mere statement is not necessarily proof positive of the truth of the thing stated. What do these two superlatives—"grandest" and "noblest"—mean? We get the word *grand* from the Latin *grandis*, which properly means full-grown; hence, we get the meanings, large, tall, powerful. A full-grown intellect is an intellect capable of holding all knowledge within its grasp, and to a logical mind it can readily be made evident that such an intellect would not waste time endeavoring to remove an effect, while disregarding the cause which is continually in process of production of that or an equivalent effect. That this is the case with the anti-vivisectionists will be more evident as we proceed. *Noble* really means knowable, discernable; hence well-known; hence, exalted, superior. Had the Secretary said the noblest characters *to anti-vivisectionists*, we could have allowed her superlative, but as it is, we cannot. Her statement cannot be a fact; but were it a fact, instead of "disposing" of our proposition, it would strengthen it; for if intellects grand and characters noble, in the true sense of these adjectives, were being used up on the vivisection controversy as at present conducted, there would be a worse waste of energy than is the case under existing circumstances.

She next insists that Lady Burton's logic, if she is quoted correctly in the SWORD, is not a fair sample of that of her class. We hasten to assure the Secretary that the lady was quoted verbatim from the *Humanitarian*, the English journal in which she aired her sentiments and recorded her endeavors. But perhaps the Secretary will be better pleased if we take her own logic as a sample that really samples. So let us consider that.

She says that anti-vivisectionists are not depending on prohibitory statutes alone.

The request for this comes naturally with their line of work. Their purpose is to so thoroughly inform the people of the nature, extent, cruelty, and uselessness of vivisection as to make, in due time, the "prohibitory statute" simply an extra bolt that shall strengthen the one first turned by the key of public sentiment against the diabolism of self-styled scientists.

The first bolt turned by the key of public sentiment, will lock the vivisectionists out of good society and the churches, you see, and the second bolt, turned by the law, will lock them up in jail. Why, that is just the method used to stamp out poverty, but it does not seem to succeed very well. The people have a thorough, even a bitter, knowledge of the "nature, extent, cruelty, and uselessness" of poverty; still they will get poorer and poorer, notwithstanding these same two bolts. Public sentiment is the very key that locks paupers out of good society and the churches, and the law turns the "extra bolt" which locks them in jail after labelling them vagrants. But the cruelty of poverty becomes more and more widespread; and it cannot be otherwise, so long as bolts are applied with reference to effects instead of causes. Unless you bar out causes, you must have the effects which the causes generate.

So far the Secretary has refuted no part of the article to which she objects. To quote from it:—

"Why waste energy in hacking at this one little branch [vivisection] of the tree of evil? Even should you succeed in cutting it off, it would grow again. The tree of evil must bear just such fruit, and a branch will always be provided for the fruit to grow on. Why not uproot the tree itself and let it fall to the ground?" "The preparatory step towards the destruction of evil, any evil, all evil, is to locate the root of the evil. * * * According to the Bible, the love of money is the root of all evil. If the love of money be the root of *all* evil, it must be the root of the evil of vivisection. The name of the tree of evil is Competism. The whole competitive system with its countless evils has grown from the love of money, beginning in the sex domain and spreading thence through all the domains." "Through the divine system of communism about to be re-established in earth, humanity will be restored to a state of balance, whereupon the mind and will of man will assume their normal direction. Then the practice of cruelty in the name of a false science will be a thing of the past, for true science will be the possession of an enlightened humanity. In the universal readjustment of social conditions to follow the eradication from the human heart of the love of money, the question of vivisection will settle itself without any special attention being devoted to it. Destroy the root of evil and you have destroyed all evil."

The objecting Secretary further says:

The anti-vivisectionists are not willing to wait for the "universal readjustment of social conditions, etc.," to eradicate the black art of of vivisection, either upon human or dumb—as it is practiced upon both races. There is too much sentimentalism and theory applied to the world's wrongs. This waiting for adjustment is a very soft cushion for those who don't like work to lie upon; but to those who really feel the wrongs of the world, there is no panacea like putting the shoulder to the wheel and doing something substantial to eradicate them.

She here talks about *waiting* as though to wait were very reprehensible. Why, waiting is not such a bad thing! No matter how hard one may work for a result, he must also wait for its manifestation until his efforts have produced it. But who said anything about waiting? The Secretary begs the question. The point is not whether one shall be energetic or otherwise, but where energy should be applied to produce the desired effect. And if the same expenditure of energy necessary to lop back one branch of an evil tree (which branch is bound to grow out again), is sufficient, if applied to the root, to uproot the entire tree, who can hestitate for a

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moment as to where it would better be applied? In the last sentence of the above quoted paragraph, the Secretary makes a bad business of her figures of speech. She tangles cushions and wheels and work together in a hopeless confusion; which is worthy of note, because it evidences a corresponding lack of mental lucidity. And the idea of anyone lying upon work, does not bring to the mind a pleasant picture. Most of us have known persons who would lie *about* work, and it is hardly necessary to call to mind the man who liked work so well that he could lie *beside* it, without the slightest feeling of irritation; but the idea of lying *upon* it is likely to convey to many minds a sense of even greater callousness. And there is yet another absurd picture in the same sentence,—that of anti-vivisectionists curing themselves of feeling the wrongs of the world through trying to uproot them by applying their shoulders to wheels!

The Secretary still pursues the theme:

"Love" and "Christian communism" may be very sweet, but determined, unflagging action will more surely bring ease to the suffering and freedom to the captive.

What kind of action, and by whom? "Determined, unflagging action" is in constant evidence in the world of humanity about us, but the desired ease and freedom do not seem to result from it. And the Secretary is strangely mistaken in her contempt for "love" and "Christian communism." What is love? "Love is the fulfilling of the law." The law here referred to by Paul is the law of God. And what more can we desire than God's law fulfilled in earth? This is what Christian communism means,—the kingdom of God in earth, for the coming of which Jesus, the Christ of God, taught us to pray. When this kingdom is established, there will be no longer room for the cruelty of vivisection to flourish, nor for the cruelty of poverty, nor for the countless evils which are the offspring of hell-born competism. Koreshans are not idly waiting, as the Secretary assumes, for the establishment of this kingdom, but are working according to a plan so broad and a policy so far-sighted, and with a concentration of effort so intense, that as yet few minds can grasp the motive. —*E. M. Castle.*

Fulness of the Godhead Bodily.

In Jesus Christ was manifested the fulness of the Godhead bodily, so declared by the Apostle. The fulness of the Godhead is Father, Son, and Holy Ghost,—the triune God communicated to the Son, who is the Word made flesh—Father, Son, and Holy Spirit, made personally manifest in our Lord Jesus Christ, "Who is the image of the invisible God" (Father, Son, and Holy Ghost), "the first-born of every creature" (therefore a creature): "for by him were all things created" (by whom? by this image) "that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things:" therefore he is the Creator, the fulness of the Godhead.

Is the Truth Broad or Narrow?

Various objections have been made against Koreshan Science, one of which is that it is too narrow and restricted; another that it is too complex and involves too many things, making it a difficult matter for a person to grasp it in all its lines. These are rather diverse objections, but doubtless seem unsurmountable to the minds that make them.

Is the truth narrow? To the mind that knows what truth is, and also knows what is error, so that he can distinguish clearly between them, the truth is the broadest thing in the universe. In fact it is just as broad *as* the universe, for it is just the knowledge of the whole universe and nothing more or less. But to the mind that views the universe through a distorted lens, and sees a great many contortions and excrescences that do not appear to the one who looks through a perfect lens, to such a mind the naked truth may appear narrow and contracted. To one who imagines the physical universe as extending out and out into endless space, set with sun after sun, whirling around in ceaseless eddies, bearing with them their families of planets; no central sun, no end of star-studded space; this earth but one tiny mote circling around one of the innumerable quintillions of suns, whose little day of existence—though it may number millions of years—is still but as a second of the vast stretch of eternity; then imagines the god or spirit or force that created this infinite universe as still existing in it, dwelling in every part, the life of every part, invisible, unknowable, mysterious; —to the mind which imagines all this, the truth of the universe and God as taught by Koreshan Science must indeed seem narrow. It is hard to bring the imagination in from soaring through infinite space, or from contemplating (?) an infinite, unknown, and unknowable god, to look at the universe as simply this earth, a shell inside of which are the sun, stars, and planets, as focal points of forces, and the water and *terra firma* but the inside of the shell; and to consider God as the conscious mind dwelling always in humanity, from whose intelligence and life descends all the life and activity of the universe.

It is hard to consider God and the universe finite (finished or complete) instead of infinite (unfinished or incomplete). Yet these various concepts of the universe come from the various stages of development of the minds that bring them forth. The mind that is itself infinite or unfinished, incomplete in its comprehension of truth, sees everything as unfinished, infinite. Hence his universe and its creator reach out into endless space and unknowable qualities, having no definite beginning or ending, while the mind that is nearer complete or finite (finished) in development sees the universe as a complete unit, with a definite center and circumference; governed by fixed laws which are not only fully comprehended by the central intelligence or mind, but also receive their impulse of operation from that same vital and conscious center.

What modern science holds up as truth, or what

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theology, permeated with modern science, holds up as truth, or what any vidual or sect holds up as truth, *cannot* be *the* truth—no matter how broad and grand it may appear—if it embodies in it the idea of indefiniteness or infinitude. *Truth is never infinite.* Truth is exact, complete, *finite*; having rational and demonstrable premise, and unvarying conclusion.

If the system of Koreshan Science gives exact bounds and limitations to the universe and everything that is therein, accounting for every phenomenon by exact law in a rational manner, instead of letting reason run riot in the wilderness of an endless world theory, giving law for some phenomena, and no law for others, it does not *narrow* the truth. It only knocks off the fungus growth of fallacy, clears away the undergrowth, and uproots the foundations of false reasoning, until the truth stands revealed, clear cut and complete. As to objecting that Koreshan Science is too complex and too inclusive, we say look at the real complexity of everything we study into. Even the apparently simple things—the first forms of animal, vegetable, or mineral life—are far from simple when thoroughly analyzed with the microscope. And the higher forms increase in complexity up to man—the apex of complexity. We cannot deny that the utmost complexity exists in the creations of the universe. We may wish to study into this complexity more or less, or we may not; we may wish to follow nature or supernature into some of its many ramifications, or we may not. It does not matter how much or how little we wish to study, the fact remains, that a complex subject can only be explained by a complex science. If a person does not wish to go into complexities and ramifications, he need only take up general ideas and principles. (Experience proves however that few are ever satisfied with these.)

The truth is just broad enough to take in the exact dimensions and relations of everything in the universe, and just narrow enough to exclude the monstrosities of fallacy; just complex enough to analyze every organic creation from the lowest up to the highest; just inclusive enough to ramify into all realms of the natural and supernatural, yet simple (single) enough to combine all into one vast organic whole, the universe.—*Alice Fox Miller.*

Ode.

When Samuel ceased mourning o'er Saul's tarnished fame,
And found one whose arm should subdue him,
Out of Bethlehem-Judah a shepherd boy came,
And God spake to Israel through him;
Her chariots and horsemen were his to command,
And David, the shepherd, reigned long in the land.

A thousand years after, on Calvary's height,
The blood of that shepherd was offered,—
For Jesus was David, recovered from blight
And made pure through the pangs he had suffered:
When the Shepherd was stricken, the sheep went astray,
For no other voice did they know and obey.

Now again the great Shepherd is come to his own,—
He gathers the Gentiles to judge them;
We have come from afar to the foot of his throne,—
In the wine of his wisdom we pledge him;
In the light of his truth, in his love, we rejoice;—
We came at his call for we knew his sweet voice.

—*E. M. Castle.*

World Builders.

As there is a potential force and intelligence in the seed wheat that cause it, when planted in its own environment, to unerringly develop into its own kind—both before and at harvest—so there is, or may be, planted in humanity (degenerate, corrupt, and fallen) a living potency or spirit, which we call God, whose intelligent working develops, first a single man, a God man, who has that quality of spirit in him, hence becomes the "Godhead bodily;" after his translation or theocrasis, which is a change to spirit (and because of the attraction of humanity for that spirit, entering into it as the Holy Ghost, the divine seed), a new creation begins, a new world (Greek, *kosmŏs*) begins to be created, and a new church makes its appearance. This is the foundation from which will develop or evolve—because the seed of it is involved in it—a new kingdom of righteousness, since the seed of such kingdom has thus been planted. But the kingdom of righteousness—for the coming of which in earth Jesus taught us to pray, and of which by his translation he laid the foundation—will have its final, perfect development in the earth, on the physical plane of being, and yet will be the divine kingdom over which the sons of God, the one hundred and forty and four thousand whom John saw on Mount Zion, who had been "redeemed from among men," will bear rule.

On the merely animal man plane of being, the God immanent in humanity (who lives nowhere else as a personal God), prompted the person in whom he had an imperfect re-embodiment, to build a new city and a new state, confessedly to rule the whole world, that there might be an iron power to rule the world while it was passing through and completing the iron age of its development. Only so could the contending murderous and marauding factions into which men were divided, be kept from utterly destroying one another and thus prevent the recurrence of the harvest of His own planting in humanity.

According to the historian Livy, this great world builder was born, or said to be, of a virgin, and—as his account shows, although he does not state the fact—translated; that is, body, soul, and spirit were changed to spirit, and that wise, invincible spirit, entering the Roman people, made them what they have been ever since,—the iron rulers of the world, first natural or physical, then spiritual. The circumstances of his final disappearance from among men were as follows: In company with the one hundred senators—whom he had created, and who had come to hate him because he sought to repress their greed which, like that of our senators, was continually seeking to oppress the soldiers and the people—he was one day holding, from an elevated platform, a review of the soldiers, when suddenly, thick darkness enveloped the whole assemblage; when its somber folds were lifted, Romulus was nowhere to be seen, nor did he ever again make his appearance among men. The soldiers began charging the senators with destroying him, and threatened their violent extinction, when

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one whose word, as the historian declares, would be believed in any matter however important, addressed them, declaring that Romulus had met him and given him a message to his people. He said he would not be with them again, as he had gone away to the Gods. His injunction was that they should cultivate military science, and he promised them the government of the whole world, which promise has been literally fulfilled for ages and centuries.

While taking its rise among the perpetually factious and warring tribes and petty states of Italy, this nascent power was at first treated to the jeers and insults of its haughty and supercilious neighbors, who answered its respectful embassy and their king's request for good neighborhood and intermarriage, with taunting advice to their master to open an asylum for oppressed and helpless women (as he had for men), which would furnish him fitting intermarriage. Wisely bottling his wrath for an occasion, he began preparing a great show, a sort of World's Fair, which he advertised for many months throughout the then known world. Upon a preconcerted signal, when the men of the neighboring states—who were present with their wives and daughters—were busy looking at the show, the wily king's citizens began running to and fro, stealing and carrying off such women as they fancied would make them good wives. In time, under the entreaties of the king and their future husbands, they became reconciled to their lot; thus this growing power was furnished with what became the mothers of the mightiest and, in many cases, most magnanimous men the world ever saw. But of course this new people had to try titles to these stolen possessions, with the sword. One after another they met and vanquished these outraged peoples, adding their territories to their own, but giving the citizens all the rights they claimed for themselves, either at their old homes or at Rome. Unlike the spirit of the present, that leads even professed servants of the people persistently to rob their fellow citizens whom they were elected to serve, these proud and haughty Romans prided themselves on abstemiously standing guard, in their own poverty, over the vast possessions of their conquered neighbors, declaring that they preferred to bear rule over peoples that had money, to the possession of money of their own. Many of these incorruptible citizens who had been many times declared dictator—which gave them supreme power over the lives and fortunes of all the citizens—were finally buried at the public expense, having no estates of their own out of which to be buried.

We are fast approaching the end of the grand cycle (Greek, *kosmos*, rendered world) and of this mighty power,—first physical and spiritual, then spiritual and physical,—both of which have long since become, like all human institutions, utterly corrupt and oppressive. The work of these old time "world builders" will soon be entirely wiped out, when the old heavens (the old Catholic church and its corrupt offspring, the Protestant churches) and the old earth (the old corrupt state to which they give its power) will give place to a new heaven (church) and a new earth (state) "in which dwelleth righteousness." This will be the completed work of the new world builder, who is now laying deep and firm the foundation of the new heaven and new earth, new church and new state, in which dwelleth righteousness, resting them upon the only foundation, Jesus Christ, which foundation was laid nineteen hundred years ago.

As in the case of the old world builders, there were laid the foundations of a mighty literal city, founded upon seven hills, whence have issued for twenty-five solid centuries the words of destiny for the rest of the world, so there is now passing through its feeble beginnings a literal city, state, world (Greek, *kosmos*), built as to the spirit of its life, upon the seven foundation principles of being, whence shall issue, for the ages of the new cycle, the mandates and precepts that shall make men again the free and happy sons of God, dwelling under their own vine and fig tree (divine natural truth and divine-natural good), with none to molest and make them afraid.—*O. F. L.*

"I Will Give You Rest."

"Only the dew drop that hangs perfectly still can reflect a perfect image of the sun. Only the heart that is perfectly at rest can reflect a perfect image and likeness of God."

This beautiful simile met my eye in the pages of a Swedenborgian exchange, and I wondered how much the writer knew and understood of the science of life, and the way of immortality and rest by which we become the image and likeness of God.

Jesus said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." He is said to be the Mighty God, the everlasting Father, the Prince of Peace, and he said of himself, "If I go not away, the Comforter will not come unto you." What was that Comforter but his own immaculate body which was transmuted by theocrasis into Holy Spirit, passing into the clouds of heaven, which meant the *minds* of those chosen ones who were receptive to that regenerating seed, the *only* heavens, which like the good seed he so aptly used as an illustration of the children of the kingdom, has been undergoing the process of germination and growth in the various soils or different minds of humanity midst the tares, until the harvest or resurrection? Jesus was this seed man, the perfection of the God*head* bodily, a whole or biune being, male and female in one form, therefore perfectly equilibrated and perfectly at rest.

We, on the contrary, are divided beings, as to sex; searching all these ages for the other part, and the rest that comes when the two are blended in one creation, of which Jesus was the archetype. We must be perfected in spirit, soul, and body. Paul, having received the spirit, said, "We ourselves groan within ourselves, waiting for the adoption, to wit, the *redemption* of our *body*." The time is now culminating for this great consummation; when the wicked (in us) shall be burned up; when we, through obedience to God's laws shall keep the highest and most inclusive of all,—to love God with *all*

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the heart, might, mind, and strength, and the neighbor as the self; this will include the overcoming of the lower sensual desire to become united to its kind, and substitute the higher love of unity with God, which will enable us to reach that goal of perfection in His likeness, as was Jesus.

Then will we be entitled to stand on Mt. Zion with the one hundred forty and four thousand sons of God, redeemed from the earth (people), attaining the really true *divine* and perfect rest .—*Mary E. Knight.*

Home of Koreshans Who Die.

"For this Corruptible Must Put on Incorruption."

Brother A. G. H., of the SOCIETY OF UNITED BELIEVERS, of Mt. Lebanon, N. Y., asks what becomes of the Koreshan who dies.

The fact cannot be made too emphatic that neither in earth, nor air, sun, moon, star, nor planet does there exist a spirit of departed life. The spiritual world is confined to humanity. Each vidual is the environment of his own heaven and hell, compact of their several degrees. Spirit does not occupy space; but in the spiritual world the difference in the quality of thought is analogous to space in the natural world; for instance, if a spirit chooses to see a sphere not his own, and is able to do so, he changes the quality of his thought to that of the sphere he elects to visit, and is there. *One brain could contain the spirits of the entire universe.*

The dwelling-place of the Almighty is in house (temple), tent, or tabernacle. The temple is the perfected body, the incorruptible flesh of which the Lord Jesus is an example; the tabernacle signifies him who is being perfected in life, the tent, him who is being perfected in truth. "Go and tell David my servant, thus saith the Lord, thou shalt not build me a house to dwell in: For I have not dwelt in a house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another." The Lord Jesus declared that the Father was in him, which alone is sufficient to show that man is the dwelling-place of the good. That the evil spirits have their habitations in man is as easily proven from the labors of the Master and his disciples, whose ministrations were often required to cast out unclean spirits. A notable case in this line was that of the Gadarene from whose hell was cast the legion of devils.

When a human body becomes unfit for occupancy, the central spirit, the ego, as well as the myriads that have taken refuge there, leave it, and the man is said to die. The law of attraction decides the new abode. The person the most loved by, and who most loves the departed, becomes the new environment. In ordinary life, people are attracted to those who possess the attributes they most admire. The Koreshan beholds in his Leader that which calls forth his supreme love. He it is who holds all that makes existence desirable. The supreme goal to be attained is to remain in the body until the fulness of times permits the baptism which shall culminate immortality; but failing that, what more natural than that the disembodied spirit should speed to, and be absorbed by, him whose love is commensurate with that of the disciple?

In the conjunction of the bride and the bridegroom—the New Jerusalem descending to meet the humanity coming up in the process of regeneration—the brother who has passed over descends with the sphere to which he went as a teacher, and forms the flesh of the resurrected body, the one hundred forty and four thousand whom John saw standing on the Mount Sion. That spirit forms flesh, will not be discredited by one who understandingly reads (John i.), "And the Word was God." "And the Word was made flesh, and dwelt among us."

We find ourselves diametrically opposed to our brother's definition of corruption:

> "We believe the corruption referred to in the Scripture text, 'neither did his flesh see corruption,' refers solely to the corruption of sin and evil works. Dead flesh, in no case, sees corruption."

We admit that dead flesh cannot see "corruption" any more than it can see "corruption of sin and evil works." David says: "My flesh also shall rest in hope. For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." The Lord Jesus was God's Holy One; *he was the resurrected David*, who, knowing God's purpose, rested in hope of achieving the perfect flesh. "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, thou shalt not suffer thine Holy One to see corruption. "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers and saw corruption."

Jesus is declared to be the firstfruits of the resurrection, yet we must decide Lazarus to be that unless we recognize the truth that the resurrection of the Christ was his birth from Mary, and not his emergence from the tomb of Joseph. The above quotation will convey to an unbiased and critical r ader the truth that in the Lord Jesus was fulfilled the "sure mercies" promised to David, whose being was resurrected to holiness and consequent incorruptibility in the Lord Jesus. If more is needed to proclaim the two identical, we may continue with, "I will make him" (David) "my first-born, higher than the kings of the earth;" then comes Paul declaring the Lord Christ the *first-born* in this: "Who is the image of the invisible God, the first-born of every creature." "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory." David stood forth as the perfected Lord Jesus, whose body, when placed in the tomb, could not see corruption because it had life in it: he declared himself to be the way, the truth, and the *life*. There was not one corruptible corpuscle in that entire Holy Body which, by its dematerialization,

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was sown in humanity as Holy Spirit, whose fruitage will be the sons of God—they that possess the flesh incorruptible, hence the life immortal. Paul cried, "Oh, wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." He had received the firstfruits of the spirit—the baptism of the Lord Christ—but he recognized the need of the *baptism of water*, which should deliver him from death; which would give to him the body incorruptible, in which he would stand forth *a son of God*. (Rom. viii: 23, *Greek text.*) "And not only it" (the creation), "but ourselves also, possessing the FIRSTFRUITS of the SPIRIT, even we ourselves groan within ourselves, waiting for the sonship,—the REDEMPTION of our BODY."—*A. T. Potter.*

Come Unto Me.

"Come unto me" * * * "and I will give you rest." Who is this *Me?* It is Koresh.

The Christian church believes that Jesus, in uttering the above quoted words, meant himself, the *personality* Jesus. Many who have come out of the church, passed through Theosophy, Spiritualism, Christian Science, and a self-centered Eclecticism, believed in Jesus, through it all, as the *final* rest-giver. They felt an absolute certitude of conviction that when, by *living* his law, they lifted themselves to his quality, they would see and know Jesus in *that* tangible personality, and his rest would be glorious. Such a one coming to the genuine science of Christianity—Koreshanity—finds that the time for the inversion of "all things" has come; that without the High Priest of the Order of Levi the law cannot be lived. Jesus was the "all things" in that by him all things consist, and by him were all things created. He was the microcosmic universe. Not only must we invert his sayings, but Jesus himself—the God-man—in order to bring into ultimates the God-woman. (Inversion does not mean perversion. To invert is to cause interior things to become exterior, and exterior things to become interior.) The Lord Jesus, having philosophy exterior and science interior, said:—"Live the life and ye shall know the doctrine." In other words:—I, the life, will come into you. Live as this life impulses you, and you will be led to the Messenger through whom you will know the doctrine. This Messenger, Koresh, having philosophy interior, science exterior, thus inverts the law given by Jesus:—"Know the doctrine and ye shal live the life." To *know* the doctrine means to be conjoined to it. This conjunction ultimates the life.

The Word of God has seven degrees and forms of manifestation. Each one contains the preceding and succeeding degrees, but with both a difference and a distinction. Each degree evolves in a manifest personality, comes to the fulness of its degree and passes over and on, through theocrasis and re-embodiments, to the receptacle which is to evolve the maturity of the next degree of the Word. Each Christos will have, in all domains of his being, the conscious, active potency of his own and all preceding degrees of the Word; he will be conscious of being the continent of the succeeding degrees, but will not possess the maturity of the *use* of them. Jesus, the sixth degree of the Word, was the fulness of the God *head* bodily, but he was not the fulness of the God *body* bodily. Koresh—the seventh degree of the Word, hence having the practical use of the perfect maturity of all the degrees, in all domains—will represent, in one aspect, the inversion of Jesus. Jesus insisted upon washing his disciples' feet, saying that if a man's feet were washed he was "clean every whit." This was typical of the purification of the ultimates of being, through Jesus, the embodied head, passing as divine potency—but no longer the person, Jesus—into the race. This potency, embodied in another personality, comes now, at the foot of the dispensation, into the ultimates of being; the head has passed into the feet. Jesus was life; to *know* that life was to receive it—him—as the very impregnative essence of Deity, the God-man. That life, transmuted to doctrine, is now aggregated in the seventh manifestation of the Word.

The microcosmic God-man, the personal Jesus, will not reappear in manifest, tangible, human personality—as one to whom to look for that potency which will lead to the *Me* who gives rest to the weary and heavy laden—until *twenty-five thousand* years from the beginning of the Christian era. It is not indicative of a progressive, truth-perceiving, truth-loving character to cling to that which has already done its work. Let go of any holding on to Jesus as the *personality* to give rest-full-ness to spirit, soul, and body. Let go with the heart as well as the intellect. He did his work in giving rest to the spiritual domain now aggregated in the brain of the present Messiah. If we cling to Jesus we will be as unable to appropriate that which the present Word of God has to give as were those who clung to Moses unable to appropriate that which Jesus had to give.

The microcosmic universe—now the discrete degree of the Word—will become concrete in its macrocosmic form—the sons of God; but before these sons can be manifest, those who are to form the solar sphere must come into their rest. This can be accomplished only through an absolute polarity of the entire being in the seventh Verb of God, the degree which is the fulness of all degrees. So absolute and utter must this be that, "*forgetting* those things which are behind" (even Jesus) "and reaching forth unto those things which are before," we press toward the mark (the present personal Messiah) for the prize of the high calling attained by Jesus. We are not to press forward toward Jesus, but toward the *mark*, in order to obtain the high calling of God, attained by Jesus. The personal Jesus, the microcosmic God-man, is *not* any more, for God took him. Took him where? Into heaven and into hell. The "spirit of the beast that goeth downward to the earth" descended into the race; it is the aspiration of this spirit which now draws personalities embodying that spirit toward the *mark* of God's high calling, to become conjoined to that part of Jesus which God took into heaven, "the spirit of man that goeth upward" or inward to the interior of

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humanity, now descending, or coming out into externals, as the doctrine of life.

In Jesus' theocrasis, Peter received the literal degree of this doctrine. Jesus appointed him the shepherd-to-be of his sheep. Peter was commanded to strengthen his brethren when "thou art converted." Will he do this *as* Peter? No, the personality known as Peter will have been "converted," through re-embodiment, to Koresh, of whom the Lord saith:—"He is my shepherd and shall perform *all* my pleasure." The Spirit of Truth that passed from Jesus to Peter comes, now, in the body in which the truth, the stone, is resurrected, the body in which the Savior overcomes, the body with which the Lord will come *again* the second time.

Paul says that if Jesus had given rest he would not have spoken of another day. This "another day" is the time when the Lord sets his hand again the second time to recover (re-impregnate for life) the remnant of his people. This day to which Jesus looked forward, is the day in which there shall be a root of Jesse whose rest shall be glorious—glorification. This glorification is the perfected Womanhood of God. All who enter into his Rest—this Womanhood, the purified temple—enter into and become this Motherhood of Deity. The "hand set again the second time" is the Founder of Koreshanity. The place in which this "hand," power in ultimates, will be "set" is the biological temple of God in earth—the victorious womanhood, and "She shall be called the Lord our Righteousness." As this "Me," unto whom we must come, is translated and passes over into this temple, all to whom he is to give rest will receive the full measure of that baptismal spirit which is necessary to draw them into the same temple, there to enter into that rest by being conjoined to the Lord, our Mother God, *another form and name*, "but still the self-same Lord."—*Gertrude Thayer.*

Yet once again the bending heavens shall bring Him,
The King of Saints, by countless hosts adored:
"The Bridegroom cometh—go ye out to meet Him"—
"Another form" but still the self-same Lord.—

Lucy L. Bennett.

"Take joy home,
And make a place in thy great heart for her,
And give her time to grow, and cherish her;
Then she will come, and oft will sing to thee
When thou art working in the furrows; aye,
Or weeding in the sacred hours of dawn.
It is a comely fashion to be glad;
Joy is the grace we say to God."

—*Jean Ingelow.*

God will thunder again from Sinai. The curse of Amalek will fall upon the oppressors of the people, and the Almighty—through his thunderings—will cause the millionaire to quake, for the people *shall* have rest.

He only is advancing in life whose heart is getting softer, whose brain quicker, whose spirit is entering into living peace.—*Ruskin.*

Our Foundation.

We need to think much upon fundamentals; they are of the most vital importance to us, for upon the depth and intensity of our convictions depend our value to the cause as living, integral parts of the great whole. We need enthusiasm, strong enough to stamp our words and acts with the impress of truth. To convince others, argument is of little value; but the living flame that glows within the heart devoted to the cause of truth and humanity is indeed a candle, not hid under a bushel but set upon a candlestick, giving light to all who may see it.

Let us then examine the foundation upon which we are building, and see whether it be rock or sand. We are not required to believe blindly, but have the largest liberty to search out and weigh the evidence, accepting or rejecting in accordance with the dictates of our own reason. We will take for our authority, at the present time, the Bible. According to Genesis xlix: 22, Jacob, being sick unto death, blesses the two sons of Joseph,—Manasseh and Ephraim,—calling them his sons, even as his *other* sons, prophesying that they become great nations. This prophecy has had no fulfilment in the history of the Jewish nation, the descendants of Judah; but we can trace them in the Bible history of the loss of the ten tribes through an admixture with the Medes and Persians. This was followed by further absorption into other races until all trace of Jewish blood was lost, and Ephriam and Manasseh became not only a multitude of nations, but fulfilled the prophecy found in the literal translation of the words used in reference to them—*melo hagoyim*, the fulness of the Gentiles. In this is involved the promise made to Joseph, wherein it is said that through him shall come the Shepherd, the stone of Israel; many other blessings distinguish him above his brethren.

The first reference distinctly connected with the promise is found in Isaiah xliv: 28, and xlv: 1, where we read as follows:—"That saith of Cyrus, He is my shepherd, and shall perform *all* my pleasure; even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden," etc. In Zech. iv: 9, we find that "Zerubbabel having laid the foundation of the temple, his hands also shall finish it," thus identifying him with Cyrus, of whom the same things are said; the interpretation of the name Zerubbabel (sown in Babylon) makes the meaning clear to us. It is only through re-embodiment that one man can be said to do the same work as another. In Mal. iii: 1, it is said, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." He is to purify the sons of Levi (the sons of conjunction) and prepare the people to make an offering to the Lord. In Mal. iv: 5, it is said that Elijah the prophet, shall be sent before the coming of the great and terrible day of the

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Lord. The Messenger and Elijah are evidently one and the same. This completes the chain of testimony in the Old Testament, obscure in detail, perhaps, but sufficiently clear and unbroken to preserve the identity of the Shepherd of Israel, promised in Genesis, to come of the line of Joseph. In the New Testament we find no special mention of the Shepherd or Stone of Israel, but the state of the world to be looked for at the end of the age is shown, and the coming of the Lord, the second time, predicted,—the great and terrible day of the Lord, before which Elijah is to be sent. The work which we have seen assigned to Cyrus and Zerubbabel—as yet incomplete—compels us to look for the One who is to lay the foundation and build the temple. What is meant by this? "To lay the foundation of Jerusalem is to teach the doctrine of the new life; the temple is the life to come from the application of the doctrine. City signifies the doctrine of truth, and the temple, the life proceeding from it. As doctrine cannot exist without personalities, the descent of the city is the downflow of the spiritual world to take up its abode in the bodies in the earth into which the flow merges; the life in the flesh constituting the husband arising to meet the bride, the New Jerusalem, prepared for the nuptials and therefore descending to meet him."

How, then, shall we know the Shepherd when he appears? First, by his name, Cyrus; secondly, by his parentage; he is to be the son of Jesse. But above all, by the wonderful and incomparable truth he teaches, hitherto hidden, now literally turning knowledge backward, and the wisdom of man to foolishness; by his opening of the Scriptures with such clearness that every dark place is illuminated and all mysteries explained. He brings a science, exact and connected in all its parts, no missing links, embracing all branches of knowledge and the whole universe with its analysis, spiritual and natural. Other teachers give us light upon many subjects, but no other has the *whole* truth, fitted to inform and manifest the temple of God, the work given unto Cyrus to do. Of all the teachers and prophets arising in different parts of the world, claiming to give the long sought for truth, strangely enough not one has appeared to know that the name of the Lord's anointed has been made known, together with the work he has to do; this shows most conclusively that all who fail in this most important particular, are thieves and robbers striving to come in at some other entrance than the appointed one.

There is but one Cyrus. Through him we shall see inaugurated a kingdom where righteousness shall reign; where all shall know the Lord, from the least unto the greatest; where the name of the Lord shall be written upon all the vessels of the temple, and upon the bells of the horses, "Holiness unto the Lord." Blessed hope, may the Lord hasten the day!—*Mrs. N. C. Critcher.*

Character is higher than intellect. Thinking is the function. Living is the functionary. A great soul will be strong to live as well as strong to think.—*Emerson.*

Christian Political Economy.

Like the religion of the present, our political economy is essentially Pagan, not at all Christian.

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." As an object lesson, showing how these fundamental principles were to be applied to the lives of men, He chose twelve disciples and gave them a common purse—made them practical communists. The record in Acts of what took place after his translation—under the guidance of His Spirit, which, as Holy Ghost, the divine seed, had entered his followers—shows plainly that the Christian political economy was, and was to be, like the sample presented by himself in his immediate apostles:—

"And all that believed were together, and had all things common: And sold their possessions and goods and parted them to all men as every man had need."

And again, "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spoke the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but 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 which were sold, and laid them down at the apostles' feet: And distribution was made unto every man according as he had need."

Please notice that every one that then was filled with the *real* Holy Ghost, lived in this communistic way. Nor was this manner of life confined to the then present time, and a result of the then present emergency, as the theologians teach. Justin Martyr, who wrote A. D. 160, gives the same testimony as to the manner of life of the Christians of his time. His words are about these:—"We who before" (we became Christians) "had all our happiness in getting together all the money we could, now bring all we have into a common fund, and distribution is made to every man who has need."

But the objector may say, "If this was the real Christian political economy, why did it not continue?" It was the result of Jesus' life,—his whole personality,—spirit, soul, and body, converted or transmuted to the Holy Ghost, the being sown in the natural, sensual humanity, as the divine seed, "not seeds as of many, but thy seed which is Christ;" and as Jesus himself explained the law of seed, it had to die:—"Except a corn of wheat fall into the ground and die, it abideth alone; if it die it bringeth forth much fruit."

Even in his time, Paul lamented the observed beginnings of an apostasy in the church, speaking of the progress of which in the third century, the historian Coleman uses this strong language: "No change, perhaps, in the

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whole history of the changing forms of church government can be specified more destructive to the primitive constitution of the church, or more disastrous to its spiritual interests." Neander calls this great and baneful change "an entire perversion of the original view of the church." We see then that the entire political economy, as established by the Lord Jesus himself, and by the Holy Ghost, after his departure and its reception by those who became the early, and thus far, the only real Christians, died out, but it was the death that seed dies in order to its resurrection and greatly increased power and glory in the time of harvest.

Christian political economy must soon rise again with all its benign and merciful power, and supplant and forever relegate to its native hell the pagan competitive system with all its unutterable woes and oppressions. This glorious change will come with all the certainty and power of a mature and ripened harvest of the seed sown by the Lord Jesus, nineteen hundred years ago, which crop must be just like the seed sown—sons of the living God, having all power in heaven and earth.—*O. F. L.*

PUNGENT PARAGRAPHS.

Heaven is to be made, not found.

A man's love is his life,—that for which he lives.

The man who helps himself alone, helps the Devil every time.

During each dispensation humanity is turned inside out and outside in.

Preachers need praying for more than other people, for verily Publicans and harlots shall go in before them.

If you love only one, only the love of one can you receive; if you love all, then in the love of all will you be repaid.

He that can tell how a blade of grass grows, can, by analogy therefrom, tell how the Tree of Life develops in humanity.

The Devil has now inaugurated his golden age; he gives all the gold to the greedy and rapacious, and they starve the balance of mankind in order to keep it.

Heaven is not a place but a state of life. Heaven is wherever the heavenly man is. A man not having heaven *in* him, would be in hell, even if he were in the midst of angelic hosts.

Every man interprets Scripture from the ground of his own life, or the state of his love or hate toward God; and every man's state may be judged by the quality of his interpretation of Holy Writ.

In my Father's house are many mansions, scions of man; that is, those who would be men—perfect men. It is in, and of, these that the Lord will build his house, making of them perfect men,—his own, a *Man's* sons.—*J. S. Sargent.*

WANTED.

Will you please give place to the following advertisement: —

WANTED—A church that will accept, and adopt as its principles, the teachings of Jesus of Nazareth.

And lest some might think this advertisement absurd, supposing that there are a hundred and more of such in this city that anybody might find without trouble, will you allow me from the record to present a brief synopsis of such teachings? For, considering the fact that they may be found in plain print in nearly every house, the blindness of the people as to what these teachings are, is to me one of the most surprising things I know of.

It appears from the gospels that the purpose of Jesus was to make mankind righteous, and that he sought to do this by abolishing the evils which foster wickedness, through the establishment of what he called the kingdom of God, the coming of which in earth he taught was at hand, and for which he taught his disciples to work and pray before all things.

This world, in Jesus' time, seems to have been busy, trying to get rich, very much as it is now, and Jesus, perceiving that selfish covetousness was the fundamental evil from which most of the others that go to make mankind miserable and wicked and degraded, sprang, attacked that at the outset as follows:—

"Lay not up for yourselves treasures in earth;" "Ye cannot serve God and Mammon. Therefore, take no thought what ye shall eat, or what ye shall drink; or wherewith ye shall be clothed; but seek ye first the kingdom of God and his righteousness and all these things shall be given you."

Of course, with the world conducted as it was when this was uttered, or as it is now, people that should take no thought for their future needs would soon find themselves homeless, and would soon starve to death; and, of course, the great teacher would not talk nonsense nor command suicide to his followers, hence his followers (including the revisers of the New Testament) have felt it necessary to give a modified interpretation to his words. But other teachings of Jesus have provided for the conduct of the world on a different plan, which would make it unnecessary for anyone to occupy himself with the slightest thought for the satisfaction of his future needs; and when he said, "but seek first the kingdom of God and his righteousness and these things shall be given you," Jesus distinctly applied his teaching to the new order which he sought to establish, and which he taught was at hand.

"All things, therefore, whatsoever ye would that men should do to you, do you even so to them." To keep the commandments, "go and sell what thou hast and give to the poor," for it is easier for a camel to pass through a needle's eye than for a rich man to enter the kingdom of God. Such are the teachings of Jesus in regard to riches and the pursuit of wealth, but of course the church of today—whose members are all striving as eagerly as others to lay up treasures for themselves on earth and become rich, and who, put the value mark on a man according to the size of his pile - does not believe in any such teaching.

Jesus sums up his teachings in a double commandment

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"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength." And another is like unto it. "Thou shalt love thy neighbor as thyself."

But can anyone love his neighbor as himself and at the same time be willing that his neighbor shall remain poor while he is rich? Can he demand for himself a greater income than he is willing to allow his neighbor? Can he be willing to lord it over his neighbor and make a subordinate and servant out of him? Can he, being learned, consent that his neighbor shall be denied opportunity for education? Can he willingly permit that in any way some shall be thrust into inferiority and degradation while others are lifted above them and supported in that eminence by those who are thrust down? Evidently Jesus thought not.

In Luke's gospel we are told that when he said they could not serve God and Mammon, the Pharisees, who were lovers of money, scoffed at him, and Jesus replied to them with the terrible lesson of the rich man and Lazarus, in which, it is to be remembered, no charge is made against the rich man except that he was rich and fared sumptuously every day.

But again, "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them, not so shall it be among you, but whosoever would become great among you shall be your minister, and whosoever would be first among you shall be your servant, even as the Son of man came not to be ministered unto but to minister." And, lest any doubt should exist as to whether this was to be the reward of merit or the punishment of ambition, in another place we are told that, "He that is greatest among you shall be your servant."

This rule of simple justice, that honor shall be proportionate to service rendered, is utterly repudiated by our social order in our so called Christian civilization. This is a necessary result of a competitive system based on selfishness, and the so-called Christian church has reconciled itself to this system.

But again:—"Jesus entered into the temple of God and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers and the seats of them that sold doves in the temple. And he saith unto them, "It is written, my house shall be called a house of prayer, but ye make it a den of robbers."

No mere desecration of the temple could give occasion to a condemnation like this. If those who bought and sold and carried on banking in the temple made it a den of robbers, it could only be because the business in which they were engaged was regarded as robbery. And today, if we look closely into the nature of trade for profit, we must see that fundamentally it is robbery. Trade enriches the trader at the expense of others; it produces no needed thing nor seeks to produce any; its object is to enrich the trader by appropriating to himself the products of others; the middle man is a parasite whose enrichment is the impoverishment of the producer on one hand and the consumer on the other; to such Jesus said, "Ye make my Fathers's house a den of robbers." Matthew, Mark, and Luke are agreed on this point.

In view, then, of the economic truth that trade for profit is robbery in effect, we must accept the testimony of Matthew, Mark, and Luke that Jesus called it robbery. Thus it appears that Jesus sought to establish a system under which people should be under no necessity to care for their personal future needs; under which profit should be regarded as robbery and excluded, under which honor should be given according to service rendered, and he that should be most a servant should be greatest. Of course this is socialism. If socialism is rank, this is the rankest kind of socialism; but such is Christianity as Jesus defined it, and thus those who were with him understood it, for we are told in the Acts of the Apostles that "the multitude of them that believed were of the same heart and soul, and not one of them said that aught of the things which he possessed was his own, but they had all things in 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 which were sold and laid them at the apostles' feet, and distribution was made unto each according as any had need."

Thus the evidence that such was the teaching of Jesus is complete. But the church at present, so far as I am acquainted with it, condemns all such teaching, and practices the service of Mammon in accordance with the Pharisees, the lordship and servitude of the Gentiles, and the profit system which Jesus called robbery.

Since the church is agreed that Jesus is the Christ, how it can thus condemn what he taught, practice what he condemned, and be Christian, I fail to understand. I wish some of the able preachers of this city would explain it to me.

Mr. Editor, will you call the especial attention of the preachers to my desire? If there is a church in this city that accepts the teachings of Jesus and adopts them for its principles, I want to join that church.—*C. W. Wooldridge to Cleveland Citizen.*

Reverence the Noble.

I speak of the supreme duty and the universal law of life, for only by service is the fulness of life secured. Great is philosophy, but greater is religion, which finds in its daily work the steps which lead to highest achievements. The service of man, to which I call you, implies right livelihood—honesty in the means of gaining a living—not a livelihood which grasps and closes its fist when gifts are asked, not a livelihood which receives and gives nothing back. Not these, but that which is based on justice made beautiful by love, in which, if the receiving is to be measured with the giving, the latter shall outweigh the former. The service to which I call you is justice. You are responsible for the manner in which you abuse your bodies, for if you degrade the automatic lives of which you are made up you implant in others that degradation. You have no right to do it; you are literally responsible for your brother's degradation if you do not keep your bodies pure—for you cannot separate your body from the body of humanity.

Is it any wonder that discontent is growing among the lower classes of every land when you set them an example of mere materialism which centers in the desire of the moment, not in the spiritual pleasure of eternity? For in the thoughts of every man, however lowly, lies a power for tremendous good or appalling evil. Let us see therefore that our ideal

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has in it that which shall transmute us into the image of the perfect. Let your ideal be truth, think truth, lest you act falsely. Let no insincerity, no falsehood, spot your inward heart. Next be pure, for only the pure in heart can see God. Then add reverence, for what is nobler than adoration for what is higher than self?

Modern life is becoming sordid and vulgar, because men are afraid that they will be degraded by reverencing anything whatever. But it is not so. Reverence of nobility is elevating and ennobling. Only the weak fear humiliation.—*Annie Besant.*

Sharp Cuts.

The banished of the church are always its best blood; they are in advance of their times.—*Renan.*

Learning depends largely upon the desire to learn. An unloved truth is not really learned. It is memorized only.—*New Church Messenger.*

Preserve thyself; instruct thyself; moderate thyself; Live for thy fellow-citizens, that they may live for thee.—*From Volney's "Law of Nature."*

At present the world is a race track, and competition the hard driver that runs men, women, and children at full speed, as long as possible.—*Independent Pulpit.*

Whenever you see want or misery or degradation in this world about you, then be sure either industry has been wanting, or industry has been in error.—*Ruskin.*

There is a potential power in the world pushing the good and restraining the evil, and its potentiality is indeed coming out into an actuality.—*Mr. Went, in Brooklyn Times.*

The people of the whole world are in a state of discontent, uncertainty, and shifting ideas. The principles of Jesus Christ are working in the hearts of men. He is now in earth. His finger is on the pulse of the whole world. The heart is marching in the head. God's kingdom is coming in earth.—*People's Voice.*

All the devils respect virtue. Never was a sincere word utterly lost. Never a magnanimity fell to the ground, but there was some heart to greet and accept it unexpectedly. There is confession in the glances of our eyes; in our smiles; in salutations, and the grasp of the hands. If you would not be known to do anything, never do it.—*Emerson.*

Avoid the convent, my dear friend, as you would shun the death of the soul! But, for my own part, if I had an insupportable burden—if, for any cause, I were bent upon sacrificing every earthly hope as a peace-offering towards heaven—I would make the wide world my cell, and good deeds to mankind my prayer. Many penitent men have done this and found peace in it.—*Hawthorn.*

The trouble with mankind is that they will submit to tyrants, but will stab their real friends. In all times, the lovers of mankind—those who gave them all the energies of their souls—have been betrayed, maligned, and suspected by those who were the recipients of their solicitude. Kings, nobles, politicians, and exploiters generally, could always get a hearing, but the true, unselfish men have received contumely.—*Coming Nation.*

The Latest Spoken.

Prophecy.—There is coming such a crashing as the world has never seen. Thrones, nations, and empires will share in the general havoc. Creeds, dogmas, and traditions will be rolled as a scroll and cast into the dust and cobweb of the ages, while woman-slavery, in the general tear-down that is coming, will be swept into the bottomless pit, from whence it came. The oncoming tide is already wrenching the bulwark of our whole social, political, and religious systems, and everywhere we see and feel the sturdy blows of spirit power. From the wreck shall come a sincere love of the race, a beautiful unfoldment of our spirit faculties, and woman—a very queen in her own realm, radiant and happy—will be owned and controlled by no lord or master, yet doing ample homage to her heart's king.

Thus will be ushered in the blessed ages of peace, righteousness, and good will to man. The form of our Government will be changed, but not its principle—a government of, for, and by, the people. It will be a great and growing power a co-operative commonwealth, or a government of fraternities—largely self-protecting, self-supporting, and self-governing. Debt, profit, rent, and usury will be eliminated, and eventually wage labor, salaries, and taxes abolished. —*Mary W. Barr, in Light of Truth.*

Disastrous Victories.—The story is told of an ancient king who won two successive battles, but at a terrible cost of life. As he walked over the battlefield, and saw the slaughter of his brave followers, he said, "One more such victory would ruin us." There are many victories which are worse than defeats. When a political party, by dishonest and unsavory means, wins the points to which it aimed, at the expense of righteousness and truth, the victory may be a signal one, and may cause great self-congratulation, but the end is, that honest men are disgusted, and upright men wash their hands from all participation in such unrighteous and unseemly acts and methods; politicians find themselves in office, but the net result is that their whole party fabric collapses. Honest men leave the party by which such acts are perpetrated, and principles which were really of value are abandoned because men will not be identified with the villainy of those who profess to be their guardians.

The same principle holds good in the transaction of business. There are men who are shrewd, far-sighted, long-headed; capable of planning, controlling, circumventing, and succeeding; and often they accomplish their objects by the most questionable means, and rejoice when they have succeeded and carried their points. But they thus gain a reputation for unfairness, dishonesty, and unrighteousness which follows them as long as they live. Good men shun them, righteous men avoid them, rascals gravitate toward them; their victory proves their ruin. Especially does this principle hold good in connection with organized bodies, and especially with those that are professedly religious in character. Sometimes they fall into the hands of men who rule by craft, and not by righteousness; who are bound to carry their point at whatever cost; who regard it as their duty to succeed at any price; and who ride rough-shod over everybody that stands in the

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way of their prosperity and success. In so doing they dig down the foundations of their own houses. They may establish iniquity and accomplish wrong, but where one man is wronged ten men are disgusted; where one man is gagged and choked, falsely accused and unceremoniously kicked out, twenty other men *go out without waiting for the kicks;* some of them in sympathy with men who have been wrongly used, others washing their hands of all such transactions, and others still who fear that their turn will come next and that they will have no more chance for fair dealing and righteousness than others have had.

Such successes are only productive of evil. The persons who succeed grow confident and impudent. The persons who suffer are sometimes discouraged, and abandon positions which they should occupy; and the persons who look on and see the whole, learn to scorn and despise men who are capable of such villainy. There is very little real profit in carrying a point if by so doing you crush one man and disgust a dozen; if by having your own way you make a score of enemies, and plant your path with thorns which shall tear your feet in days to come. There is something much more important than success, and that is righteousness and truth. Let those who name the name of Christ depart from all iniquity, and let no prospect of success, however flattering, seduce them from their integrity, or persuade them to use questionable means and unrighteous devices to accomplish ends, however good. The wrath of man worketh not the righteousness of God, and he is able to use the weak, the base, the feeble things, to bring to naught the things that are, and to accomplish his purposes of mercy to a lost world.—*The Christian, Boston.*

THE AIM AND PURPOSE OF CHRIST.—Jesus is said to have declared:—"I, if I be lifted up, will draw all men unto me." Is there any proof that this prediction is likely to be fulfilled? Who was Jesus the Christ? What was His aim and purpose? Suppose we try to discover by examining the lives and conduct of His professed disciples. How do they differ from other men? They are baptized in infancy; as children they learn the catechism; on certain days they come to church, sing hymns, say prayers, and receive the Communion. In hundreds, thousands, and tens of thousands of cases, that is the only perceptible difference between those who call themselves Christains and those who do not. So long as they perform certain ceremonies they feel quite sure of heaven; and that is all they want. They will go to an early celebration, and afterwards make themselves disagreeable at the breakfast table. Nothing would induce them to use a needle and thread on Sunday, but they will spend almost the entire day in the endeavor to ruin a neighbor's reputation. They bow profoundly at the name of Jesus, but they do not care for Him; he interests them less than Prince Bismarck or Mr. Gladstone. It is often said that those who profess Christianity are not better than other men, but on the contrary rather worse,—narrower in their sympathies, harsher in their judgments, more petty in their aims, more grossly selfish in their conduct—a peculiar people indeed, but only in the sense of being peculiarly disagreeable. If this is what the Lord Jesus wanted; if he is satisfied with the observance of forms and ceremonies; if being baptized, and going to church, and receiving the Communion, make a man a Christian, it follows that the Lord was nothing more than the Founder of a new system of ritualism,—a system which has increased, rather than diminished, the natural wickedness of man.

There have been conceptions of Christianity even more degraded still. All kinds of puerilities and blasphemies have been presented to the world as emanating from the Lord Jesus. There have been men calling themselves Christians who asserted that the grossest sins they might please to commit, after what they dignified with the name of conversion, would be matters of the most perfect indifference. There have been men calling themselves Christians, whose religion consisted in breaking on the wheel, or burning at the stake, those who differed in opinion from themselves. There have been men calling themselves Christians, who declared that God—the God whom Christ loved—created the vast majority of mankind for the express purpose of consigning them to everlasting flames, in order that he might be, as they strongly term it, glorified. There have been men calling themselves Christians, who maintained that "the sweetest music of heaven would be the wailings of the lost in hell." If these things be Christianity, if this be what Jesus the Lord intended, he was the meanest and the worst of all the sons of men. Were they not already bad enough, cruel enough, wicked enough? Could He not have let them be? Would nothing content Him but to convert them into devils? Let Him be lifted up, so that He may be seen in His hideous deformity, and he will repel all men from him, his name will become an eternal by-word; he will be covered with everlasting shame!

There is, thank God, another source from which we might derive information as to the character of the Lord's teaching. It is a source to which people seldom go, but it happens to be the best, in fact, the only reliable source. Let us take up our New Testament; let us try to find out from the Evangelists what it was that Jesus really endeavored to effect. Now there could not be two men more intellectually different than St. Matthew and St. John. But they are in perfect agreement as regards the Lord's fundamental thought. St. John gives at length the farewell discourse which the Saviour delivered to his disciples just before the end. In the course of that address He three times sums up the whole of his teachings in one word—the word Love. "A new commandment I give unto you, that ye love one another." "This is my commandment, that ye love one another." "These things I command you, that ye love one another." He had nothing else to command, because everything he cared for was included in this. In St. Matthew's Gospel we have Christ's description of the last judgment. There He insists on obedience to the New Commandment, not only as the test of our discipleship here, but as the sole claim to the approval of God hereafter. "Come." Why? Because you have been baptized and received the communion? No! "Come, for I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was sick and in prison and ye came unto me. Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." "Depart." Why? Because you have not rightly believed the doctrine of the Incarnation? Because, in thinking of the Trinity, you have divided the Substance or confounded the Persons? No! "Depart for I was an hungered and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in. Inasmuch as ye did it not unto one of the least of these, my brethren, ye did it not unto me. I never knew you."

That was the real Lord Jesus. Do you not think that when He is known and understood, he will draw all men unto him?—*Alfred Momerie, in the Humanitarian.*

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Church and Society Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 7:30 o'clock P. M., at Beth-Ophrah, Washington Heights, Ill.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The WOMAN'S MISSION meets every Friday at 2:00 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 1227 McAllister Sreet, San Francisco, Cal. Information may be obtained by addressing the Secretary.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 8:00 P. M., at the residence of Mrs. C. L. Eastman, 337 Evans St., Denver, Colo.

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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."—Gen. III. 24.

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The Law of Atonement.

The order of Melchizedek was distinct from the Levitical order, and its priestly functions were entirely distinct from those of the Levitical priesthood. The genius of the two orders being so thoroughly differential, unless there can be brought to light some principle or law by which Jesus can pass from the Melchizediacal into the Levitical order and still fulfil the statement made concerning him, that "he was a high priest forever after the order of Melchizedek," there is a great gap to be bridged before harmony can be insured in the relationship of the Levitical priesthood and the mission of Jesus as the Messiah in the beginning of the Christian dispensation.

The Levitical system did truly point to Christ; not, however, merely to the Christ who fulfilled a special work nearly nineteen hundred years ago, but to the official work of the Christ through the Christian age, to be finished at the end of the age when he is manifest again in the Levitical order and capacity, as distinct from the order and capacity of Melchizedek. The Levitical order pertained exclusively to that law through which the man, originally the God-man, became divided into the two sex forms, and through which that segregate or dual state may be restored to biunal form and state, the integral and persistent manhood, the God-manhood.

The office, then, of the Levitical order is the restoration of the woman to her true unity with the man, a unity in which she attains to a perfect equality; it also pointed to those functions in the sacrificial capacity of the Christ, the fulfilment of which shall come at the final cleansing of the sanctuary in the baptism of fire about to be poured out upon the race. John comprehended this conjunction in its highest aspect when he saw that holy city, the New Jerusalem, descending from God out of heaven prepared as a bride adorned for her husband. In this vision John was permitted to behold the future reunion of the then segregate structure.

The law of both orders of sacrifice is a perpetual one, and its manifestations repeat themselves in the phenomena of successive incarnations and insanguinations of the Supreme Being, in the various aspects of his character and nature, through all ages. The Jewish system did not merely portray one of these manifestations, but all of them of a given order.

The priesthood after the order of Melchizedek is one of perpetual unity. Involved in this is the law of eternal life, obtaining as the result of a persistent unity of the male and female principles in one organism. In its universal aspect, as manifest from the sensuous point of view, it operated as the potency of plenary conjunction, as applicable to the relation of the Son to the Father, whereby they are persistently and perpetually one, and yet wherein the Son seemed, as in the outward humanity, to be distinct from the Father, and thence, through the law of natural and spiritual transformation, made one through the law of theocrasis. Viewed from the heavenly side of life, the manifestation was that of the Father, who is the heavenly Sun, covering himself as with a cloud, the sign of his passing into his outer degree, through which he holds man in perpetual relationship to himself.

The distinction of these two orders may be again stated as follows: As seen from the human side of life, the order of Melchizedek is that which unites the Son with the Father. The order of Levi is that which conjoins the whole humanity with the Son who has become the Father; in other words, that which conjoins humanity with the Father through the Son. Intrinsically the Levitical conjoins, puts together, or binds to each other what was separated or apart; while the order of Melchizedek holds together through all ages that which must remain united to constitute it an integral being. In the order of Melchizedek, the sacrifice is a *living* (never dying) sacrifice;—a willing, obedient, joyous one, for through it come the beatitudes of eternal life. In it is that persistent love of God as manifest in the continual performance of use to the neighbor. The Levitical

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order is the dying system, and its sacrifices are dying sacrifices. It is the continual destruction of the life of one domain, whereby the life of another and higher one may be insured.

The doctrine of the Christian system (as it now obtains regarding the Jewish sacrifices) is, that they merely pointed to the one sacrifice of the Messiah for the sins of the world; that they were simply or merely symbols or figurative offerings by which Jesus was represented as being immolated as a propitiatory atonement, whereby the wrath of God should be appeased and divine justice satisfied.

The sweeping statement that the Jewish sacrifices pointed to Christ, does not meet the question, when we enter into profound inquiry as to the purport and significance of that system. Why such a variety of offerings? Why should bulls, heifers, rams, goats, kids, lambs, doves, etc., be so distinctively named for specific offerings for special uses and relations, if they merely and solely pointed to the unique crucifixion of Jesus at Jerusalem? This universal conviction of the modern Christian church comes from a misconception of God's character and the relation of man to God. Every sacrifice was representative of some principle of the human mind, as inhering in the domain of the affections (desires or loves) or the domain of intellection. Animals usually signify natural affections; birds signify wisdoms or knowledges, and also heavenly affections.

Jesus was the embodiment of the divine attributes, the manifest form of those attributes. He differed from other men in that he was the manifest life of the world, while other men are in the form and quality of death. He said, "I am the way, the truth, and the life." He could not be the Savior of the world except he be the embodiment of the salvatory attributes of the saving potency,—the divine Good and the divine Truth.

Jesus did not, in the one incarnation which was manifest at the commencement of the Christian era, take upon himself the sinful human nature. If the reader will consult the chapter on embodiment, re-incarnation, and insanguination of the Word, he will readily comprehend this truth. God took upon himself—or rather manifested himself in—his own human nature. The Jehovah plants the germ of himself in the human race. This germ (through its embryonic stages) is developed by successive degrees from age to age, requiring the entire zodiacal or precessional cycle of 24,000 years for the completion of its involution. During the various degrees or stages of progress, the developing Jehovah enters into prepared matrices or wombs. The matrices are embodied, as to outward form and organism, in that arrangement of society called the church. Without the church, the process of gestation could not progress. During the progress of the church, the involving humanity—the *Jehovistic* man—passes through a succession of embodiments or partial re-incarnations, in which the outward development agrees in a measure with the degree or stage of progress reached by the developing *Yehovah*. The name assumed by the *Yehovah*, and by which he is known, agrees with the stage of development, for the name expresses the quality. From Abraham to Jesus, who was the real Jehovah, there had been many embodiments, all of them sinful manifestations, till the perfect Christ came, having put off entirely the sinful nature of man belonging to the woman element of his being; namely, the element of desire or will. He was therefore the perfect will of God, which will he came to perform or execute.

"The word of God came to Nathan, saying, go and tell David my servant, thus saith the Lord, thou shalt not build me an house" (temple) "to dwell in: for I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another."

Now if we accept the declaration, "Ye are the tabernacles of God," we can understand the principle by which *Yehovah* could say, "I have not dwelt in an house" (a perfect human body) "since I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another."

Tabernacles signify such as are being perfected in life, and tents such as are being perfected in truth. *Yehovah* had passed from one embodiment to another, through the age, but had not dwelt in the real temple till the Christ came, when he had involved a perfect outward manhood, the visible *Yehovah*, the Savior of the world. The assumption of the sensual humanity, the sensuous nature which by degrees through the ages had been put off, was, during the progressively developing and involving states, subsequent to his translation. When Jesus was born, he came forth from the Father, begotten in holiness (wholeness); for it was said of him to Mary, "That holy thing which shall be born of thee shall be called the Son of God." The sinful humanity was emasculated before this final incarnation, and thus he became and was the *life* of the world, the Savior of the world. The three temptations through which it is said he passed, were merely symbolic or representative of the three universal stages of the involution of the three natures; the heavenly, the spiritual, and the natural, the last of which is from the beginning of the age subsequent to the translation, till his incarnation at the "second coming," so called. Through this last he puts off the sinful nature belonging to the male, as before he had put off the sinful nature belonging to the female.

We hope that the reader already comprehends, to some degree at least, the great truth that the translation of Jesus, his theocrasis, was the dissolving of the material organism, and its transformation or conversion to spirit, and that in the descent of the Holy Spirit, the Christ descended into the race. Therefore, through the past nearly nineteen hundred years, the God-man has been passing down through the various degrees of the sensual nature, and through this process has been assuming again the nature of sinful humanity. He thus becomes sin who at the time of his incarnation knew no sin. He is thus made to be sin literally and in fact, so that in his assumption of the real sensual and sinful nature of man there has been enacted no farce, as would

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be the case according to the doctrines of modern Christianity.

This was the perfected humanity of God, with the *Yehovistic* principle expressed outwardly as the manifest form of that principle; the *Yehovistic* being the potential goodness from the desire which is seated in the will. From this standpoint he had the right to command the love of the humanity who looked for and desired to attain to eternal life through the perfection of the human nature. Having this right he made this declaration: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." In all his public teachings there was a constant confirmation of the doctrine of sacrifice, the sacrifice of the human sensuous loves as a *sine qua non* to the attainment of eternal life.

It is impossible to attain to or acquire the immortal or God state so long as we dwell in the desires for the sensuous or animal state. The state of divine Sonship, or the Theo-anthropological state, is an acquirement wherein the love to God is supreme, the ruling desire, and the love toward the heavenly brotherhood affords the avenues through which the love toward God is expressed. This last is called the love of the neighbor. This kind of love cannot obtain so long as the family or domestic love is the ruling one, which it is so long as it is fostered and cultivated as the true foundation for government. The family love is purely animal and supremely selfish. The very covenant itself was established with Abraham in obedience to the divine mandate to sacrifice the love of the natural offspring. "And he said, take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah" (rebellion against *Yehovah*); "and offer him there for a burnt offering upon one of the mountains which I will tell thee of." "And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place" (state of mind) "*Yehovah-yireh*"—the reverence of *Yehovah*.

In this is taught the double lesson—first, the great truth that sacrifice, the sacrifice of the lower love, is essential to the acquirement of the higher or saving love. Second, the specific relationship of the animal to the quality of the affection. In this instance, the ram indicated the kind of love dominant in the bosom of Abraham. This was indicative of the character of Abraham's rebellion or separation from the Lord. This love was the love of natural offspring. These symbolic illustrations regarding Abraham and this sacrifice portrayed the various stages of mental involution through which man first declines in his spiritual nature and tendencies, by the law of necessity, into the natural or sensuous life, and then arises by overcoming the sensuous inclinations, into the divine life, which is a return by conjunction and unity with the God attributes.

We have instanced this case of Abraham's offering, the more especially to show the specific relationship of particular symbols to particular attributes. Animals being the symbolic representations of the various desires (loves), and also of the intellectual principles, their sacrifice implied the necessity for the sacrifice of the corresponding desires and principles of the mind in one degree, to insure the at-one-ment of the inferior with the superior degrees.

(CONTINUED.)

CORRESPONDENCE.

An investigator of Koreshanity writes as follows:

DEAR FRIEND:—

*** * * What is to be the final outcome of it all? When are some of the prophecies, made years ago, to be fulfilled? Surely, an influence so great should begin to have a greater effect than we yet hear of.**

During the past year I have read some of the literature of the Guiding Star Publishing House, with an earnest desire to see what you are all "driving at," and while I will admit the purity of life and high moral plane upon which you are living, yet beyond this I must say I find your literature almost unintelligible. The question naturally arises, If the ordinarily intelligent reader can find nothing tangible in it, how can it exert any influence for good? It condemns the church and its influence, and yet what is the church (with all its faults) doing for the world, today? What has Dr. Parkhurst accomplished for New York City? What has the Civic Federation done for Chicago? I sat in the State S. S. Convention at G. R., last week, and learned something of what the S. S. missionaries are doing in the Northern part of the state, of the change accomplished by the establishment of schools and churches, and it seemed strange to think that there are those who profess to follow and imitate the Lord Jesus, who have gotten beyond this kind of work for him, shut themselves into communities, enjoy their intercourse with each other, live harmless lives, and yet feel that they have the "one truth of the ages." * * * Happiness is what we are all seeking; that you people are happy and satisfied with yourselves is very evident, but is that positive evidence that you are entirely right, and the rest of us all wrong?

I see you contemplate emigrating to Florida, and I should judge to an almost uninhabited part. The question naturally arises, If this great truth and its advocates are to make the world better, why don't they stay in it? If your great leader should be taken away suddenly, what would become of your organization?

I have great faith in the people of our country. Thirty-five years ago they united and put down the Rebellion. We have been passing through a few years of financial and labor trouble. The people sought relief—two years ago—in a change of administration, defeating the party that had saved the country, but because of long control had become corrupt. Nevertheless, the principles of that party remain the same, and the better element of the people has now said:—"We will return to that party." While evil and corruption will always exist, yet I believe that the better sentiment will ultimately prevail. We must take the world as we find it, not as it *ought* to be.

When Christ was called upon to pay tribute, he sent one of his disciples to catch a fish, in the mouth of which was the *coin* with which he paid the tribute. According to your leader's theory, he should have demonetized the coin, established the interchange of commodities, and paid tribute with the *fish*. So must I, if I desire to ride on the railroad, offer the ticket agent a barrel of flour or a few bags of bran for my fare. What a miscellaneous lot of material we should all have on hand if we should adopt this interchange of commodities. It seems to me that many of these theories are like "Looking Backward," very

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entertaining but entirely impracticable.

I do not pretend to be posted so as to argue the many points of your theory, but looking at the matter carefully and squarely, as I have tried to, I cannot but be impressed about as I have written. Yours truly, *D. H. H.*

To begin with the first question: The final outcome of it all is to be the establishment of the Kingdom of God in the earth. When are some of the prophecies made years ago to be fulfilled? Many of the prophecies made years ago are being fulfilled today. Twenty-five years ago, when hardly a cloud was visible above the industrial horizon, the relative positions of capital and labor in this country at the present time were foreseen and foretold by the founder of Koreshanity. Also the establishment of co-operative industrial groups, and the industrial exchange system. If the writer of the above letter confines his reading of current literature to the daily papers and conservative magazines, he probably knows little of the extent of the co-operative movement, or of the hold which the idea of industrial exchange is gaining. Without doubt, this "influence so great" is not only beginning, but is continuing and will continue, to have a far greater effect than our correspondent hears of, —or is likely to hear of in his present narrow sphere.

The writer admits the purity of the Koreshan life,— its high moral plane,—and yet declares that he can find nothing tangible in our literature, and asks, How, therefore, can it exert any influence for good? Now, the Koreshan literature is the written record of the Koreshan thought. Unless our thought were good, our life could not be pure, for "As a man thinketh in his heart, so is he." And, if our life be found to be pure, that is proof positive that our thought is first pure, and is exerting such an influence on our lives. He admits our high moral plane. Morals are merely the manners of life. The man's mental existence and the man's physical existence, together constitute his moral existence. Morals are not the expression of intellect alone, nor the expression of desire (or will) alone, but the joint expression of intellect and desire. If we are living on a high moral plane, it can only be because we know the right and will to do the right. But, while, according to the writer's own admission, Koreshan doctrine—Koreshan thought—is correct, he feels that the "ordinarily intelligent" find it "almost unintelligible." Well, that is not surprising; we do not expect very much at present of the ordinarily intelligent. They are those who cling to settled methods of thought, and nothing is to be expected of them in the establishment of other —notwithstanding better—methods. But as soon as new methods are firmly established, they will come over and constitute the rank and file of the new, as at present they do of the old.

"What is the church (with all its faults) doing for the world today?" (He acknowledges that the church has faults. How then can he justify its claims to be following in the footsteps of that man in whom could be found no fault?) It is making confusion worse confounded in the world today. This is the office of the modern church,—to disintegrate,—to help increase the chaotic condition, which must get as bad as possible, so as to cause the people to desire order. Weekly, old ideals are being destroyed from the pulpit, and nothing given in their places The modern pulpit has nothing to offer. Its mission is not to build, but to tear down the old, making space for the builders of the new.

What has Dr. Parkhurst accomplished in New York City? Nothing, in the way of improvement. He has merely called attention to special instances of corruption. He can point out surface evils, but he cannot apply the remedy, because he does not go deep enough to find the root. What has the Civic Federation done for Chicago? It has posed as a feeble imitation of the Lexow Commission. You see, Chicago does not propose to have the news go forth to the world that New York has any thing in greater degree than Chicago, even municipal corruption, and the Civic Federation has done its best to spare Chicago that mortification. As for the missionary work in northern Michigan, we are ready to believe that the establishment of schools and churches there has accomplished a change, but it is a sad commentary on so-called Christian civilization that such work should need to be done at this late day.

The writer can hardly comprehend the teachings of Christ, else he would not think it strange that those who desire to emulate him should live the communal life. Such was the life Jesus commanded his disciples to live, and the primitive Christians "had all things in common." Not until the union of the primitive church with the pagan church, and the resultant formation of the Roman Catholic Church, was the community life abandoned. And he is greatly mistaken if he believes that Koreshans are happy and satisfied with self. We rejoice that our faces are turned toward "the redemption of our body" (Rom. viii, 23), but we sorrow over the evidences of sin in ourselves, and the consequences of sin in the world. Far from being satisfied with ourselves, our lives are a constant struggle to overcome self.

The writer's question regarding the Florida movement is equivalent to asking why the Puritan Fathers should have come to America. If freedom of conscience would be an advantage to the world, why did they not remain in the world and win freedom of conscience, instead of emigrating to the wilds of New England? Because in their wisdom they realized that only the few can reason from the visible cause to the invisible effect, —that the many need the argument of practical demonstration,—that they must needs erect their structure and prove it good before the great majority would even listen to their plan,—and finally, that they could not build new institutions and new customs on ground already occupied by old ones.

"If your great leader should be taken away suddenly, what would become of your organization?" Jesus, the Christ, was taken away suddenly. Did the Christian movement die out consequently? On the contrary, it gained a mighty impulse through that very event. "For, where a testament is, there must also of necessity be the death of the testator. For a testament is of

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force (*i. e.* steadfast, firm) after men are dead (literally, *over the dead*): otherwise it is of no strength at all while the testator liveth."

As to the fourth paragraph of the above letter, it succeeds in demonstrating only one point—that the writer belongs to the Republican party, and has committed the common mistake of believing the statements made by the party leaders. The recent triumph of that party, to which our correspondent refers, and which will prove a very short-lived one, is the masterpiece of the people's ignorance. Public stupidity is capable of no more pitiable lack of comprehension than that proclaimed by the returns of the recent elections. We quite agree with the last sentence of the paragraph, and assure the gentleman that we propose to take the world as we find it;—and *make* it what it ought to be.

The next paragraph shows an utter failure to grasp the plan of the System of Equitable Commerce. That system is clearly outlined in Nos. 1, 2, 3, 4, and 5, Vol. II, of THE PLOWSHARE AND PRUNING HOOK, to which we respectfully refer the gentleman.

It is a mistake to suppose that the members of the Koreshan community are leading aimless, useless lives. We are being prepared as apostles of the new dispensation, so that—when the world has been sufficiently disciplined through affliction to be ready to listen to God's truth—not one, but many, will proclaim it abroad through all the land. In the meantime, our doctrines, political, social, and economic, are being conveyed, through the mediumship of our literature, to advanced minds in all nations. At the same time, these doctrines are being practically applied to our daily life,—our industrio-educational and social systems are being practically demonstrated,—and as no truth can belong to us until we live it, we are taking the only measures through which it is possible to secure to ourselves this "one truth of the ages;"—and not until it is our own, beyond the possibility of slipping from us, can we bestow it upon the world.—*E. M. Castle.*

"Thy Kingdom Come."

The November number of the *Manifesto* contains some live lines from the pen of Simon Emery of Bangor, Maine. This earnest soul exclaims:—

Work, eternal work, not prayers, is what is going to free the captive bound in prison. Faith and prayers are of but little account without works. We must plant and cultivate in order to have a harvest.

Good speed to his endeavors. Surely his yearning "to help set free His erring children" will one day meet just the way approved by the Almighty.—*A. T. Potter.*

Modern Christianity has dealt exclusively with the soul (or spirit) in its application of the doctrines of the Christ,—a gospel which, according to its own claims, was brought to the world for the purpose of redeeming man from his fallen state. Genuine Christianity, though not neglectful of the soul, regards the body of sufficient importance to entitle it to a resurrection and a return to a state of immortality.

Churches in League With Oppressors.

Their Agreement With Hell Shall Soon Come to Naught.

If we have ever said anything worse about organized churches than the Rev. Dr. Bayard Holmes, we will take it back. He said:—

Fully three fourths of the exploiters of labor are either church members or closely allied with the churches; whereas not more than one quarter of the men who live by their labor are in the habit of attending any church.—*Chicago Express.*

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." "And the common people" (Greek, the much people or the masses of the people) "heard him gladly." "And the poor have the gospel preached unto them."

When the above statements cannot be truthfully made about any church, we can have no better evidence—however pure, honest, and upright its members may seem to be—that it is not a church of the Lord Jesus Christ, but that, if it makes such professions, it is a conscious or unconscious fraud and an apostasy. One of the principal evidences to which Jesus pointed as proofs of the genuineness of his own mission was the fact that—as one of the necessary results of it—the poor had the gospel preached to them, without money and without price. To prove a gospel genuinely Christian, it must be shown that, in addition to its being offered free to the poor, it is accepted by them, which it will be when it shows unmistakable evidence that it cares for humanity as did the Lord Jesus Christ. When that takes place, not "three fourths of the exploiters of labor," but none of them, will be members of its churches, "or be closely allied with" them.

The estimate of the modern professed Christian church (given to me several years ago by an aged man who had been brought up a Puritan of the strictest sect, but who approved of the change, and had himself been for many years a college professor, but was at that time on the staff of a metropolitan newspaper), to the effect that the churches of the present are merely social and commercial clubs, was the exact truth. Men join them to secure entrance to the best society for themselves and families, and to promote their material interests. The great interests of God and suffering humanity have little or nothing to do with the matter,—as, witness the facts that not a single modern church bears firm and consistent testimony against that curse of curses, usury, and Shylock holds firm his mortgages—*death grips*—by their aid, they generally sharing with him the profits. Let them know that God hath said of them, "Your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."

That we are nearing the time, long prophesied of, when their cruel power to oppress humanity will be suddenly broken, is one of the certainties of the near future. —*O. F. L.*

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Drive Out the Male Pariahs Also.

The leading ladies of one of our Illinois towns are on the war-path. They are after the scalps of a certain class of sinners, without reference to color of hair, but with the eye distinctly trained upon its length;—the soiled *she*-doves of Belleville must go; and the soiled *he*-doves of Belleville must go—scot free. The aroused *coterie* have unavailingly prayed the Mayor to exercise his vested power in the abatement of the nuisance, and now the wife of the circuit judge has herself invoked the aid of the law, and the principal off-color bird of one of the objectionable cotes will be called upon to explain why her dwelling should not be closed.

It is another page from the old story—the most helpless and defenseless of the sinners bears the welts from the whip of justice (?). These women, proclaimed the weaker vessels, must stagger beneath the weight of not alone their own moral delinquencies, but those of their male partners in crime. The sins of these women are indeed grievous; but, gentle Prosecutors, do not forget that before God they are *not* the sole guilty.

While one's sympathies lean toward all endeavor to tidy the world's moral phase, one is compelled to regard the effort under consideration as undertaken without the accompaniment of thought which can alone eventuate measures of relief for this line of sin sickness. These ladies are endeavoring to cleanse noisome cesspools which have their existence and perpetuation in the *homes* of the land:—alike in the homes of luxury and refinement, and in the homes of squalor and degradation. The uttermost of change wrought by legal proceedings will be but change of locality and added secrecy. Lay the ax at the root of the tree—cleanse the home of lust, and there shall go out from them no lustful ones to hold orgy.

The woman who cowered before the Christ and her accusers was not made to bear the greater weight of rebuke. As an imputation, "Go, and sin no more" was not greater nor less than "He that is without sin among you, let him first cast a stone at her." On her ears and on theirs fell the same condemning word—"*sin*." The Lord Jesus, who understood the capabilities of all, bandied no idle words; he bade the woman go and sin no more; he *wasted no such mandate on the men*. Lapsed from the Christ-life are we all, but when public sentiment shall rightly place the weight of opprobrium, the case will be nearing convalescence.

The heroism of the women of the Revolution is as spark to flame in compare with women who should dare to live their conviction that the male and female are even equal delinquents. What woman would dare instigate the arrest of a male prostitute? Indeed, she is a brave mother who refuses her door to him, thus standing between him and her daughters. The fallen daughter is banished, disowned; if the fallen son—who in many cases is responsible for the fall of daughters—shared such eventuation of paternal wrath and sorrow, there would be few family successions. If the notoriously fallen daughter continue under the parental roof, her family shares her ostracism; no erring upon this line makes the son notorious; for him there is no ostracism, nor surcease—if his estate and person be fair—from besiegement of matchmaking mammas and marriageable belles.

When Justice stalks abroad to the taking of scalps, it *will open the doors of the homes of our land*. It will not tarry by the cradle, but will work its wrath upon the marriage tie—that man-made ordinance patterned after the curse the Almighty pronounced upon the woman. It is nearing the time when "thy desire shall be to thy husband, and he shall rule over thee," will cease to be, for "there shall be no more curse." "Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart," said the Christ; and it matters not whether the object be wife or outcast. The general acclaim will be in denial of this statement, but that abates no jot of its truth, and to this licensed lust must we look for the secret spring of the objectionable infamy.

Woman must win a right before which suffrage sinks into insignificance—the right to her person—and having that she must hold inviolate the life-giving function of her being to its sole legitimate use—the life-giving purpose. By righteous abstinence she must cease to be the channel through which unwelcome lives are added to a lust-reeking world. When she becomes a mother let it be in obedience to the holiest instincts of her nature, rather than the dreaded following of servile attendance upon the worse than beastly proclivities of a race under the ban of God's curse. The woman who loves the Christ will transform her home from the level of a licensed private brothel to an abode of purity, in which such children as the yearnings of maternal and paternal love have summoned upon the stage of action will be so reared as to preclude the possibility of their ultimating in male or female pariahs.—*A. T. Potter.*

Lift Up The Standard.

Now hear, all ye in earth that dwell!
A Savior comes to Israel!
He lifts the standard up toward Zion!
He wears the face of Judah's Lion!

Lift up the standard! Wave it high!
Before it ev'ry foe shall fly!
Lift up, lift up the standard! Wave it high!
Before, before it ev'ry foe shall fly!

From far the nations hear his call,
And gather round his standard tall;
The outcasts of lost Israel come,
And Judah's thousands are led home.

Lift up the standard!—etc.

O thou of Israel's destined hour,
None may resist thy mighty power!
Great Ensign of the people, stand!
Almighty God doth hold thy hand!

Lift up the standard!—etc.

Cry out and shout! Shout loud and long!
Jehovah is our strength and song!
Our glorious standard long shall wave,—
His hand that holds hath power to save!

Lift up the standard!—etc.

—*E. M. Castle.*

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Fallen Women.

Is there one in God's earth unfallen? The divine standard of uprightness reveals the fall of every man and woman. God forbid that any man should boast an unfallen condition. If the temptation to condemn any soul, in the endurance of an experience of some form of sin, presents itself, let us remember that every one in the progress of his development must gain that wisdom which is the fruit of the endurance of the self-same experience. If we are not in the gutter, today, eating the bitter fruits of sin's consequences, we have been there, or will have to go there, before we—like the Captain of our salvation—shall have learned obedience to law through suffering.

All women are fallen women and all men are fallen men; those whose fallen condition is justified by the rite of so called Christian marriage are, in a way, more hopelessly fallen than the poor victims who form the condemned class of women. No marriage should receive the sanction and blessing of a follower of the Lord Jesus but a marriage *in the Lord.* Paul wrote:—"If any marry, let them marry in the Lord." Thousands of clergymen are, today, guilty of conjoining those in marital relations who have no thought whatever of marriage in the Lord. They speak of them as those whom God hath joined together, when the only ties that bind them are, in reality, of the Devil. God is *divine love*, not lust. The Lord is the personality of God. Marriage in the Lord is the conjunction of two spirits, related by divine love, in a personality which is the express image and likeness of Jehovah. Those who love the appearing and kingdom of the Lord—yet are not loosed from the love of mortal offspring—should keep in mind the ultimate union of all in the Lord, and marry as unto the Lord, and not unto the lusts of the flesh which are the fires of hell.

Every woman who ignores her duty to guard her body—as a temple of the Holy Ghost—from the defilements of all sensual desires, is in a truly fallen condition, and should be regarded with the tender compassion of a saving love. The hope of the race lies in the fact that women generally are gradually realizing the fact that they are *all* in a fallen, degraded condition; that neither their intellects nor their bodies command the reverential respect of men. The more deeply they realize this, and the more they are humiliated by the realization, the higher and the sooner will be their exaltation to their true position of being the glory of the man.

Women have degraded *themselves*, deprived themselves of all the rights of glorified womanhood. It is not for men to grant them their rights; it is for women to take them by the practical recognition of the fact that the spiritual world is in the brain of humanity, and that thoughts are entities. Their bodies may become temples of the Holy Spirit of the Son of God,—or the hells of legions of devils. It is for woman to choose whether she will become the mother of the Gods, by the conservation and exaltation of all her forces to that supreme function of motherhood, or whether she will perpetuate the spirits of the hells of mortality, by subjecting her body to the slavery of man's lust, *with or without* the justification of a marriage ceremony.

Christian or Koreshan women have one line of duty plainly marked out for them by the Scriptures. They are to overcome all the lusts of the flesh, the pride of life, and all that hinders their becoming the bride of the Lord. They are called and chosen for a diviner motherhood than that of perpetuating a sickly, sin-stained mortality whose end is the wages of sin—death. In the transmigration of spirits from one sphere of humanity to another, a woman who does not center or polate her mentality to the end that she may be a sphere of all high and holy entities or thoughts, is liable at any moment to an influx of evil spirits, from lowermost humanity, who will not rest until they have found their re-embodiment through the absorption of her life forces. They control her—though she may know it not—and lead her, through the appetites and passions of her mortal body, to conceive them in sin and shape them in iniquity, within or without the legalized marital relationship. 'Tis a scriptural truism that he that ruleth his spirit is greater than he that taketh a city. This is a deeper truth than we realize. The women who will receive the science of it, and make the application of that science, will send all their tithes of life force into the store-house of the Lord's divine mind, and the result will be the pouring out of the Holy Spirit as a baptism of the purifying fire of divine love which will destroy the Devil and all his works, and woman in man will again be raised to the image and likeness of God.—*Bertha S. Boomer.*

A Bit of Joaquin Miller.

To be what thou wouldst truly be,
Be bravely, truly, what thou art.
The acorn houses the huge tree,
And patient, silent, bears its part,
And bides the miracle of time.
For miracle, and more sublime
It is than all that has been writ,
To see the great oak grow from it.
But thus the soul grows, grows the heart—
To be what thou wouldst truly be,
Be truly what thou art.

To be what thou wouldst truly be,
Be true. God's finger sets each seed,
Or when or where we may not see;
But God shall nourish to its need
Each one, if but it dares be true
To do what it is set to do.
Thy proud heraldry! 'Tis writ
In every gentle action; it
Can never be contested. Time
Dates thy brave soul's ancestral book
From thy first deed sublime.

—*From "Song of the Balboa Sea."*

Brave men will not frighten at the presence of falsehood, ridicule, and abuse. Rather will they gird on the armor anew, and charge the enemy with renewed vigor and such persistence as to compel a victory in their behalf.—*New Era.*

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The Progress of Religious and Moral Thought.

"In Earth There Is Nothing Great but Man; in Man There Is Nothing Great but Mind."

The life of every human being is subjected to influences of a far more real and potent character than those which come through the medium of schools and teachers, having established codes of ethics and philosophy. The spirit of the age touches and molds the mind, preparing it as a garden in which the seeds of influence germinate and bring forth fruitage. The general tone of thought, the prevalent habits of social intercourse, and the political tendencies that are fashioning the destinies of nations, are far more conducive to mental growth than all the set forms of scholasticism in the universe. The law of progression is the natural element in which the mind of man expands to an ability to grasp the highest principles, which make him look upward to the loftiest plane of thought in search of wisdom and truth, while the law of retrogression compels him to struggle in the lower elements in the gratification of ambition or desire, causing him to degenerate into the lowest form of deteriorate humanity, and then still lower, till the depths are reached.

Each age has brought forth its sages and philosophers whose wise sayings have seemed almost scintillations from the divine mind, and they have as it were almost attained to the vestibule of truth. They have sought the betterment of humanity by attempting to teach the highest code of morals, with the idea that the perfection of man's existence is to bring his nature into harmony with God, by living a pure life, and thus cultivating the soul. "Honor the soul," says Plato, "as being second only to the gods, and the best way of honoring it is to make it better." During the reign of Judaism, as the religion of the age, the voice of prophecy reached the pinnacle of grandeur, melting into the softest pathos as it revealed the purest sentiment, or thundered forth words of the most fiery, intense zeal that could actuate the highest profound prophetic excitement, or induce the greatest indefatigable and successful religious activity, amid all the perplexities and changes of outward life. It was the voice of Jehovah speaking, through the mouth of chosen prophets, of that which was to come, in order that the destiny of the nation might be shown as in a vision. When the Jewish religion had become a degenerate plant,—through its adultery with Pagan mysticism,—the wisdom of the prophets became an almost forgotten relic of the dead past. The laws of Moses had become only a tradition, and the people observed them only as a mere form, while the prophetic warnings were seemingly an exhibition of the marvelous eloquence of the seer. There was but a vague idea of the creation, and even that was clothed in the robes of mysticism. In a few earnest souls there was found a desire to arise out of the chaotic mental condition. So great did the necessity appear to some of the wisest among them, that Socrates ventures to express words to prophesy the future advent of some heaven-sent guide. In their effort they established a code of ethics which should take the place of religion; in leading a strictly pure life they hoped to find the God for whom their souls hungered. Though their ideas of creation and the laws of progression and retrogression were far removed from the present conception of them, and nearly every idea was freighted with error in which fervid imagination has had the broadest license, we can but mark the wonderful progress thought has made in the last few thousand years. With giant strides it has left only footprints in the sand to remind us of the day when imagination played with ancient tradition. Then, the wisest philosophers helped to confirm the assertion contained in the myths, but never attempted to unfold them or separate the pure grains of truth from the thick shell of error that ever inclosed them. Regardless of all this, the most advanced mind can but acknowledge that Plato, Socrates, Seneca, Epictetus, with a host of other searching minds, were enabled to grasp and enunciate a multitude of great and memorable truths,—yet they were among the first to discover their many errors and the necessity for a greater illumination.

Possibly we may be severely criticised because of contemplating Pagan ethics and philosophy, since living in this advanced age we are supposed to be far in advance of Pagan speculation. To any critic, we will say that Pagan ethics might well bring the blush of shame to the cheek of many a professor of Christianity. With them, it was a search in the darkness for the light, to enable them to live pure and holy lives. Now, with many, it is a search in the light for a thick darkness to cover their impure and unholy lives. Among these same heathen were just men, men capable of high action, men worthy to be loved, men who will not be forgotten "when the fulness of the Gentiles be come in." We can but believe that God hath spoken to men and through men "at sundry times and in diverse manner." He has taught the world by the voice of Hebrew prophets, sometimes by the voice of Pagan philosophers, and again through the apostles of Christianity. All of God's voices—it matters not by whose material lips—demand our most earnest and respectful attention. It was given to the Jew to speak with divine insight and intense power; it is also given to the Gentile to speak, at times, in words of loftiest eloquence, words that burn deeply in the soul, and men may learn truths from their brother of alien lips and foreign tongue. They, too, have dreamed strange dreams, seen wondrous visions in which human possibilities were clearly marked out. They, too, have listened to the voice speaking to them from the untroubled deep, whose utterances were like mystic flashes from the most brilliant gem graven by the omnipotent hand.

Such truths should not be deemed mere speculation, for with these sages, philosophy did not mean mere knowledge or mere speculation; it meant WISDOM. It had not reached maturity, nevertheless it was the flower in bloom, awaiting the pollen that should impregnate it with divine life. St. Paul oft refers to the Pagan

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writers, not only learning himself but teaching others from their words. To us, many of their wise sayings come as lessons of singular force and marvelous beauty as we lift the veil of mysticism and behold the embryo of that truth which shall grow to move the universe.

The ethics of Paganism were—on its own admission—inadequate to rouse the sluggish nature of mankind. It could give rules of conduct, but Christianity must come as a living principle to establish such rules. This was the evolution of religion, the fruit of the degenerate and dying tree of Judaism. It was the progressive religious thought baptized by the spirit of the age. God was not without a witness among the Pagan nations; many of them were, morally, far in advance of Judaism. They were groping after God, feeling in the dark that they might but touch the hem of his garment. Unknown to them the great spirit was hovering over them, purifying their lives, sanctifying the temple of their hearts, and sending gleams of light into the thick darkness. It is written:—"For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee, and Gentiles shall come to thy light, and kings to the brightness of thy rising."

While we cannot deny many of the oracular significances of Pagan prophecies, we should not—in our day of advanced thought—question the ethical culture of Plato, or Epictetus, or deny the honest purpose with which they sought for a solution of the mystery shrouding the infinite mind; for *we* profess to know God in his wonderful humanity, therefore should honor *their* struggling efforts. We should not allow our eye to be evil because God, in great goodness, granted the heathen in their infancy of thought such glimpses of the truth as enabled many to overcome the allurements of the world, and strive for a higher and purer life. Each age has brought the enlightenment necessary for its status of religious and moral growth; but as this is the culminating age, God has opened the fountain of all knowledge that his chosen prophet may give to a thirsting world, revealing thereby the treasures for which philosophers and scientists have long sought, thus proving a significant comment on the Scripture:—"The world by wisdom knew not God."

The best thoughts of the world were but views and aspects of truth. There was no center around which these thoughts clustered, no divine life impelling them, till Christianity came swaying the hearts of the people, molding the laws of nations, and reforming the condition of society. It ushered in a new age, in the beginning of which Jesus, the seed of life, was planted,—Jesus, the embodiment of the highest philosophy, the acme of human aspiration, the center of ethical and religious thought. Through this age, the mysteries of godliness have been partially revealed; but man has seen as through a glass darkly, till now in the culmination of the age, the harvest hour, science and philosophy have clasped hands that they may finish the good work of creation,—science having the character of logical perfection. The point of that character, the absolute truth, has at last discovered the PHILOSOPHER'S STONE. The light emanating from ancient philosophers and scientists pales into insignificance before the light emanating from the mind of the greatest scientist and philosopher the world has ever produced. The wisdom of the ages is now embodied in HIM of whom God said, "I will raise him up in righteousness, and I will direct all his ways";—in CYRUS, the expounder of all philosophic, profound, true knowledge, the great, luminous CENTER round which the matured religious and moral thought now clusters.

If in reviewing the history of the past, we find heathen striving to do God's will, living in simplicity, preferring virtue to wealth, struggling to overcome every passion and abrogate every desire, practising self-denial in the midst of luxury and pride in order to be approved of God, how this lesson should come home to us, convincing us of our shortcomings, and showing us how much loftier should be our effort, how much more earnest our zeal, to purify and ennoble our own lives! We have been favored by every circumstance conducive to our religious and moral growth. God's love, God's nature, God's character, have been revealed to us by the wisest of teachers, who gives to us, from the fulness of knowledge, that for which philosophers have sought so long and earnestly, but sought in vain. Religion and ethics, like all mental plants, have their inception, birth, growth, and maturity. Today we find the ripened fruit on the tree of knowledge of good and evil. Cyrus plucks and gives to us saying, "In the day that thou eatest of it thou shalt surely die." It is written, "For the letter killeth, but the spirit giveth life." The letter is the scientific exposition of the law—the literal sense. The law condemns sin, and will not justify the sinner; but whosoever will apply the law to his own life, conforming to it, shall be enabled to kill the "old man," the old sinful nature, that a new life may spring up in all the glory of immortality. We now have the law presented to us in all its scientific unfoldment; it reaches to the very depths of man's consciousness of sin, setting before him the inviolable sanctity and irreversible obligations of the law, and forces him to test himself by its solemn and searching light; when it flashes into every recess of the guilty soul, with all its supernal brightness, man comes to see himself as a sinner against the law of God, all the terrible depravity of sin clinging to the very roots of his being. 'Tis here the ax must be applied, till every fiber that binds to the old sinful life is severed. Then will come the aspiration after a purer and nobler life; the long passive energies will rouse to check the pride of evil, and force back and stay the current of unholy desire and passion, while the weary and impatient spirit yearns for the life of God and cries out, "Who shall deliver me from the body of this death?"

The knowledge embraced in the doctrines of Koreshanity will, if applied to our lives, be as a sword to smite the evil ear, the evil tongue, and pluck out the evil eye, enabling us—through obedience to the laws of life—to overcome death, giving us a right to the tree of life which stands in the midst of the garden of God.

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Through the long cycle of human life, the mind of man progresses through its several embodiments, till at last it becomes master of the body and attains to the perfection of righteousness; thus it is prepared to receive its inheritance incorruptible and undefiled, that fadeth not away, even the immortality of body, soul, and spirit. In his aspiration man can now reach up to the throne of the Almighty and grasp the scepter and the crown.—*Mary Everts Daniels.*

PUNGENT PARAGRAPHS.

Desire is the mainspring of action.

All men are enslaved by the power of money.

What is money, that man should be mindful of it?

The man who loves—worships—money is idol-ing away his time.

The mount of God is hard to climb, and but few attempt its ascent.

The woman who dares to be true to herself is the coming woman.

The chronic doubter is altogether too doughty to be of any service to God.

The man who denies himself—his passion and self-love—is the man of the period.

A man's capacity for happiness is no greater than his capacity for making others happy.

Wealth is accorded more rights than the wealth maker; the creature made greater than the creator.

The time to kill weeds is just before they come up; the time to quit sinning is just before you begin.

God is no respecter of persons, and but very few persons are respecters of Him, either, though many pretend to be.

If idiots are human beings, does it therefore follow that human beings are idiots? It would almost seem so, from a casual observation of the consistency of their beliefs and practices.

Man is an animal of the genus *homo*,—whatever that means. It may mean that he is a homogeneous mass of nothing, perambulating this mundane periphery in an effort to precipitate himself into a Homer genius.

The four suites in playing-cards were probably so named from the four principal avenues for the exploitation of human energy;—hearts signifying to win by love; clubs, by war; diamonds by wealth, and spades by industry.

The question of what I am and whence I came, racks my soul to sadness, until the answer—in the divine voice—comes echoing down the cycling ages, "Ye are but the thought of Deity flung into the turbid waters of humanity."
—*J. S. Sargent.*

Labor is rest—from the sorrows that greet us,
Rest from all petty vexations that meet us;
Rest from sin's promptings that ever entreat us,
Rest from world sirens that lure us to ill.
—*F. S. Osgood.*

A Lay Sermon.

TEXT—"The love of money is the root of all evil."

Adulterated coffee; adulterated sugar; adulterated tea; adulterated spices; adulterated flour; adulterated baking powder; grease, cottonseed oil and tallow for butter; glucose and alum for syrups; poisonous acids for vinegar. Wholesale grocers and manufacturers fighting pure-food bills. A whisky trust, founded on fusel-oil whisky. Beer without hops, made from shavings and drugs. Distillers and brewers objecting to "sumptuary" laws and "interference with the rights of individuals."

Sugar trusts; coffee trusts; flour trusts; glass trusts; oil trusts; coal combines; iron combines; railroad combines; pottery combines; salt combines; ice combines. All "opposed" to any "meddlesome" legislation, as it "unsettles trade."

Bank syndicates; land syndicates; loan syndicates; tax-dodging, money-lending Shylocks; school-book rings; contractors' rings; manufacturing rings; political rings; municipal boodle rings. All "deploring" any tendency towards a "paternal government;" it makes capital "timid."

Seligman Brothers, "respectable" bankers of New York, pocketing $400,000 of Panama Canal Company's stealings for the "service" of telling the world the scheme was "honest and square."

Now that the plans for national robbery are all completed, and the work begun of selling interest-bearing bonds to replenish the gold in the Treasury, (this gold to be drawn out again with greenbacks and treasury notes presented for "redemption," until this gold must again be bought back by another issue of bonds, to replace the gold in the Treasury, and this process to be carried on indefinitely until this country is loaded with a perpetual bonded indebtedness and the mercantile, agricultural, and wage-earning classes reduced to beggary and ruin, and with no remedy for relief except through revolution and repudiation), the services of the Seligmans, Mortons, and other bankers of their ilk will doubtless be very valuable in "advising" the Government of the "best methods" to pursue.

A "General Managers'" Association of railroad companies to control the wages and labor on nearly all the railroads in the country, forcing strikes and using the soldiers of the Government to shoot down the maddened victims of their greed! Pullmans, Carnegies, and Astors, through the power of special privileges, accumulating vast fortunes out of the earnings of American labor, and then spending these accumulations in Europe aping the styles and manners of so called nobility!

Banking trusts, sugar trusts, whisky trusts, and scores of other trusts, dominating American Congresses and dictating legislation for their selfish and piratical interests while the nation is being robbed.

Miners and coke workers in Ohio and Pennsylvania averaging one dollar per day wages; the masses of laboring men in other lines averaging $1.12 to $1.27 per day; scarcely enough to keep the souls and bodies of their families together.

Thousands of men out of employment, with starving families, begging for work; every now and then one driven to suicide.

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Magnificent and costly temples called churches, in our cities, and supposed to be dedicated to the service of Him who chose his followers from among the poor; yet in these temples the poor are strangers. In proportion to the magnificence of these edifices, almost in their very shadows is found the greatest amount of want, poverty, suffering, and vice. The most costly of these edifices being now but little more than heathen temples for the worship of idols.

So-called theological colleges fitting young men to officiate in these temples, yet teaching them the manual of arms in order to be prepared to slaughter their fellowmen.

Our "Christian teachers" quibbling and quarreling over questions of creeds, confessions of faith, catechisms, doctrines of original sin, election, probation, purgatory, immersion vs. sprinkling, endless punishment vs. universal salvation, the dangers and heresies of "higher criticism," etc., etc.; threshing chaff while God's precious grain lies rotting in the field; utterly losing sight of the grand, yet simple doctrine of that greatest of all religious teachers, the lowly carpenter and laboring man, the godlike Nazarene, a teacher whose religion was so grand, yet so simple, so human, yet so divine; whose creed was so perfect, so broad, so liberal, so rational, that the whole human family might clasp hands and proclaim with one universal shout: "Peace on earth, good will to men," whose doctrine was so perfectly adapted to all human requirements that, had not its original spirit and practice been subverted by fraud and force in the fourth and sixth centuries, it would, ere this, have regenerated a world; would have fitted humanity for earth, and fitting it for earth, would have fitted it for heaven.

Send more missionaries to China, to India, to Africa, while at home our business life is honeycombed with dishonesty; every man watching his neighbor to keep from being cheated; our social fabric rotten with secret lust and licentiousness; our false "civilization" soaked and cursed with intemperance. Women by the thousands selling their bodies, their womanhood, their lives, for bread and clothes. The laboring millions being pushed year by year into lower depths of want, misery, and despair. Our streets and slums constantly drilling and graduating new armies of "heathen." The deep portentous rumblings of social revolution, growing louder and nearer, heard in every "Christian" land. Anarchy, like a horrid nightmare, thrusting its hideous features, distorted with hate and malice and long-treasured wrongs, into the dreams of national security.

Watchman, look forth from the walls and tell us if thou canst discern aught of hope for succor or deliverance?

Will China and Japan send us missionaries who will teach us private and public honesty? Will Turkey send us missionaries who will teach us chastity and personal purity? Will Mohammedan Arabia send us an army of teachers who will persuade us into temperance and sobriety? Will Buddhist India send us a ship load of priests to teach us that "the love of money is the root of all evil," and teach us to "love knowledge for its own sake"? Or, will some noble man arise in our own land and time, who will serve God and man, and not Mammon and superstition, who will have breadth of intellect, greatness of heart, love for humanity, and moral heroism sufficient to lead men back to the acceptance and practice of that early and perfect Christianity which was the "light of the world"?

Meanwhile, the Devil of selfishness and individualism fiddles while the ghoulish midnight revel of money-getting, avarice, brutal inhumanity, and narrow bigotry, grows more fast and furious. Watchman, what will the morrow bring? —*Ohio Populist.*

Primitive and Modern Christianity.

According to the New Testament, which is supposed to contain a true account of the life of Christ while on earth, he was a man "without any visible means of support." He lived a life of poverty, and his followers were of the lowest order of society. He is reported to have said of himself, "Foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his head." In these days such a man is called a tramp. He was accustomed to denounce wealth as a crime, and commend poverty as a virtue. Among his sayings are the following: "Blessed be ye poor." "Woe unto you that are rich." "How hard is it for them that trust in riches to enter into the kingdom of God. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." "Lay not up for yourselves treasures upon earth." His sermons or addresses to his disciples were usually delivered in the open air; and there was neither pomp nor splendor attending his public ministrations; but, on the contrary, they were of the simplest and the plainest character. Such was primitive Christianity as portrayed in this book which all Christians profess to take as their guide in the affairs of this life.

But how different from all this is the Christianity of the present day! This thought is suggested to our mind by an article published in the Boston *Herald* of Sunday, Oct. 7, 1894, describing the new decorations and furniture of the Central Congregational church in this city. This article occupies nearly one page of that paper, and contains six illustrations. Among other things, it says, "In its present interior appointments the church is now as complete and beautiful as it has always been considered in the lines and proportions of its exterior as a type of pure Gothic architecture." Then follows a minute and detailed description of the improvements and the decorations which have been made in the edifice, which it is unnecessary for us to give to our readers. Although no information is imparted to the public concerning the cost of all these embellishments, it is evident that many thousands of dollars must have been expended thereon; all of which would have been impossible had not the members of this congregation been possessed of immense wealth. In this gorgeous temple are assembled, every Sunday, the professed followers of the meek and lowly Jesus who was so poor that he had not where to lay his head. Can anything be more inconsistent than this? A true Christian should strive to imitate Christ in all things, and to live strictly in accordance with all his teaching. This no one does at the present day; and, therefore, we think we are justified in denouncing modern Christianity as a transparent humbug and fraud.—*Boston Investigator.*

The world generally gives its admiration, not to the man who does what nobody else ever attempts to do, but to the man who does best what multitudes do well.—*Macaulay.*

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Sharp Cuts.

The true leader must be willing to sometimes stand alone.—*Ram's Horn.*

There never has been a system of religion in the world without a cosmogony, or an attempt to account for the origin and the government of the universe.—*Boston Investigator.*

The hydra, with its many heads, was the Greek ideal of the prolific power of evil. As long as the bad principle remains it will reproduce after its kind. Lopping off dead branches does not prune the tree into fruit-bearing boughs, so long as the worm eats the roots. To make better men you must create clean hearts.—*Ram's Horn.*

The constitution of man is such that, for a long time after he has discovered the incorrectness of the ideas prevailing around him, he shrinks from openly emancipating himself from their domination; and, constrained by the force of circumstances, becomes a hypocrite, publicly applauding what his private judgment condemns.—*Dr. J. W. Draper.*

There is a principle of the soul, superior to all nature, through which we are capable of surpassing the order and systems of the world. When the soul is elevated to natures better than itself, then it is entirely separated from subordinate natures, exchanges this for another life, and, deserting the order of things with which it was connected, links and mingles itself with another.—*Jamblichus.*

The truly courageous man is seldom visibly affected by matters of every-day occurrence or such as are naturally expected to occur, while the emotional individual, whom every psychic wave sways, and who, on the face, appears the more sympathetic, often lacks the courage of his convictions, or the force to battle life's commonest duties. Those who think the first named unsympathetic are in danger of making errors much to their own loss.—*Light of Truth.*

Everywhere the world is throbbing and thrilling with a new hope; everywhere there is an awakening, an unrest, a transformation. Asia is preparing to join in the onward march of nations. Prophetic voices are proclaiming that the old order is dying, that the new is struggling to be born. The world is entering on its death agony in the inevitable conflict between the expiring energies of an exhausted social life and the incoming radiant powers of a new civilization.—*New Commonwealth.*

God is personal. We, being personal, could not be like God, if he were impersonal. An impersonal being (?) could not be the Father of personal beings. The stream cannot rise higher than the fountain. The effect cannot be greater than the cause. These are axioms which philosophers cannot afford to deny. And yet in these days, many, claiming to be scientific, deny the personality of God. One will say he is the life principle of all nature. But life is only one of his attributes. Let no one confound his Being with his attributes or qualities. Better hold to the Bible statement that he is "the *living* God," in contrast with the dead idols, or attributes of God, that ignorant men have worshiped.—*The World's Hope.*

The Latest Spoken.

The Joy of Use.—Let men cultivate, then, a *conscience of use;* so that the strong and healthy current of social life shall be a steady sphere of happy labor—the doing, the achieving, of something, and not merely the idle and selfish consumption of the earnings of others. Let happiness be sought not mainly and first in the recreations and amusements, least of all in the mere opportunities of idleness which one's station in life affords, but rather in its peculiar opportunities for service, in some form by which we may add to the general good and happiness.

"Nobody does anything well," says Ruskin, "that he cannot help doing; work is only done well when it is done with a will; and no man has a thoroughly sound will unless he knows *he is doing what he should, and is in his place.* And depend upon it, all work must be done at last, not in a disorderly, scrambling, doggish way, but in an orderly, soldierly, human—a lawful or loyal way. Men are enlisted for the labor that kills,—the labor of war; they are counted, trained, fed, dressed, and praised for that. Let them be enlisted also for the labor that feeds; let them be counted, trained, fed, dressed, praised for that. Teach the plow exercise as carefully as you do the sword exercise; and let the officers of the troops of life be held as much gentlemen as the officers of the troops of death, and all is done."—*From Ethics of Service, by Rev. Frank Sewall.*

Sir John Bridge on Woman-Hunting.—A young woman who had gone home with an Austrian merchant, for the purpose of prostitution, was brought up before Sir John Bridge, on remand, charged with stealing a watch and a pair of trousers, the property of the said merchant. On behalf of the prosecutor, it was intimated that he had no desire to press the charge, as it was clear that the accused had acted under the influence of a man who gave evidence on the last occasion. Sir John Bridge said that he would do his best to rescue the prisoner from the bad hands into which she had fallen. She was a victim of the present state of public feeling and the steps taken to improve public morals in this country, which were to his mind most disastrous. They drove women into the hands of scoundrels who lived on them, preyed on them, and drove them to become thieves as well as prostitutes. Formerly they were only this in the rarest possible cases; but it was not so now, for Vigilance Societies had made this sort of crime more common than any other in London. He reminded the prisoner that if she did not fulfill her promise of going home, she would lead the most horrible life for any human being that it was possible to imagine, that of a prostitute in the hands of a tyrant and a villain. He bound her over in her own recognizance in £20 to come up for judgment if called upon, and warned her if she came back to London she might be brought up again, but that if she took his advice and went home, she might lead a happy life. The prisoner left the court with Mr. Wall, the missionary, who undertook to send her at once to her home in Oxfordshire.

We are very glad to find the chief magistrate of Bow Street putting in this strong protest against woman-hunting.

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Nine tenths of the evils of prostitution are due, not to prostitution itself,—bad as that is,—but to attempts to cure it, or stamp it out, or sanitate it, by force. And, strange to say, the chief sinners in this respect are religious people, who desert the moral and religious influences in which they profess to have faith, and resort to the coercive machinery of the State to do what it can never do. The result is a terrible exacerbation of the evil itself, which is taken by the force-worshipers as proving that more sacrifices must be made to their Moloch.

How long is this to go on? When will men have a little manliness? If mercenary sex relations are to be put down by the State, let repression be exercised equally on men and women, rich and poor. Prostitution is not an act in which one person alone can be concerned. In the degrading bargain there is necessarily a buyer as well as a seller. And sometimes, as in the above case, the woman is not the seller of herself. She is often sold by one man to another man. And still she, after having been crucified between two male thieves, has the finger of scorn pointed at her- and by men! *She* is "fallen!" *She* is to be "rescued" and "reformed!" What hypocrisy! What arrogance! And this is done in the name of morality and respectability, by a country which prides itself on its hardheadedness.—*Personal Rights, Eng.*

HUMAN RIGHTS ARE VESTED RIGHTS.—The title is vested in God. They are a thousand times more sacred than property rights, yet they are trampled upon and held in scorn when they clamor for recognition. "Vengeance is mine, saith the Lord." And vengeance will come. Mark the prediction. This nation is sowing to the wind. Human blood is too cheap. Money and property are placed above virtue and honesty. The attributes of God in man are ignored and reviled while the rich revel in the luxury of wealth obtained through false systems. Wealth secures legislation, giving it a legal right to rob the man who "eats his bread in the sweat of his face." It seem to be forgotten that a legal right may be a moral wrong.

"If any will not work neither shall he eat." These are philosophical, God-given truths. No amount of man-made theory will supplant them. "It has always been so and always will be so," is no argument. They are the words of a coward and a laggard, and constitute a fit motto for hell. "Money runs this country and always will," is another one of the Devil's lies. Manhood did run this country once, and will again. Hear the echo of the words of one of God's noblemen: "I am not worth buying, but such as I am, the king of England is not rich enough to buy me." Of another: "Give me liberty, or give me death." These were not the "fires of 1776." They were the expression of a principle placed in the heart of man by the Creator, long before the enslavement of Israel's children, or the thunders of Mount Sinai. It was the God in man, fanned into flame by the oppression of tyrants. Liberty is of heaven. Tyranny and oppression are of hell. "Resistance to tyrants is obedience to God." Whosoever prays for forbearance with tyrants is a hypocrite. Whoever places property rights above human rights is a tool of the Devil. Whoever votes for a party that makes laws placing property rights above human rights needs the prayers of the righteous. We talk plainly. The time has come to do so. The situation is serious. We are on the brink of a revolution. The question is up, whether the citizen or the dollar shall rule this country; whether God or the Devil shall dwell uppermost in the hearts of men. This question will be settled, and there is only one result. God will prevail. Manhood will win. Human rights will be victorious. The only question is, how? Peaceably, or by force of arms?

Millions of men are idle. Winter will soon be upon us. These men will be hungry, naked, and cold. Instead of looking after their interests, Congress has been looking after the interests of Wall Street and the rich manufacturers. No measure of relief has been passed for the masses. Millions have been thrown out of employment. And to what end? To make the dollar better. My God! was ever anything more absolutely hellish? To make the rich man's dollar better, millions of men have been made hungry. Millions of innocent children are made to go naked, hungry, and cold. Thousands of women have been forced to sell their souls or starve. Tell me that this is the work of honest men and parties! Tell me that this is in accordance with the will of God! Away! It is the work of the Devil. It was conceived in iniquity, born in hell, and christianed by both parties. "public faith." Human rights have been ignored. Capital has been placed above labor, and now the demon of hunger is to be met. Now, the penalty is to pay. And, mark you! you cannot shoot this demon out of existence. It fears no Gatling guns or dazzling lines of deadly bayonets. The truth that man has a right to earn his living by honest labor cannot be crushed, because it is of God. You can imprison men, but you cannot imprison ideas. You can shoot down a hungry man, but you cannot kill the public sentiment and sympathy which his condition arouses.

And what is the condition? When winter comes, the hungry must be fed or shot. Already the hounds of war are preparing for their part in the drama. But, mark you! God has done his part. He has given us a country rich in natural resources. He has sent his sunshine and rain, and given us abundant crops. In the face of his goodness, the few have appropriated these gifts and seek now to protect themselves behind the specious plea of "vested rights." Human rights are ignored. The millions are hungry. The few revel in riches and plenty. The law of God has been defied. Who will respect the law of man, secured by corruption and bribery, and sustained by ungodly courts? We sound the warning. "Thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord. Behold, therefore, I have smitten my hand at the dishonest gain which thou hast made, and at thy blood which hast been in the midst of thee."

We are not stirring up strife. We are standing on the watch-tower of liberty to sound the cry of imminent danger. The men who would lull the people to sleep while danger is near, are traitors to the best interests of the country. We would not provoke bloodshed; we would prevent it,—but not by submission to robbery and oppression. Hence we utter the warning cry to the oppressor. You may deceive the people for a time, but not for all time. It is only a matter of time when they will turn upon you and rend you. Again we say, beware! Get back to the righteousness of God!—*Springfield Herald.*

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Church and Society Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 7:30 o'clock P. M., at Beth-Ophrah, Washington Heights, Ill.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The WOMAN'S MISSION meets every Friday at 2:00 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 1227 McAllister Sreet, San Francisco, Cal. Information may be obtained by addressing the Secretary.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 8:00 P. M., at the residence of Mrs. C. L. EASTMAN, 337 Evans St., Denver, Colo.

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The course pursued by the rich toward the poor, we utterly detest and abhor. That inaugurated by the lawless, though poor, moved by the spirit of animosity, is equally despicable; yet it will be noticed that lawlessness is always commendable and commended when the execution of its behests favors *"our side"* of the question.

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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."—Gen. III. 24.

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The Law of Atonement.

[CONTINUED FROM DECEMBER NO.]

Let it be understood that every animal and everything sacrificed in the Jewish priesthood represented some specific principle of the human mind. These animals and things were types of the tendencies of the mind. If these tendencies, as symbolized by such sacrifices, militated against man's inclination toward God, the truth may be readily comprehended that to insure conjunction (covenant relations) with the Father in the heavenly degree, the human mind must be divested of all its sensual and human tendencies, by the eradication of all the fleshly lusts or desires. This of course involves the sacrifice, the killing, of those desires, and the transformation of their potencies to a new and higher use.

The love of the divine Father is of the same substance as the love of the natural son, because the love of the Father is that principle which before went to the propagation of natural offspring, but is now transformed to the love which flows toward the Father.

Let the ram be taken as a type or representation of one of the kinds of love to be sacrificed—the love of the child merely because it is "my child." This love is purely animal. Every animal possesses it. It is no more divine in the human race than in the lower animal life. It leads to various kinds of extravagance in the higher, as it leads to corresponding selfishness in the lower animal nature. The ram is the sign or symbol of the desire for offspring, and, back of that, the love of begetting, and behind that the lust of the flesh merely for the gratification of desire. This is its application as pertaining to the sensual nature in the unregenerate state. There is another, a supreme, sense in which animals apply symbolically to the higher processes,—the processes of supreme mental action. For instance, the first great and supreme desire of the Lord Jesus was to enter into absolute unity with the Father; the second desire was to beget the children of regeneration. This last desire was to be accomplished through the communication of the Word (which was himself) by translation. This was by the very implantation of Himself in the race, through which should come the offspring, the literal sons of God, at the end of the age. The desire to beget the children of regeneration, the Lambs of the flock, resulted in the dissolution of His acquired life. In this higher sense, the ram signified the love of begetting the children of the resurrection through the process of regeneration; and its sacrifice implied the necessity for the death or planting of the one perfected form to insure the propagation, through the regenerative process, of the many forms which should proceed therefrom.

The sacrifice of the ram did not point to the sacrifice of the Christ as a whole, but only to the one attribute of the humanity, or to the double attribute, the relative love of Father and Son, and that which proceeded from it,—the love of begetting by regeneration, a love inhering in the desire to propagate or promulgate the truth for the sake of the life which it inculcates.

Jesus was called the Lamb of God, in this higher sense, because he was the product of the virginal determination which had been perpetuated through the different ages of the world; a principle so governed by the divine providence as to reach a climax in the Virgin Mary, the mother of Jesus. The mere fact that Jesus overcame, and that some will believe on him in the sense in which men are supposed to believe, will not save any

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one. His overcoming that love, and all other sensual loves, as symbolized by many typical and symbolic sacrifices, enabled him to become the archetypical man, the germ or seed man of the new or coming genus, and to pass through the process of incorruptible dissolution by which the race, through the manifestation of the church which he inaugurated, should become impregnated with the germ or seed of the new, the anointed or God life. Men will be saved through Christ—the Anointed One—because, by his planting in the race, such as received the Christ germ from the outpouring occasioned by his translation will in the end of the age be like him, because born of him, therefore they will apply the same laws that he applied.

To *profess* to believe in and love the Christ is one thing; to *possess* a saving love or belief is quite another. "If you love me," said Jesus, "keep my commandments." These commandments are summed up in the two great ones; namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." This is the first and great commandment. And the second is like unto it, "Thou shalt love thy neighbor as thyself." If a man fails in these two demonstrations he fails to believe in Christ, or to come into the perfect law of love; therefore he fails to attain eternal life. Eternal life is not reached till this law of life is comprehended and applied.

It is by the planting of the God-man in the race of men, and the culmination of this planting in the fruit of the age, the God-men or the sons of God, that this perfect law of love may be understood and applied. When those who are coming into this fruitage reach the knowledge which Jesus possessed, and by it are enabled to make application of the law that he applied, they will then have the same power over death which he had. In them the last great enemy is destroyed. They will be at one with God, and will acknowledge him as the one and only Father, and the redeemed human family as the common brotherhood.

The law of sacrifice and at-one-ment is directly antagonistic to the general Christian idea of the vicarious atonement,—that the innocent should die for the guilty. All the merit there is in the death of the Christ resides in the fact that by his death—his dissolution without corruption and his consequent impartation of the Holy Spirit—he communicated his life to the world; and when this life has been operating, through the law of reproduction (regeneration), sufficiently long to reproduce itself in the race by the resurrection, re-embodiment, or actual re-incarnation of those who first received the Holy Spirit, the substance of the body, and hence the life of the Christ, then those in whom the Christ is reproduced will perform the perfect will of God.

The virtue of a kernel of wheat when planted, as pertaining to other kernels, is that the planted wheat imparts its life to the reproduced wheat. The virtue of the life of the God-man is in the fact and law that by his implantation in the race the God-life is reproduced, regenerated in the many; but the regeneration is not complete till the cycle of that life is completed. "For the earth bringeth forth fruit of herself," said Jesus; "first the blade, then the ear, after that the full corn in the ear." "Declare unto us the parable." "The good seed are the children of the kingdom; the field is the world" (*aion*, the church, the age), "the harvest is the end of the world;" that is, the end of the age. The harvest does not mature till the age completes itself.

We have merely hinted at the fact that Jesus, as coming through the lineage of David and House of Judah, and being the high priest after the order of Melchizedek, could not fulfil the law of the Levitical priesthood except through some mysterious principle not known to the world and church. We will now undertake to make plain the fact of such a mystery and its principle, one purpose of which will be to show how it is possible for the Levitical order to be made the type of Christ's priesthood, in any sense.

The inquiry may first be made, Who provided the sacrifices in the Levitical order? All the sacrifices came from the people; they being the product of the effort and husbandry of the people for whom the sacrifices were made. If they were a type of Christ, they indicated this: that the substance of Christ, the offering, came originally from the people as the product of human effort, and that the sacrificial body to be immolated came up, by some process, as the aggregation of human desire and the husbanding of human aspiration. It is by virtue of this centralization of the human desire as the universal will of the human race, that Jesus was the Son of man. It is by virtue of the purification and transformation of this centralized human desire, by the metamorphosing potency of the divine life from the Father, that he was and is called the Son of God.

If the reader will again call to mind the great truth that desire or affection is actual substance, something of a conception will be gained, by the thoughtful student, of how the desires or thoughts of humanity could be collected and aggregated in the one central objectivity, and be made the redemptive force of the humanity that had breathed forth those aspirations through the hope of a coming Messiah. When it is also understood that at the end of the age, when the centralization of human aspiration came as an incarnation or embodiment of those desires aggregated in the Son of man, there came also a re-embodiment of the people who had sent their desires up or toward the center, then the law of Messiahship will begin to be made manifest to the mind.

In the offering of animal sacrifices, the high priest killed the animal and sprinkled the blood upon the various parts of the tabernacle or sanctuary. By this process the sanctuary in time became polluted; therefore, at the end of every year, one official act of the high priest was to cleanse the sanctuary. The high priest went in for his own sins and the sins of the people. So must the Christ do to fulfil the antitype. We cannot comprehend the law and application of this symbolic reference, without knowing to what special thing the tabernacle pointed.

The two departments of the tabernacle proper, as symbols, related specifically to the two principles and

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regions of thought in the mind; namely, the seat of the intellect and the seat of the desires. The first may be denominated the truth, and the other the life. As these two domains of thought or mental action cannot obtain independently of an organic structure, they must have a human embodiment. Hence, the tabernacle or sanctuary must refer to the humanity of God. The tabernacle was the repository of the two tables, one of which represented the *Eloh*i, the God principle, and the other the *Yehovah*, the Lord principle and form of God, as intrinsically the human form.

If the tabernacle was a symbol of divine truth and its correlated desire or affection, as manifest in the God-man, or as Swedenborg says, the divine good, then the transformation of the divine truth and the divine affection or desire to a state of pollution would be the sanctuary taking upon itself, through the High Priest's office, the sins of the people. If this tabernacle was a portrayal of the humanity of God, then the pollution from which it must be clarified must be that of the divine-human, and the transformation of that humanity to a sinful humanity. This being true, we may see the consistency of the doctrine as set forth in the type, and as prophetically taught by the Christ and his apostles.

[CONTINUED.]

God Is In Thee.

The labour of Egypt, and merchandise of Ethiopia, shall come over unto thee, and they shall be thine; in chains they shall come over, and they shall make supplication unto thee, saying, Surely God is in thee. Isa. xlv. 14.

God is in thee, and thy praise we sing!
In our sorrow thou hast found us,
Cast thy loving cure around us;
God is in thee and thy praise we sing!

Sing thy praise!—Sing thy praise!
Sing thy praise through all our days!
Sing thy praise!—Sing thy praise!
God is in thee and we sing thy praise!

God is in thee, and our thanks we bring!
To our pleading thou hast harkened,
When the clouds of trouble darkened;
God is in thee and thy praise we sing!

Sing thy praise!—etc.

God is in thee, and our love we bring!
When as goods the merchants sold us,
Waiting was thy love to fold us;
God is in thee and thy praise we sing!

Sing thy praise!—etc.

God is in thee, and our thanks we bring,
That for thy work thou shouldst need us,
Come thyself to wisely lead us;
God is in thee and thy praise we sing!

Sing thy praise!—etc.

—*E. M. Castle.*

The Sweating System.

In another column is a word picture of the workings of the sweating system. It is a horrible, a repulsive picture; but it is necessary that such disgusting facts be held up to public view, that humanity may be repelled from the system of which such a condition of things is the logical culmination. Too long has the nation resolutely turned its face away from such facts as these, refusing to contemplate them. We have been exhorted from the pulpit and the rostrum, through the columns of the daily press, and the pages of the magazines, to look upon the bright side of life; to ignore the dark side, and to be happy. Pessimism has been reviled until we have grown into the belief that optimism is a divine doctrine. But the truth is that there is a doctrine of optimism as blighting to the natures of the *dortrinaires* as the most pronounced pessimism could be. It is easy to think all things for the best while we ride on the crest of the wave,—it is easy, then, to forget that any are wallowing in the trough of the sea,—it is easy, but it is not wise. It gives a false sense of security, which neglects to ward against danger, till too late; and while there are crests and troughs, there is storm and commotion, and true peace is not possible. At the same time that many are blindly optimistic, there are those whose environments are such that unless they were pessimistic they would be miraculous. There is no better or best for them. Their state is evil and each event makes it worse.

The easy-going optimists are being startled out of their complacency by the disclosure of danger to themselves lurking in the filth and disease of the slums where the pessimists dwell. The selfishness in humanity must needs be touched, to rouse it to a sense of how evil is the system of competism. It is founded upon avarice, and the disregard for human life instanced in the sweating system is not strange in such a system. It would be strange indeed were it otherwise. Let the disclosures be made, let men and women be taught that there is no security in a social system whose foundation—the industrial mass—is wallowing in noisome misery, any more than health is possible in a house—however immaculate its upper stories may be—whose cellar is filled with damp and rottenness.—*E. M. Castle.*

How long will a blind church—blind leader of the blind—shut out the truth, that regeneration means reproduction; that to be regenerated from Christ the Lord, through the operation of the Spirit, means to be quickened by the planting of the seed of God, and reproduced as a son of God? How long will these blind leaders of the blind hinder the people from awaking into a knowledge of the truth that the resurrection of the dead means the new birth, which cannot and does not take place till the end of the age, when man, as to his soul, spirit, and body, is made alive, renewed in the image and likeness of God?

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Dr. Herron's Lecture.

In the First Methodist Church at Omaha, we had the pleasure of listening to quite a remarkable lecture, considering the time and place. The speaker was Dr. Herron, Professor of applied Christianity, in Grinnell college, Iowa. His theme was "The Political Coming of Christ."

Said the speaker, in substance: The existing order of human things is doomed. Present political conditions will soon come to an end. The reform movements of the present are those of a vast, disorderly army, without visible leaders. The revolution of the present, from anarchy to order, bears only a superficial likeness to the past. There is no individual freedom except through unity. Humanity is one and inseparable. The disclosure of the cross is the disclosure of the law that all must obey. There is no justice but love. Society is organized sacrifice. The communion of the Holy Ghost, the social order of heaven, is the organizing spirit of the coming order upon earth. The social Christ is the actual leader of the thought of the present. The world is gone after Christ, yet the world is not aware of it. It may be that crucifixion again lies before the truth. The great peoples have found the Christ. In an hour when we thought not, the Son of man has come and is sitting in judgment. The judgment of the world is come, whether we know it or not. Now is the crisis of this world. We must be getting ready for the baptism of fire. The present state of affairs must pass away in some great cataclysm. The king in Christ is judging and ruling civilization. If we reject him, not one stone of our American church or civilization will remain.

If the speaker could understand how literally true his words are, and that the very thought to which he gave utterance was substance, which could not have entered his own mind unless it had first been originated and thrown out by a thinking mind (inhabiting a material, human body) which understood it with all it implies; feeling that he was being judged, in all consistency, he must needs begin looking for the judge. Judgment on the physical plane implies nothing less than a judge on the physical plane. If the speaker has found judgment,—and that is what his words declare and what the facts proclaim,—then the judge must be somewhere to be found.

In the end of the Jewish age, as now, the Jews found themselves come to judgment, but when asked to recognize the judge, they said:—"We know that God spoke to Moses, but as for this fellow, we know not from whence he is." Rejecting him, they found, in the fateful words of the speaker, that "not one stone" of their, the Jewish, "church and civilization" remained. The anarchistic newspaper of today, viewing Professor Herron through its own blear-eyed and warped vision, pronounces him an anarchist. Should he, in practice, come to recognize and live the logic of his own utterances, he will be found among the practical followers of the great Communist of the past and present.—*O. F. L.*

How Is the Love of Money to Be Erdicateda From the Hearts of Humanity?

To render emphatic the impression that Koreshans entertain no doubt of the not far distant destruction of money and the money power, we state that it is one of the fundamental beliefs of the Koreshan System that it is both possible, and a part of the divine plan for the progressive evolution of the human race, that the love of money be eradicated from the human heart. In fact, we cannot rationally see how the race can progress much further until this degrading love, this "root of all evil," is removed. We also believe that, primarily, this change of heart will be effected by direct influence of the divine spirit, baptizing with the divine purpose those who received the baptism from the Lord at the beginning of the Christian dispensation, and who have passed down the age in successive embodiments preparing them for this final change. With a number of persons existing in the world, possessed of divine wisdom and love, and also divine power, it is not difficult to see Daniel's prophecy fulfilled, when the kingdom of the Lord should be set up and "break in pieces and consume" all other kingdoms; or the materialization of Christ's prayer, "Thy kingdom come; thy will be done in earth as it is in heaven." That this kingdom *must* come, not so much in fulfilment of prophecy or prayer as in fulfilment of the laws of the universe, is one of our fundamental doctrines.

The hearts of humanity embrace various degrees of desire for money, yet it is safe to say that exceedingly few have *no* desire for money or what it can procure, while with the majority it is the ruling motive, or at least one of the main desires. We can easily see that those whose growth enabled them to receive a direct divine impulse would soon overcome desire for money. But the mass of humanity cannot receive such impulse.

There are two ways of eradicating desire. The first, and most effectual, is by transforming the desire to desire for something else. The second is by rendering the desire impossible of attainment; in which case the mind naturally gives up the futile desire and seeks some other object of pursuit. Minds differ. Some can be moved by direct impulse from the divine center. These receive the fullest and clearest understanding of the divine purpose for the race; and this naturally makes them leaders and teachers of the highest order. They must of necessity lose all love of money, and work for the overthrow of the money system.

The next grade of mentality will receive impulse and instruction from these leaders. Those who cannot respond to reason or impulse must yield to the inevitable, because they cannot help themselves. Often such people, when they see the practical good of a thing, become stanch supporters. If there are any who persist in opposing, they will have to suffer the fate of others who have tried to oppose the divine will,—as Uzzah, and Ananias and Sapphira.

It undoubtedly is best to yield through rational acceptance; but if a person has not reached the dignity of

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a rational mind, he must be treated as a child. When we consider the vast range of intellectual and affectional development, we know it must take various methods of treatment to turn all minds in support of one system, especially when that system is directly opposite to the one the world has supported as far back as record goes.

Humanity in the mass has one of the traits of sheep—that of following a leader without knowing where he is going, or what he is going for. This trait can as well be made to operate *against* the money system as for it. So long as money kings rule the world, the masses look up to them and support their system; and although they may hate the money kings for the burdens they lay upon them, yet they would love to be money kings *themselves*. The love of money is no less in the hearts of the masses than it is in the hearts of the classes. Sweep away this money power! Let the leaders of the race be people who advocate and institute the system of equity and common interest, doing away with the oppression and usurpation of rights by the wealthy class, and giving every man and woman their just reward of labor: then we would see the sheep following a new leadership, and they would have more *reason* for following it than they ever had for following any other.

The masses are not very wise, not very far-sighted, but they sometimes appreciate a good thing when it is forced upon them,—especially if it seems to lead in the direction of more material comforts. Perhaps when they have found relief from anxiety about the necessaries of life—in the abundance that they will earn under the new system—they will begin to understand that there is something even better than being a money king. The love of money will begin to die out of their hearts.

Thus, through one channel and another, the great impulse given forth from the divine center, in which dwells no love of money, will descend and descend until it reaches the outermost human circumference, and so fill the hearts of humanity with love to the bountiful giver of all good things and love to the neighbor, that there will be no room left for love of money.—*Alice Fox Miller.*

We Need the Great Physician.

The statement that the diseases of the people do not demand added numbers of physicians, but rather added skill in the existing numbers, is a truth in its degree, and will be generally accepted as exhaustive, while some will recognize in the following the all-embracing need: "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh."

The perfected man—the Lord Jesus Christ, the Son of God—is not on record for pain nor ache.—*A. T. P.*

It should be remembered that when the dispensation—through which the world has just passed—culminates in its fruit, a fruitage involving the divine government, such fulfilment will be the evolution or unfolding of the Book of Life.

"A Little Cloud."

"The heavens are as brass"—millions of weary eyes look up and down, and within and without, for some sign of coming relief from the heat and burden of the day. Burdens grow heavier and heavier. Men live to keep alive, compelled by their instinctive dread of death. For the multitude, life has become a continuous agonizing struggle for existence. The masses are without God and without hope in the world. Oh, for a time of refreshing, for a day of rest and gladness! "The heavens are as brass," and humanity is like the parched soil in an August drought, when all verdure is withered and dry. How our ears ache to hear "the sound of abundance of rain!"

Is there no eye of clear, far-seeing power keen enough to see a little cloud of promise, afar on the horizon's edge? Can no ear attuned to nature's harmonies of awesome stillness detect vibrations that betoken coming showers?

In its heart of hearts, how poor humanity longs for the still small voice to speak to it from above, in tones of authority, the welcome announcement of coming, quickly coming, relief. The voice of God's prophet is heard in the land; and on the ears of those who "despise not prophesyings, fall the words: "*There is sound of abundance of rain.*" How welcome they are to the hearing ear and the understanding heart! How they send the thrills of awakening life through every fibre of our being!

"Sound of abundance of rain." Whence comes it? There "ariseth a little cloud out of the sea, like a man's hand." Out of the bosom of our common humanity rises the desire of all nations. To our sin-dimmed vision He seems but a little cloud, dark and unpromising to some; nevertheless the cloud infolds deliverance. "Verily thou art a God that hidest thyself, O God of Israel, the Savior." The sun seems to sink into the ocean's depths. In the darkness of night, we cannot find him, but in the dawn of a new day he rises with healing in his beams. The little cloud, discerned by the servant of Elijah, was like a man's hand. Hand is the symbol of power. A man's power is in the truth of his living word. The Logos with whom he is one is the measure of his power. If his Logos is God, then God is in the man, and the man is in, and is one with, God, and the personality of God is known by and through the man of the living word. One word is eternal and fundamental, without it nothing is. It holds the universe in orderly arrangement. The living word is *love*. The man of power is the man of mind potent enough to bring all things into harmony with the law of love. He may rise from humanity,—he *must* rise from humanity, for on what other bosom could he rest and sleep and grow, by what other could he be nourished as the perpetuator of its life? He must have drawn from its great deeps. He must have looked on its opened heart, and learned all the mysteries of its secret life, else he could not know its God, its *love*. What a man knows, he is. Possessing a memory of recorded facts is not knowledge. Knowledge is the fruit

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of experience. When a man knows God, he will have lived love, he will have obeyed or fulfilled all its law. Only one can awake to a memory of the fulfilled law of love. Only one can awake in the image and likeness of Jehovah, and he alone can hear the sound of abundance of rain. He alone can infold himself in a little cloud, the power of a man's life, and descend from the heavens as a great flood of blessing. The eye of the true servant of God, the confessor of the prophet Elijah, the little cloud of God, announces the coming of the latter rain. The power of the man to bring to earth the blessing of heaven is due to the inherence of divine love in his being, a power of attraction to draw all men, as it lifts him up and up above the masses of men as the sole enunciator of the God of Israel, the desire and deliverer of all nations. Christ rises in that cloud, and descends from that cloud, known as Elijah the prophet. He alone can bring the time of refreshing for which the world hungers and thirsts and waits.

All the prophets of Baal are making a great noise in the world, today. Each one thinks himself the great rain maker, about to flood the land with his own potential refreshments. Cry as loud as they may, their efforts are doomed futile. They can bring neither water nor fire. The Elijah alone can end our sore troubles. He alone is the baptizer who can bring water, and call down fire to consume our offerings, and make our peace with God. This nation is sorely troubled, but God hath not left himself without a witness, for the saving truth of Koreshan Science is all we need to know. It reveals the mysteries of every domain of life, declares the origin and destiny of man, and the processes of attainment. It indicates and portrays the central man, the Messiah of the age, and scientifically demonstrates his evolution and involution, and prophesies the unfoldment of his mind in the revealed plans of the ages to come.

The apostle reports the Lord as saying, "Behold, I come as a thief." The secret of his presence is revealed in the "sure word of prophecy." He comes with clouds, and as a little cloud, heavy with water for all that is parched and dry. "As panteth the hart after the water brooks, so panteth my soul for thee, O God." Jesus, Jehovah, and his anointed Elijah, reveal the at-one-ment of God and man, by the obedience of Jehovah to the law of the cross. Always with us, Jesus has walked in the *via crucis* to open unto us, as the living Sun, the *via lucis*. He stands today as the door of its portal, wearing the blood-dyed royal robe of his Fatherhood, the Father's name written in his forehead. The humility of our origin is its title to greatest exaltation and glory. The love of Jehovah is revealed in the revelation of the laws that demonstrate that he stooped to share all our woes, that the iniquity of us all was laid upon him, to the end that, when revealed as the man of sin, he might go forth conquering and to conquer all the powers of sin, death, and hell, and quicken us with the victorious spirit of his all-conquering wisdom of love. Perfect love is revealed today to all ready to bear the revelation. The Lord slays to make alive. He makes captive to set free, he comes to establish his kingdom in the natural earth, to lay its foundations in righteousness, to organize it after the pattern of the perfect man, to make it the answer of the prayer of the church in all ages: "Thy *kingdom* come; thy will be done in earth." He comes a man, with a man's power which, in its ultimate, is God's love. This power is all-sufficient, for it gives supreme wisdom, involving the science of life and immortality. The science of life is the knowledge of truth in every domain, and is creator of a perfect church and a perfect state.

"The little cloud" is the man for the hour of the world's culminating crisis, the man of destiny.—*Bertha S. Boomer.*

"Raise Money for the Heathen."

Thoughts in Relation to Four Religions.

[A. T. POTTER.]

Some days since, under our first heading, a popular newspaper informed the public that the "entertainment" given in favor of the sinner beyond sea would be repeated on the following evening. Perhaps it was the surroundings of this notice—its uncanny neighbors of the news page—which provoked the present line of thought. Two of these latter announced: "Bloodhounds on their trail." The successful car robbers were being pursued by the brute which a quarter of a century ago was used to cut short the dash for liberty—and sometimes the life as well—of the colored slave. "Killed by midnight assassins," told of a rap at a door in the dark, its opening, a fusilade of bullets, and an ended feud. The three remaining of these five contiguous notices respectively chronicled a suicide, an attempted suicide, and the marriage of a child of sixteen to her youthful lover jailed for larceny.

Craving pardon if our figures are incorrect, we will say that it costs $14,000,000 per annum to support foreign missions. The tacit language of this as well as of any other export is, "The needs of home consumption are met, and I am surplus." But is there a surplus of redeeming power in a land of locks, bolts, bars, patent burglar alarms, death-dealing projectile propellers, whisky distilleries, "trusts" that are treacheries, reform schools which fail their intent, jails, prisons, opium joints, gambling dens, houses galore, the character of whose usages one could not reduce to print without courting thunderbolts Comstockian, high places generating the high-handed robbery which separates the population into the plunderers and the plundered, red-handed murder usurping not alone the by way and the inky hour, but the highway and broad noon; a land where love of money is the first love of the human heart, a land where men and women of all grades and classes despoil themselves of health and life by passions which find reform in the brute, and where the innocent issue is oftentimes exposed to the improvidence and abuse of a brutish parentage?

If the Bible and the prayer are worth $14,000,000 to the people abroad, shall we suffer our public schools—the nation's teachers—to ban them? Shall we lay the

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unction to our souls that we have enough and to spare of redemptive power, while the aborigines of our soil are being rendered extinct by the excesses of the whites? while a periodical on American soil will print such language as the following for the delectation of a complaisant patronage?

"Their census shows an annual decrease of from fifty to a hundred. Their general worthlessness and the vices and diseases kindly transmitted to them by the whites may be depended upon to do the business, and the Crow Indians, like the Irish wolf dog, will soon be a reminiscence.

We hear much of the heroism of those who go soul-saving beneath skies alien and torrid, but we cannot conceive of souls more needy of salvatory power than are those of the White Caps of Georgia, among whom are numbered some of the most prominent men of the state. After converting those wolves to lambs, and abating the reign of terror precipitated and perpetuated by those torturing, murderous fiends, the conquering host might move on to Oklahoma and Indian Territory and reduce the banditti of their plains to a God-fearing citizenship.

Scores of souls have been roasted out of their bodies in the holocaust of the thousands of acres of our grand old pines which, over in Minnesota, stand blackened and charred monuments of man's inhumanity to man because Government presents comparatively few obstacles to the cutting and marketing dead timber. Then there is the tenantry of a property in New York City, toward which the remote heirs of Anneka Jans are casting covetous eyes. The pastor of the Trinity parish shifts the swollen fourteen per cent death rate upon the squalor and uncleanliness of the sufferers, and yet the rentals of those pestiferous abodes go largely to *foreign* missionary work!

A very pressing need for Christian educational work lies with our babes, who, fifty years hence, will be well nigh the entirety of society. "The heart is deceitful above all things, and desperately wicked," and if in addition to its inborn undesirableness it receive undesirable training, to what maturity does the unripeness tend? These babes have come by thousands, uncalled, the victims of deplorable circumstance; and it were well if self-styled followers remember the words of the Savior of men: "Suffer little children to come unto me." Homes should be established all over the land, where they could be so well cared for and the results be so manifestly satisfactory that within a few decades the majority of our population would willingly resign their children to such nurseries and such training from which would eventuate societal transformation.

Wherever, among the habitations of men, a balloon freighted with reformatory talent should strike American soil, business might at once begin, for nowhere in all the land is the legend, "Christ died to save sinners," backed with the credence and welcome accorded to the supple saying, "No friend is so true as a dollar or two." There exists no avenue of gain not fallen beneath the scourge of a greed limited but by ability, and there is no crime but finds a ready hand for its service.

We are bound to judge a religion by its fruit, which in all fairness is the conduct of its devotees; and if the devotees of modern Christianity elect to ship the who'e of their religion, we will simply pity the dark-skinned peoples against whom it slops!

A writer in the *Forum* of December informs us that one sixth of the population of southern India—fifty millions—are below the line of social respectability; that their children, though entitled to the advantages of the public schools, are ruled out by public sentiment, and that until the advent of the Christian missionary, no door of hope had opened to this class. Then he asks, "What would the United States be today if the whole artisan population had been kept in a state of ignorance and social degradation, from the first settlement of the country until the present day?" That such case has not obtained, is due to fortuitous circumstance, and not to modern Christianity. Washington was the wealthiest man of his time, yet his estate lacked $40,000 additional to constitute him a millionaire. Our country was essentially populated with *workers*. The condition is changed; caste is established in America, as well as in India, and modern Christianity shows itself unable to save its devotees from excessive greed and the declension which inevitably succeeds ponderous individual fortunes.

India is ancient; we are young. India, with a population of three hundred millions, has but fifty million outcasts. Estimating on the basis of the last three decades, before the close of the coming century our percentage of outcasts will far exceed that of India. The wealth—if the present course of events continues uninterrupted—will be in the hands of the few, which, added to the stress of the climatic conditions of the greater portion of our country, will cause the major portion of our people that continued bitter struggle for the necessaries of existence which inevitably plunges man far below the reach of education or refinement.

That religion is nearest unto God which most benefits man. That the religion of the Orient has more of divine vitality than that of the Occident, is ascribable the fact that considering its age, India's social and moral status is vastly superior to ours. We do not turn to the tenets of these respective religions for the decision, but to their respective fruits—the conduct of the people under their sway. Said Virchand R. Gandhi:

"The reason why our people so readily fell subject to English supremacy, was because we had not learned the art of murdering men."

The Jainists, whom this man represented in the World's Congress of Religions, number five millions. Among this people no murder has been committed during the last three hundred years. Here are numbers doubling the population of New York City; but where in Christendom is the man or woman with the hardihood to bear the comparative record to the throne of the Eternal with a plea to supplant Jainism with modern Christianity?

A few religious enthusiasts threw their babes in the Ganges; Christendom called a halt, and clamored world-

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wide; but Christendom did not clamor concerning the millions of its own infants whose lives were and are pinched and warped, or sacrificed by cold and hunger, nor of the tens of millions of its infants whose prenatal murder stains alike the palace and the cot.

Many of the Orientals walk and sleep unmolested in forest and jungle a-teem with ferocious beasts and deadly reptiles. The Jain, particularly, lives the true marital life; he can, unabashed, look beasts in the face; *he is sexually as pure as they*. His language contains no representative for malice, tyranny, or persecution for religious opinion.

God knows not caste. The disciples were upbraided that the Christ of God ate with sinners. If the Hindu possessed the truth that was in the Christ, he would love the neighbor as himself, and the caste curse would be lifted.

We have the members of the Japanese legation at Washington meeting our holy horror over Port Arthur, with the record of Andersonville, Libby Prison, British savagery in India and Africa, with the addition of the Russian ability to keep step with the reddest type of it; then up pops the information that the Japanese atrocity was exaggerated; that the Chinese aggravation was underestimated; and that of two reporters sent out by as many notable Gotham newspapers, one is on his way home by means of endeavor to be in at the other's death! Reckoning from the basis of per cent of representation, Christendom still scores one ahead of heathendom on the line of abominations in Japan, and the little brown man at the Capitol, with a slant in his eye, has the best of the argument.

The before-mentioned writer in *Forum* of December—Mr. J. M. Thoburn—acknowledges that the native converts in India are "regarded with a measure of contempt by many intelligent Indians and Europeans;" but he proceeds to say that they are better known, more respected, and more kindly regarded by the people in general than were the primitive Christians at the end of the first century after Pentecost.

This comparison presents a subtle and, superficially considered, a righteous claim to superiority of the present degenerate teaching over that of the Savior of men. The sophistry yields to the fact that the world—so far as our record of it extends—bows to numerical and financial power: *to these more than to aught else*. In compare with the residue of the world, or with the six hundred million modern Christians of today, the followers of the Lord Jesus were but a handful. The proselytes to *pseudo* Christianity have the backing of the six hundred millions and all of their unlawfully acquired wealth. The higher types of the people of India are non-aggressive. That which they choose not they harm not; but modern Christian doctrine is rarely accepted by them, while their doctrines are rapidly being absorbed by the thinking people of Christendom.

The mind of India is closed against the missions of a foreign religion established in her midst. Of course, thousands of the lower classes, ignorant and dependent, the dregs of Hindu society, may be gathered into these missions and supported by American churches, with a very few of a better class, but the mind and the heart of India is closed against all such approaches. All efforts to reach the thought of India must, if successful, come from native sources.—*N. A. Haskell, in Christ versus Dogma.*

An intelligent believer in Confucius, Buddha, or Bramha, may well hesitate to change his religion for that of those who reduce their compeers to the verge of starvation, and maltreat and cheat the pagan laborer who strays to our shores. To the explanation that it is the unbeliever who works such discredit, he can consistently reply that it were better we convert the non-Christian at our door, at our fireside, of our color, degree, yea,—if he can penetrate so far—and of our heart.

[CONTINUED.]

Sectarian Selfishness.

Owing to the hot winds which swept over Nebraska and portions of the neighboring states on the 26th of last July, and the excessive drouth of the rest of the season, large sections of the country have been left with a very short and inadequate supply of the necessaries of life. Some churches, imitating the Masonic charity which more than supplied the needs of suffering Masons, many of whom had been partially supplied out of the general contributions, at the time of Chicago's great fire, after supplying the needs of suffering Masons, sent back to the donors a large sum of money, or turned it aside from the purposes of relief for which it had been collected, leaving the profane to suffer or find relief from the unsectarian benevolence of others. These churches, having solicited relief, and been abundantly supplied, probably, mostly by their own sect, have stayed the distribution of this charity within the bounds of their own sect, leaving the outside churches and the world to suffer or find relief from other sources, and have informed the benevolent donors that further contributions were not needed. Yet they imagine that they are the followers of the benevolent Jesus, who gave all,—ease, comfort, the most precious instructions and energies of a life of self-denial and toil, not to his friends, the members of his church or sect, but to all mankind, including the enemies who sought for and spilled his life blood.

The world is tired and sick of such disgusting exhibitions of selfishness and cruelty in the name of the unselfish and merciful Jesus, the Christ of God.—*O. F. L.*

It is not to be expected that a so called Christian system which fosters and encourages the intemperate exercise of the bestial passions, under the cloak and disguise of sanctity and divine appointment, could look with any degree of toleration upon our effort to purify the race from this crying sin of the nineteenth century. Opposition so far has come mainly from professing Christians; but, despite *all* opposition, we shall demonstrate the practicability of the Christian doctrine as exemplified by the martyred Hero of Galilee.

Act well at the moment, and you have performed a good act to all eternity.—*Lavater.*

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The Monist.

The *Monist* for the first quarter of 1895 is up to the usual high standard of this excellent publication. A very fine paper, entitled "The Advancement of Ethics" is contributed by Francis Ellingwood Abbot. He compares the ethical theories of Aristotle, Kant, Hegel, and Spencer. He proposes the substitution of universalism for individualism as the ground principle of ethical theory and practice. He places the individual and society in reciprocal relationship. His social ideal is the organic constitution of the whole as a whole, its organic principle of development to be objective justice through subjective justice, objective good being the organic constitution as such, and subjective good, or health, being conformity to it. Here and there the paper contains rarely brilliant flashes of light. Instance: "The great trouble with the world, the chief reason why there is so much evil in society, is the fact that so many men's moral theories are so miserably bad. Knowledge of good and evil is not virtue; yet there can be no virtue without knowledge of good and evil. Just so far as ignorance works wrong in the world, just so far is the world suffering from lack of a true and universally adopted moral theory." Again, "The common notion that the agent is necessarily blameless, if he does but intend to act rightly, is mischievously immoral [this is not the right word]—Kant and Hegel to the contrary notwithstanding." Also: "The foundation of all good conduct is knowledge."

This number contains the report of a triangular debate before the Nineteenth Century Club of New York, on Christian missions. Mr. J. M. Thoburn, missionary bishop to India and Malaysia, opened; he was followed by Mr. Virchand R. Gandhi, a representative of Jainism; Dr. Paul Carus, editor of the *Monist*, closed.

Moncure D. Conway replies to Professor Von Holst's paper in the October number, "Ought the United States Senate to be Abolished?" The number contains other thoughtful papers, besides book reviews, and an appended poem, "De Rerum Natura," translated from the German.—*E. M. C.*

Labor and the Church.

The church is not for labor, and cannot be for labor, simply because it is a pensioner on the system from which labor suffers. What do you expect labor to think of the church when, in addition to its utter failure to do something for the amelioration of the condition of the toilers, it is rapidly becoming one of the institutions of wealth, exclusiveness, and aristocracy? According to the papers, Trinity Church, New York, pays $100,000 for a pair of doors, and in the shadow of the place they adorn, the weary, ragged, homeless searchers for work freeze and starve! Christ did not raise the barrier of wealth between himself and the people. The imposing temples with which you inclose your religion are as sternly prohibitory as iron bars. There is no affinity between a velvet cushion and a pair of overalls; no community of interests between satin and calico. There is nothing so keenly cruel as the patronizing air of the well-dressed man toward his intellectual equal in less fortunate circumstances.—*From address of L. W. Rogers, in Chicago.*

PUNGENT PARAGRAPHS.

Hell is located in the human heart.

Prayer-meeting praise of God is very poor service to him.

Which do you prefer,—the kingdom of God or the kingdom of gold?

If Christian teachers really believe that death is the gateway to glory, why do they fear it so much, or deplore it so often?

Many nice people, expecting to get to heaven in upholstered pews, will still find that the way of the transgressor is as hard to the sinner in purple and fine linen as to the one in rags.

The atheist, who believes in no God, is no greater fool than the scientist who believes that this earth is a solid ball bowling through space, a thousand miles a minute, or than the Christian who believes that God made the earth out of nothing.

No better evidence of the present depravity of religious belief is needed than the Christian teaching that immortal life is only obtained through yielding to death. Jesus died for all,—went down into the jaws of death, and overcame death, coming out of the tomb alive,—that we might live. When Christians accept this, believe it, live for it and by it, then, *but not till then*, can they hope to attain immortal life, not by dying, but by translation as did Elijah and Jesus.—*J. S. Sargent.*

My Triumph.

* * *

Hail to the coming singers!
Hail to the brave light-bringers!
Forward I reach and share
All that they sing and dare.

The airs of heaven blow o'er me;
A glory shines before me
Of what mankind shall be,—
Pure, generous, brave, and free.

A dream of man and woman
Diviner but still human,
Solving the riddle old,
Shaping the Age of Gold!

The love of God and neighbor;
An equal-handed labor;
The richer life, where beauty
Walks hand in hand with duty.

Ring, bells in unreared steeples,
The joy of unborn peoples!
Sound, trumpets far off blown,
Your triumph is my own!

Parcel and part of all,
I keep the festival,
Fore-reach the good to be,
And share the victory.

I feel the earth move sunward,
I join the great march onward,
And take, by faith, while living,
My freehold of thanksgiving.

—*Whittier.*

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The Sweating System in Philadelphia.

The prime difficulty in this discussion is to keep within the limits of prudent speech. I have been an almost daily witness of the horrors of the sweating system for the last five years. The iron has entered into my own soul. Within five minutes' walk of where I stand several times a week to preach the gospel of Jesus Christ, there is iniquity enough along this line to call down the wrath of God on our fair city. There is sorrow enough among the victims of the system to melt the heart of a demon. If the reader could see and hear what I have seen and heard, the difficulty of using mild words would be appreciated. Sometimes I have been almost frenzied by the perpetual cry of distress that has come to me. If all the sufferers' voices could be lifted at once, it would make a groan that would shake the foundations of the city and summon all heaven and earth to the rescue.

To get the subject clearly before us, let us have a definition. What is the sweating system? The sweating system is the practice, particularly in the tailoring trade, of employing men, women, and children to make up clothes in their own houses for scant pay. There does not seem to be much in that definition to arouse wrath. But if you could see the filthy dens in which the work is done; if you could see the luckless wretches working like mad, day and night; working sometimes from four o'clock in the morning till ten o'clock at night; working during the busy season thirty or thirty-five hours at a stretch; working without time for meals, eating while they work, working till the blood almost spurts from their nostrils—and all this simply to keep soul and body together; if you could count over with them the paltry prices paid for their toil by prosperous and professedly Christian firms, I think you would feel the sickening sensation about your heart that I often have felt.

There are about seven hundred sweaters' dens in Philadelphia. Not long ago only five hundred were reported for New York. Of the nearly seven hundred that Philadelphia has, nearly six hundred are in the square mile of area in which my church stands. A few squares below the church they are most numerous, in a neighborhood celebrated for foul odors and stagnant gutters. Inside the houses the sanitary conditions are still worse. The rooms are small and crowded. In a room ten feet by twelve, will be found huddled together seven or eight people and several machines. Air space is contracted. I have often stood squarely on the floor and laid my hands flat on the ceiling. The walls are as grimy as though they had never known the use of a brush. The floors are at times inches deep with dirt and scraps of clothing. The whole place reeks with putrefaction. In some of the rooms it would seem that there had not been a breath of fresh air for five years. One whiff of the foulness is enough to give you typhoid fever; yet what you cannot endure for five minutes these people live in from year to year.

In those human stys the creatures who make the clothing we wear work, eat, sleep, and perform all the operations of nature. Sometimes they have not the time, at others they have not the spirit, to clean them up, and some of the abominable kennels no amount of cleaning could much improve. The men and women who bend over the machines and ironing tables are ill fed, unwashed, half clad. Proprieties do not count for much in a sweat shop. Conveniences and common decencies are unknown. Nothing counts there that cannot be turned into hard cash. The dearest things on earth are given for that. Health goes with the rest. The toilers' hands are damp with slow consumption. Their breath is like that of a charnel house.

Even their children's lives are sacrificed to get the work done. The child is set to work just as soon as it can draw a thread. The factory age in Pennsylvania is thirteen years. They know it, and so if you ask them their age, even if they cannot yet speak plainly, their prompt answer is "Thirteen." And sometimes before you ask, they will say mechanically, "I'm thirteen." It is pretty sure to pull strongly on your heart when you see the little children toiling with the look of age on their faces before they are out of babyhood.

What do the toilers get for this work? For overcoats, 45 to 98 cents. Frock coats, 40 cents to $1. Sack coats, 30 to 75 cents. Vests, 14 to 28 cents. Trousers, 25 to 50 cents a pair. Boys' knee pants of the best quality, $1 a dozen. Down on Lombard Street a man makes wrappers and is able to earn 60 cents a day. Another earns a dollar a day, but has ten mouths to feed, and pays $6 a month for his hovel of a home. Another, a young woman with whom I talked, received $2 the week before and said, "I know not vot I get dis veek."

The goods made in this fashion are not simply "cheap clothes and nasty." I am assured there is not a clothing house in the city that is not a patron of the sweat shops. I have seen with my own eyes, attached to the goods, the labels of some of the best houses of the city, firms whose names are household words among us, whose members stand high in Christian churches—Presbyterian, Baptist, Episcopal, and Friends. All sorts of goods are sweated. Letter carriers' and police uniforms are, so is clerical clothing. Ready-made clothing is sweated, of course, but so is custom-made clothing. To pay a high price is no protection to you. I have seen custom suits in those dens of filth, sometimes with the buyer's name on them. The price you pay seems not to be an element in the system.

We are told that in the reign of the Cæsars, Rome's conquests were so frequent and the accumulation of slaves was so great, that in the island of Sicily cultivated young men and young women were sold for twenty-five cents a piece. They were branded with a hot iron on the forehead and cheek and sent to work on the plantation. Their average length of life after they got there was one month. Nobody cared. It was cheaper to work them to death and buy more than to feed and care for them. That was in heathen Rome, but much the same thing goes on in Christian America.

One man was asked to repair the roof over his workmen. It was giving them rheumatism, asthma, and consumption. He said, "Men are cheaper than shingles; no sooner does one drop out than a dozen are ready to take his place." When another, a woman, remonstrated with a Market Street house about a low price offered, the door was opened and she was ordered out with the remark, "It makes no difference to us whether you live or die."

> "Alas that gold should be so dear
> And flesh and blood so cheap."

All this goes on, too, within easy hearing of the bell of

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the State House where it was declared that all men are born free and equal, and that every human creature has a right to life, liberty, and the pursuit of happiness. It would seem time for a new declaration to be issued.

If we feel no interest in working against this system because of its iniquity, another consideration may weigh. It is the easiest thing in the world for contagion to be carried from these dens into our own homes, and it is constantly done. Sir Robert Peel made his daughter a present of a handsome cloak. She soon sickened and died. Typhus fever was the trouble. They could not understand how she had contracted it. But by and by they discovered that in the poverty-stricken home where the cloak was sent for making, a child was sick with the fever. Bed clothes were scant and the air was chill, so the cloak was used for awhile as a covering for the child. In New York, in one apartment five persons were making cigars. Two children were sick with diphtheria. Both father and mother attended the patients. They would syringe the nose of each child, and then, without washing their hands, return to their cigars. In another, a garment maker's shop, three children were sick with scarlet fever. Work went on just the same.

Of course as soon as the disease is discovered, the Board of Health inspector forbids all work during its continuance. But the harm may already have been done in the spread of contagion. And if not, it is impossible to keep all under constant surveillance, and as soon as the inspector's back is turned the people are again at their work. The small-pox epidemic that lately startled Chicago is said to have had its origin in this fashion in the clothing sweat shops of that city.

Down on Christian Street, Philadelphia, is a man who does only custom work. He is being eaten up with a cancer. He eats, sleeps, and works in one room, and the stench and disorder of the place are frightful. One physician says that he has found in the dust and dirt of these places, germs of diphtheria, scarlatina, erysipelas, measles, and small-pox, and has examined clothing that was infected with the germs. How could it be otherwise? I have seen workingmen wearing the coats given them to make. I have seen coats and filthy bed clothes tumbled together. I have seen a baby half covered with sores lying on a bed of coats, while another stack stood by its side to keep it from rolling off. In this fashion the filth of the slums comes into our own homes, and outraged humanity has its revenge.—*Rev. Frank M. Goodchild, in January Arena.*

"The last great age, foretold by sacred rhymes,
Renews its finished course; Saturnian times
Roll round again, and mighty years begun
From their first orb, in *radiant circles run:*
The base, degenerate, *Iron offspring* ends,
A *Golden progeny* from heaven descends;
O chaste Lucina! speed the mother's pains,
And haste the glorious birth! thy own Apollo reigns.
* * * * * * * * * * *
The Son shall lead the life of Gods, and be
By Gods and Heroes seen, and Gods and Heroes see;
The jarring nations, he in peace shall bind;
And with paternal virtues *rule mankind.*"

—*Virgil (Dryden's Trans.)*

Sharp Cuts.

Corrupted freemen are the worst of slaves.—*Garrick.*

Art and science have their meeting point in method.—*Bulwer.*

Ignorance is less distant from truth than prejudice.—*Voltaire.*

The world is full of religion that did not come from Christ.—*Ram's Horn.*

He who reigns within himself and rules passions, desires, and fears, is more than a king.—*G. Massey.*

You cannot dream yourself into a character; you must hammer and forge yourself into one.—*J. A. Froude.*

Few read, fewer think, less reason, less still reason correctly, and hardly any can apply their thought to life.—*Edna Lyall.*

Cultivate the habit of always seeing the best in people, and, more than that, of drawing forth whatever is the best in them.—*Cuyler.*

The most sacred right of posterity is to annul the debts with which anterity has fraudulently tried to saddle it.—*Cleveland Citizen.*

One of the hardest things to do, sometimes, is to believe that the man is honest who doesn't look at things just as we do.—*Ram's Horn.*

The lust of gold succeeds the rags of conquest!
The lust of gold unfeeling and remorseless
The last corruption of degenerate man.

—*Dr. Johnson.*

Gather you! Gather you! Angels of God—
Freedom, and mercy, and truth;
O come! for the earth has grown coward and old;
Come down, and renew us her youth.—*Kingsley.*

The eighteenth-century doctrine of essential equality among men is, in my opinion, pernicious. It seems to me that it has been a most fruitful cause of misfortune and misdirected social effort. It nourished false hopes and turns attention away from facts of the utmost moment. There is no more marked social fact, no one more momentous in its consequences, than the essential inequality of men. Men are unequal in power, capacity, requirements; and the more one thinks about it the more marvelous do all these inequalities appear. Any social action based upon an assumption of equality is mischievous.—*Prof. Ely.*

Should We Covet Hawaii?

There should be a United States man of war stationed at Honolulu until there is a United States territorial government established there. The policy of winking at efforts to re-establish a Negro monarchy is a policy of infamy.—*Chicago Times.*

If its people prefer, why not a Negro monarchy? Uncle Sam has at home a land integral in nothing so much as infamy. It would seem indeed a greater wisdom than he usually keeps on display, to proceed with his winking and let the native government attend to its own knitting.—*A. T. Potter.*

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They Dodge Them.

The hardest work of our ministers of the Gospel, nowadays, seems to be to dodge the passages in the "Book" which have reference to secular life, notwithstanding the fact that the greater part of Christ's time was occupied in attempting to improve the conditions of humanity on earth, while the early prophets as a rule also had much to say of industrial matters in their time, and took no uncertain stand on the labor question. Had the prophets and wiseacres of old, and Christ and his apostles, occupied all of their time in preaching of a future life, as our clergy are so fond of doing at present, they could hardly have been blamed, for it should be remembered that conditions were vastly different eighteen hundred and more years ago from what they are today. Then there was no monopoly of natural resources, no great grinding workshops and factories, and it is doubtful if there was a millionaire in the known world. True, there were poor people then as now, but their wants were limited. They had no use for the hats, clothes, shoes, etc., needed in our day; they built their houses of free mud and stone, for the most part raised their own vegetables, wheat, and corn, made their own wine, and owned a few geese, rams, and other necessaries.

Still, the Bible is full of calamity howls in which the agitators and walking delegates vent their displeasure against encroachments of the rich. In Leviticus, Matthew, the Psalms, the Proverbs, Nehemiah, Deuteronomy, James, in fact, in nearly all of the books, passages are found which, if used today by a labor agitator, would brand him as a bomb-heaving anarchist. It is a rare thing, however, for ministers to select some particularly scathing rebuke of the privileged classes upon which to found a sermon. They content themselves and soothe their hearers by theorizing about heaven and by promising eternal salvation to those who patiently bear their burdens. There are not a few who even go so far as to blame God for the misery surrounding them, which is primarily due to man-made laws, enacted in direct contradiction to natural or divine law, the result of cupidity, bungling ignorance, or dishonesty.

In infancy the child is taught that God is good—not mean and revengeful. Why should a just, Supreme Being visit want and suffering upon struggling women and children in the poorer districts of our great cities, the larger part of whose stay on earth is consumed in satisfying the greed of landlords and all forms of monopoly, while their oppressors roll in luxury? They never consider for a moment that an impoverished worker makes a poor church member. They seldom raise their voices against the unjust laws that disgrace our statute books and hem in the workers on all sides, which, after making people poor, place them in the category of criminals, and which, having imprisoned only one person in 3,442 in 1850, when wage-slavery was almost unknown in this country, now imprison one person in only 757.

Where are the local clergymen who dare to uphold human rights when they come into conflict with property rights? Where are the brethren of the cloth who will cry with James:—

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are motheaten. Your gold and silver are cankered; and the rust of them shall be witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

Where is the clergyman who will select for his subject the burning words of Matthew:—

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer; therefore ye shall receive the greater damnation.

In the twenty-third chapter of Deuteronomy, we find the following anarchistic disregard of property rights when human wants are to be filled:—

When thou comest into thy neighbor's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel.

When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbor's standing corn.

Now these early preachers may have been demagogues, as the satisfied class would no doubt argue, but we believe they stood a better chance of salvation than the great bulk of our clergymen of today, whose constant study is to quote only such passages of Scripture as will not offend the influential men in their congregations. And when the working people come to understand this, is it any wonder that they leave the church and attempt to practice Christianity instead of churchianity, on the outside?—*Cleveland Citizen.*

The Latest Spoken.

Education As a Moral Factor.—Plato said that the foundations of the State must be laid deep in education, and those who know what education means know that Plato was right. Our political and social and personal troubles are due, more than to anything else, to the lack of education; to the lack, in other words, of the steady, harmonious training of character which carries with it that discipline of the individual will, that restraint of the individual desire, that sacrifice of the individual inclination, which secure not only the happiness of the individual, but the safety of society. Frœbel did not seek to organize simply a foundational school which should be a continuation of the family life, and should lay the basis on which all subsequent education should rest; he formulated a noble and vital philosophy of life, which he worked out on the educational side, and the application of which would work a beneficent revolution in modern society. The highest service which can be rendered to any person or class is emancipation from ignorance, weakness, and bad conditions. This means setting the personal force in every child free to command and secure what it deserves in this world.—*Outlook.*

Civilized Nonsense.—The slaughter of non-combatants in China by the Japanese has excited the indignation of thinking people. But the charge that "Japanese civilization is not deep enough" to prevent such an outrage is all nonsense. So far as her inhumanity in war goes, she gives

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no evidence that her civilization is not as deep as any other civilization. War is barbarous anyhow. It is discordant with all the teachings of a Christian civilization. It is the product of the lingering brutal instinct within us, and once engaged in, its tendency is to submerge the better nature of men in a wild, unmanageable flood of brutal passion. With the record of our modern "civilized" wars before us, it ill becomes the civilized Pharisee to prate about his superiority over Japan. There is a good deal in our civilization that would prevent any of us from throwing stones at the civilization of Japan, if nobody except he who is without sin, were allowed to throw the first one. A civilization that will tolerate the rumshops, the present system of compelling the millions to toil and sweat and die for the benefit of the lazy rich, and that practically says that the blood that flows about a plethoric pocketbook is better and redder and richer than that which courses about an empty pocket, is in no position to talk about the surface civilization of Japan.—*Farmers Voice.*

THE BOND AGE.—The reign of Grover Cleveland may with propriety be denominated the bond age, i. e., the age when the financial bondage of the people became firmly established. The issue of $100,000,000 bonds means that a mortgage of $100,000,000 has been plastered upon this country. When and by whom are these bonds to be paid? Evidently it is proposed that they shall never be paid! They are designed as a permanent investment. This is what the money power is seeking in every quarter of the globe—safe and permanent investments.

This means that the masses shall forever pay tribute to the classes. Safe and permanent investments by individuals or corporations against communities, municipalities, or governments mean that the people living within the jurisdiction of said municipality or government must pay interest to the individual or corporation holding said obligations. When the investment is permanent the interest becomes perpetual, and is the inheritance which labor bequeaths to its posterity. Generations may come and go, but this canker worm ceases not its ravages, the child takes up the burden where the prematurely aged father laid it down, and generations without number falter and die serving this enthroned money god.

"Labor pays all interest." The demagogue tells his dupes that the government pays the interest on the bonds, but he fails to state that the people are the tax paying end of the government, and consequently they pay it, through an indirect and delusive system of taxation. Every bond that is issued adds that much to the burden of the toiling millions, and increases by that much the power of capital to oppress and degrade labor.—*Western Watchman.*

BLACKLISTING.—We doubt if the crime of blacklisting men who have become the victims of the malice of railroad managers, is fully comprehended. We grasp, almost intuitively, the crimes of highway robbery, burglary, incendiarism, incest, rape, wife beating, infanticide and murder in all degrees of their atrociousness, but blacklisting as practised by railroad presidents and general managers, combines, probably, more of the diabolical elements than belongs to the crimes we have enumerated. It is premeditated death by torture, not only of the man blacklisted, but all who are dependent upon him for subsistence—wife, children, and often old and infirm parents. The men who are guilty of the crime of blacklisting ought to be heard in their own defense, a privilege that is sometimes granted to a pirate, because a pirate is supposed to have a soul. It is a privilege that is extended to red-handed and black-hearted murderers; it is therefore in order to permit the railroad nabobs who blacklist workingmen to give their reasons for their cruelty. What is their defense? Why do they pursue the victims of their malice, like death, through every lane and avenue of life? Why are they as implacable as nihilists, or the Devil, and as fierce as hell?

The answer is brief. An employee dared to strike, and did strike, nor was this the sum total of his offending. Let us have the whole story. He advised others to strike, and withal was a labor agitator, and to this indictment is added, the employee was unyielding, had the courage of conviction, and would not yield till the battle was lost, when he surrendered like a brave man. For this the railroad managers decide to blacklist the striker, doom him to idleness, to vagabondage, and his wife and children to conditions worse than widowhood and orphanage; to starvation, to rags, to homeless wanderers, to die by degrees by the indescribable tortures of destitution. The blacklisting general manager in whose employ the victim of his hate happened to be when he committed the unpardonable sin of striking, not content with refusing him employment, proposes to see to it that he is never again employed anywhere and shall be doomed to vagabondage, and that even when starvation has reduced him to a condition that he is willing to work and be fed like a dog with the crumbs that fall from the rich man's table, even then the heart of the blacklisting general manager knows no pity but, cruel as a blizzard, dooms his victim to death.—*The Railway Chicago Times.*

THE EVER PRESENT.—It is as impossible to know how to live in advance of the ever present, as it is impossible to understand the Bible in advance of living its contents. The wisest of men can only know life as they live it, from hour to hour. The Bible is divine life, and he who understands the Bible lives a divine life, for the intellect alone can never encompass it, and the wisest men can only understand it in the present as they live it.

"Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." We may try to think and lay plans for the morrow, but it is impossible, for while "man proposes, God disposes." We cannot, by any human power, encompass the morrow. Mortal man conjures up that which tortures the mind, unfits it for present business, and sorely vexes the spirit; and yet to-morrow never comes; hence, "Sufficient unto the day is the evil thereof," and blessed are they who can keep the mind concentrated on a close line of duty fixed on the ever present, for they are possessed by the power of God.

"Only from day to day,
The life of a wise man runs;
What matter if seasons far away
Have gloom, or double suns?

* * *

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Like a sawyer's work is life:
The *present* makes the flaw,
And the only field of strife
Is the *inch before the saw*."

—*John Boyle O'Reilly.*

THE "OLD TIME RELIGION."—Christ chose from the common walks of life his twelve disciples, and gave them a common purse which was to be used in common among them. So it was until the crucifixion. After his crucifixion and translation—under the guidance of his Spirit, through the offices of the Holy Ghost—there was a continuance of this manner of life and living among his apostles and followers, for we find that "All that believed were together, and had all things common. And sold their possessions and goods and parted them to all men as every man had need." And again:—

"When they had prayed, the place was shaken where they were assembled together. * * * And the multitude of them that believed were of one heart and one soul. Neither said any of them that aught of the things which he possessed was his own. But 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 which were sold, and laid them down at the apostles' feet. And distribution was made unto every man according as he had need."

There were two who sold their lands, but before bringing the price which the land sold for and laying it down at the apostles' feet, were seized with the worldly lust of avariciousness, and kept back a part of the price, which they intended should not go into the common fund. For the doing of which do our readers remember what fate befell them? Its recital may be valuable:—"But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou has not lied unto men, but unto God. And Ananias, hearing these words, fell down and gave up the ghost. * * * And the young men arose, wound him up, and carried him out and buried him."

The fate that overtook Sapphira—who was a willing accomplice of her husband in keeping back a part of the money and not putting it all into the common treasury as the others had done—was not less terrible. We read:—"And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the spirit of the Lord? Behold, the feet of those which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost. And the young men came in, and found her dead, and carried her forth, and buried her by her husband." Suppose the same fate should befall those of our day who profess to be followers of Christ, and hold back, not a part, but all of their possessions, and refuse to have a "distribution" made of it to "every man" according as he has need? How many would escape the punishment that befell Ananias and Sapphira? Would not the numbers be so great that the "dead" would be compelled to "bury the dead"?

To the young man who had kept all the commandments from his youth up, and asked: "What lack I yet?" what was the reply of Jesus? "If thou will be perfect, go and sell that thou hast, and give to the poor. * * * Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." And as the inequalities of man—the very rich and the very poor—rose up before Him in their vividness, with much greater emphasis and vigor he repeated the assertion:—"And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

And yet, how is it in our day? Who are now the *professed* followers of Christ? Jno. D. Rockefeller, Henry M. Flagler, Andrew Carnegie, and others, by the side of whom the ancient Crœsus would appear as a pauper. Talk to these men about having a "common fund," a "common distribution" so that "no man should lack," and you would be denounced as an "anarchist" or condemned as a "socialist," which is now regarded next to an "anarchist" and worse than an "outcast."

That the manner of living by the early Christians was completely in accord with the quotations from the Acts, as we have given them, we learn from those who have made a study of the subject, that it is so recorded by nearly all the early Christian writers. Justin Martyr, who wrote A. D. 160, leaves the following testimony as to the manner of living among the Christians of his time:—"We, who before becoming Christians had all our happiness in getting all the money we could, now bring all we have into a common fund, and distribution is made to every man who has need." Since this "old time religion" has been swallowed up by the avariciousness that caused the death of Ananias, what do we see in its place? Costly churches and cathedrals, soft, cushioned pews, beautiful memorials windows, and high climbing spires; high-salaried preachers, bishops, archbishops, cardinals, and popes; and instead of "distribution" being made "to every man who has need," we meet poverty at every turn. Tramps are becoming so common even here in the United States where our resources are not yet half developed, that they are no longer treated as human beings.

"If Christ came" to this free Christian land of ours, What would he think of his church today, and of our modern religion? Would he not find the heart gone, the soul dead, and even the shell beyond recognition? Suppose he should visit the jails, and see the army of tramps treated with less pity and shown less humanity than common "beasts of burden," and then visit the beautiful churches and magnificent cathedrals, and behold in the the front pews the millionaire members, What would be his feelings? What would he say? Would he not cry out in the gall of bitterness:—"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."—*Ocala Banner, Fla.*

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Church and Society Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 7:30 o'clock P. M., at Beth-Ophrah, Washington Heights, Ill.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The WOMAN'S MISSION meets every Friday at 2:00 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 1227 McAllister Sreet, San Francisco, Cal. Information may be obtained by addressing the Secretary.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 8:00 P. M., at the residence of Mrs. C. L. Eastman, 887 Evans St., Denver, Colo.

Ladies are invited to meet with us, and investigate Koreshan Doctrine.

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"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."—Gen. III. 24.

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The people are rapidly learning the lesson that labor is capital, and that accumulated wealth is the result of industry and judicial economy. One man or a corporation may direct labor and accumulate the products of industry by organized and legal robbery. By combination, this same industry may be so directed that all who labor may possess the products of their application. The new movement, under the direction of the Bureau of Equitable Commerce, is to accomplish this last result. The State of Florida is chosen because it has the finest climate, and is the best State in the Union by virtue of its Sea Coast of thousands of miles.

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The city is already located. Mills are in operation. Already a colony is started. Preparations are already made for the building of a ship yard, and for the construction of ways for the hauling out and repairing of shipping. Skilled mechanics are already on the spot, and boats are being constructed,—all in the interests of the producer. Soon the Bureau will own its railroads and shipping, and will take to and bring from the markets of the world, its own and the world's exchanges.

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The True Commonwealth.

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 *weal*th, 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 conditions 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.—*Ella M. Castle.*

It will be argued that where men are forced to act righteously, without the true impulse of love to the neighbor, it does not augur well as a promise to the speedy inward fulfilment of the divine purpose. In answer to such an argument we have but to say, once institute opportunity for universal refinement, culture, and recreation, and cease to stimulate and impulse the human soul in the common direction of selfish purpose and achievement, and the mind will soon assume its normal direction. Remove the inducements incited by indigent necessity, rival and antagonistic incentive, emulous and authoritative ambition of place and emolument, and inordinate love for superdominant authority, and substitute pecunious independence and reciprocal effort, instanced by mutual ambition consecrated to the sacred and devout performance of the divine uses of a common brotherhood, fulfilling the law of love evinced in the mandate of honorable preferment to others for place of superiority, all of which may be wrought when the love of the Christ impulses and controls the purposes and actuations of the few determined leaders who have at heart only the highest good of mankind.

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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 UPON SUCH AS MAY FIRST ENTER THE OUTER COURTS OF THE ORDER.

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 controls 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.

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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 Impregnable Position of Koreshan Science.

There is a certain well-defined acknowledged method of arriving at an understanding of natural laws through rational processes. The first step is to arrive at facts through observation and experiment, to critically compare and classify them, and from a study of particular cases to derive general laws. This is reasoning by induction. The next step is to compare remote phenomena with that near at hand. If we know that a certain phenomenon is, under given circumstances, produced by a given cause, we conclude that an identical phenomenon is always, under the same circumstances, produced by the same cause. This is called reasoning by analogy, and continues the inductive process. The inductive method may be defined as a process of reasoning from the observed operation of a law to a knowledge of the law itself. The inverse of this method of reasoning is the deductive method:—possessing a knowledge of the law, to arrive, through a rational process, at a knowledge of the phenomena which would be produced by the operation of the law. The inductive method is reasoning from effect to cause; the deductive method is reasoning from cause to effect. It should be readily perceptible to the ordinary mind that an absolute knowledge of law is essential to the successful employment of this latter method. But what is today called the deductive method is begun by the formulation of a theory, an hypothesis, which *assumes* that certain laws operate to produce certain observed phenomena; and then an appeal is made to experience, to verify or negative the truth of the hypothesis. It is really jumping at a conclusion from a careless observation of phenomena, and then experimenting, more or less exhaustively, to prove the conclusion. It is guessing at law. And then all the evidence which seems to favor the correctness of the guess is cherished, and all which tends to disprove it is slighted. The person who experiments to prove a theory is prejudiced in favor of his theory, and consequently unable to fairly weigh evidence. It was thus that the accepted theory of gravitation originated. It was thus the Copernican system of astronomy originated. These theories have never been demonstrated beyond the possibility of doubt. Phenomena constantly occur in nature which cannot be explained according to these theories. Modern scientists are puzzled by many occurrences which seem to disprove their theories, and are consequently ever modifying their theories to fit new cases. And a bad piece of patchwork is the result. Modern science knows nothing absolutely. It gropes in a dim twilight.

In the thirteenth century, Roger Bacon taught in England the supreme importance of experience as a basis of knowledge. This same doctrine was more forcefully and efficiently promulgated in the seventeenth century by the great Francis Bacon. Hence, reasoning by induction has been called the Baconian method of investigation. Bacon taught that we should always begin by collecting facts, classifying them according to their agreement and difference, and gradually gathering from them laws of greater and greater generality. He always protested against what he designated "anticipating nature," that is, forming theories as to what the laws of nature probably are, and endeavoring to account for natural phenomena by such theories. He said: "Man, the servant and interpreter of nature, can do and understand as much as he has observed concerning the order of nature in outward things and in the mind: more, he can neither know nor do." And: "Human science and human power coincide, because ignorance of a cause deprives us of the effect. For nature is not conquered except by obedience: and what we discover as a cause by contemplation, becomes a rule in operation." Tennyson has beautifully expressed this latter thought in the words, "Rule by obeying nature's powers." Bacon's method is discredited by our present day scientists,—sciolists would be a better designation,—and knowledge gained through experience is called empirical knowledge, and referred to with scorn. And yet it is through a preliminary empirical knowledge that these scornful ones formulate their theoretical knowledge. The Greek word *empiria* means experience, trial. It was through such preliminary experience that Newton was led to the formulation of his theory of gravitation, which is considered the greatest result yet achieved by the guessing process of investigation; for he first believed that he had arrived at a knowledge of the law of terrestrial gravity through observation and experiment and the inductive process of reasoning. It was his failure here which led to the colossal absurdity of universal gravitation. The reason of Newton's failure to get at the truth of the law of gravity was that his experience was not complete. He did not begin by correctly observing and taking into consideration all the facts in the case. The inductive method of investigation, to be successful, must be thorough. To begin with, observation must be both accurate and exhaustive, or the conclusion will not be complete—it will not comprehend all the facts unless all the facts were considered in arriving at it. It is this lack of thoroughness which is responsible for rules followed by exceptions. And then, to keep its brazen countenance, ignorance formulates impudent aphorisms, and

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we have been told that "the exception proves the rule" until poor humanity has become so befuddled that it is well nigh impossible to find one mind sufficiently clear to grasp the truth that there is such a thing as absolute, undeviating law, and that this is not a haphazard universe in constant danger of accidental destruction, but a universe governed by eternal law, constantly wasting and constantly building up, the building process exactly balancing the wasting process, so that perpetuity of existence is the result.

If we observe an apple fall to the earth's surface when its hold upon the branch is destroyed, and then experiment with different apples, and find that each, when released from a point above the surface of the earth, falls to the surface, are we justified by that experience in formulating the law that all apples when released *fall* to the earth's surface? Let us consider this a little. The earth has a water as well as a land surface. If we take an apple some distance below the water surface and release it, it will *rise* to the earth's surface. So the first statement is not true, because whether the apple *falls* to the surface or *rises* to the surface depends upon whether it is released from a point above or below that surface. Again, if we conclude that all apples when released from a point *above* the earth's surface fall to the surface, and experiment with a number of other objects and find that each when released falls to the earth's surface, are we justified in concluding that *all* objects when released from a point above the earth's surface, fall to the surface? Take, for example, an apple, a wooden ball, and a toy balloon. Attach these three objects to the same point at some distance above the earth's surface. Now release the three objects, and what results? The apple and the ball fall to the earth; but the balloon, which is an object just as much as the ball is an object, rises. Divesting oneself of prejudice and observing this occurrence critically, it is observed that the apple and the ball appear to be no more attracted toward the earth than the balloon appears to be attracted in an opposite direction. The apple and the ball move eagerly toward the earth and the balloon moves just as eagerly in an opposite direction. The modern theory of gravity declares that the apple and the ball are pulled toward the earth, but that the air gets under the balloon and pushes it up. But no more reluctance is manifest in the balloon's ascent than is manifest in the apple's and the ball's descent, and if the balloon is pushed up, why may not the ball and the apple be pushed down? The theory of modern so called science is insufficient to harmonize the fact of the balloon's ascent with the fact of the ball's and the apple's descent, because the theory is formulated from a consideration of only one of these two facts.

From this it should be evident that in order to arrive at a knowledge of any law through the inductive method of investigation, it is absolutely necessary that all the possible phenomena occasioned by the operation of that law be accurately observed and critically considered—that *all* the facts be collected. If all the possible phenomena caused by the operation of a law could be considered, it would be possible to arrive, through the inductive process of reasoning, at a knowledge of the law; but if any essential phenomenon is omitted, the result will lack accuracy, and as the process is continued to greater and greater generalizations, the results will be farther and farther from the truth. The reasoning may be logical, but, because the experience which constitutes the premise is incomplete, the result is false. The question will be asked, How is it possible to know whether all possible phenomena have been considered, unless one first knows what the result would be if all possible phenomena *were* considered? In other words, How is it possible to know whether all the operations of any law have been observed, without first a knowledge of the law? Or, in still other words, How are we to know whether we have seen all the effects of a given cause operating under every diversity of circumstance, unless we know what the given cause is? It is *not* possible. But when human experience is complete, it meets the sphere of the eternal God wisdom, and at the point of meeting, each complements the other, and absolute knowledge of truth is the result.

As modern science leaves God out of the question, and refuses to accept evidence from the Bible, we will in this instance appeal to the methods which modern science adopts, to prove our position. We claim to have a teacher who has arrived at the point of absolute knowledge of law. He presents to our consideration a system of cosmogony. It is not a theory at which he has guessed and of the truth of which he himself is in doubt. He declares his knowledge of its truth. He needs not to try experiments to prove its truth. The celebrated Turgot said, and well expressed the condition of modern science, "The first thing is to invent a system; the second thing is to be disgusted with it." This is to say, that every system should be put to a severe trial to discover possible points of failure. The founder of the Koreshan system of cosmogony has no need to put his system to the trial for his own benefit. He knows its truth. How he knows it need not concern us at present. But as we have not attained to this point of absolute knowledge, and as we are to leave faith out of the question in this case, we must appeal to experience to verify or negative the truth of his system. If his system is the correct one, then all observed phenomena may be accounted for through a process of deductive reasoning from the laws which he formulates. And this system does not merely account for some of nature's phenomena. It accounts for *all possible phenomena*. This is the impregnable position of the Koreshan system of cosmogony. And we have the right to demand that our system be put to the test as have been other systems, before it be declared false. Other men have presented hypotheses—suppositions—guesses—to the world, and the world has not refused them a respectful hearing:—Newton,—Kepler,—even Descartes was heard. Each of these men came saying, "I think." Here comes a man who says to the world, "I know." And he declares his willingness to have his system subjected to the most severe tests, for he knows what must be the result of such tests. But because it proves the

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present so called knowledge of the world to be foolishness, our present day *savants* close their ears, and refuse to hear the truth. But truth will not long wander outcast, for "we will speak out, we will be heard, though all earth's systems crack!"—*E. M. Castle.*

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 operative 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.

The human brain and body, as pertaining to the vidual being (usually called the *individual*, though erroneously so), so far as it is developed toward the final fruition of the humano-divine existence, is the anthropostic microcosm, and, though microcosmic, contains the form and function of the final kingdom of organically constructed life. Jesus the Christ was more than the vidual (the divided) man; he was the individual (the undivided), and therefore the pattern, in archetype, of the kingdom to be established in the earth.

The kingdom to come—that universal embodiment of the forms of order and the principles of righteousness—is necessarily the grand man, or the man in his greatest organic unity; and it never will be constructed until the true religious principles are applied as the foundation and continent of organic and united life. True religion will constitute that bond of unity and obligation which only can cement the fellowship of men into indissoluble unity. Koreshanity will make the religious principle—that which ties man to God through a perfect knowledge of the Godhead and the revelation of all mystery, the religion scientific because comprehending the uniting factors of heavenly with earthly, spiritual with material, existence—the force of reconstruction and perpetuity.

Men may talk of co-operation without religion, but Koreshanity will demonstrate the power of true religion to cement the bond and obligation of human fellowship. The kingdom of righteousness, not the republic of righteousness, is that for which the Lord taught men to pray. It was the prayer of the Lord Christ; it is the prayer the Father will fulfil—"Thy *kingdom* come; thy will be done *in* earth."

Religion is the union of the sperm and germ, which, in the beginning of every age, shapes the matrix of dispensational progress. Every age has its matrix or cell of regeneration; and no new age will ever be ushered in without preparations and forms for the gestation to progress through the cycle. Men are ranting imbeciles who ignore these eternal principles of perpetuity.

When men become a law unto themselves; when the sons of God are made kings and priests unto God, with the eternal *Logos* written in the tablets of the heart of hearts, then will they be transited to the kingdom where there is no law but the law of love to restrict the limitations and prevent encroachments. But forever will naturo-human existence be governed by the forms of law and order.

Anarchy is but a dream of an impossible earthly state. Love, not enmity; benignity, not malice; forgiveness, not revenge; protection, not murder;—these must actuate the hearts of the benefactors of the race. Righteousness will only prevail when the pure religion of the Son of God and the Son of man controls the heart, and constitutes the impulses of humanity.

Unadulterated Selfishness.

How Even It Can Be Utilized in Bringing in the Reign of Righteousness and Brotherly Love.

At a recent meeting of the Single Tax Club of this city, Robert Lindblom, who calls himself a *philosophic anarchist*, aired his views on the question of reform.

His ideal state is individualism, but he thinks this state is not to be reached through overthrow of law and order; but by gradual and systematic education to that end. Single tax is not an end to be attained, but only a factor of education. Then he declares the cause of failure of all former efforts toward reform. He says:—"Any theory, law, or scheme, economic or religious, which neglects to take into account the *fundamental doctrine of personal selfishness* must fail. Religions have failed because they have *assumed* that there could be any motive but *unadulterated selfishness*. We may be unconscious of it, but analysis will find it in the patriot, the mother, the philanthropist, the thief, the murderer. There is the one motive with many expressions. Leave religion out of the question, take up economics, consider finance, and view it in the light of this truth."

His "one motive" to impulse all human activity reminds us of the Christian Science dogma, "All is good, all is God." Only he would say, "All is evil, all is the Devil."

Why people should confuse themselves in the effort to resolve utmost complexity into homogeneity, until they cannot distinguish one quality or expression from its opposite, is hard to tell. If a mind inclines toward analysis, and has sufficient penetration and common sense to gather facts from complex nature, it must have reached the conclusion that everything that exists has its opposite. It must see that with light we have darkness; with heat we have cold; with gravity we have levity; also, carrying the analysis into the

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realm of mental forces, we have love and hate, or attraction and repulsion; courage and cowardice; truthfulness and untruthfulness; firmness and hesitancy; and so on through all the range of mental faculties. Therefore it is but a reasonable deduction to conclude that if man is sometimes governed by selfishness, he is also sometimes governed by *unselfishness*. How can we reason concerning the facts as we find them in nature, and consistently say that unselfishness does not exist in the mind of man? Of course we can ignore facts, box up our reason, deny the law of opposites, and say anything,—but what have we gained or what has the world gained? The fact is that every mortal has in him more or less of both selfishness and unselfishness. Sometimes the motive for self-benefit moves him, sometimes motive for benefiting some one else; sometimes his motives are mixed, seeking to benefit himself and others at the same time.

As nothing exists without its use, there must be a legitimate, if not a righteous, sphere of selfishness. Selfishness, though in itself ever unrighteous, is a necessary element in the development of the perfect man. In every vidual, every *self*, there are two principles of activity, one tending toward preservation of self, the other going out in helpfulness toward other viduals. Either tendency may be more or less active according to the character of the vidual. So long as viduals exist as separate and distinct bodies, there must be a certain degree of selfishness legitimate and necessary to maintain the selfhood. On the other hand, so long as man is a social being he must have a certain degree of sympathy and helpfulness, or unselfishness, toward his fellow beings. The selfish tendency would work to draw everything to the pleasure or benefit of self. The unselfish tendency would operate to give pleasure or benefit to others. This double activity would indicate a conflict continually waging in the vidual. Is not this what we find? Must this go on forever, or is there a way out of it?

Let us examine facts as we may find them in various realms of nature. In the lower realms of animal existence we find the utmost selfishness. The sole idea seems to be to care for self. No idea of life except to eat, or to avoid being eaten, seems to illuminate their dim perceptions. They will eat their own offspring with the utmost indifference. Go a little higher in animal life, and we find the beginning or lowest sort of digression from utter selfishness in parental protection and care of offspring; self is disregarded and sacrificed in comparison with offspring. As we go higher still in animal life, we find the protective instinct extended over whole herds of animals instead of over families, with impulse to sacrifice self for protection of the whole number. When we reach man, the highest of the animal kingdom, although we find in his lower states that he embodies all the selfish tendencies of the lower animals, yet as he progresses toward higher and more noble manhood he develops more and more thought and care for his fellow beings in general, and thinks less of his own life except as an instrument of use to benefit others.

The lives of those whom the world looks up to as the grandest productions of the human race, have been lives spent, not in self-care and culture, but in devotion to the interests of humanity. Therefore if unselfishness has built up the nearest perfect manhood, we see that selfishness grows of less and less value to the vidual as he progresses. The fish is all selfishness, while the perfected man, the head of creation, is all unselfishness. Truly, he who would save his higher life must lose his lower life.

Mr. Lindblom sets individualism or philosophic anarchy as the goal of the race. Individualism is the highest state of human attainment. An individual is a perfect being, not divided or broken or imperfect in any respect, intellectually, morally, or bodily. None of present humanity have reached that perfection yet; they are all *riduals*—imperfect, divided. Anarchy is a fine thing when you get the genuine article. People who have developed a head or brain wise enough and good enough to always guide them aright, truly need no other head or authority. When, through obedience to the laws of life, we rise above infraction of the law, we have no further need of law or lawyers, courts or judges; we have the law written in our hearts, and live it throughout our whole being. Probably, Mr. Lindblom's ideal anarchist falls short of the standard of the perfected man. We do not know the methods of education that he would employ in bringing the race to even his standard. Yet one thing is certain; that if, as history shows, the highest point man has yet reached is an unselfish life, Mr. Lindblom's premise that man's only motive is selfishness is a very poor basis from which to start his education to highest human development. His premise and the conclusion, as we have seen it wrought out in the highest specimens of humanity, do not agree. The living evidences of unselfishness, of utter self-sacrifice, give the lie to his premise; else there is no meaning in language,—and we might as well be apes with no speech, as to have no meaning to our speech.

We are willing to admit that the race is pretty thoroughly permeated with selfishness, and that it is the dominant force in the outer world today. But that does not prove it the only force. There are many noble-hearted men and women who earnestly desire the advancement of humanity. These, when educated into one definite purpose, will form a mighty power for the upliftment of the race from sordid selfishness. We recognize the power of selfishness, but we propose to meet it and overcome it. How? Take the mass, the majority, first. They are supremely selfish. We would reason that they would necessarily be so, when we consider that they perform the bulk of the labor of the world, and at the same time are allowed scarcely the necessaries of life, often not even these. What wonder that they feel a sense of injury and injustice when they see other people, who do no work at all, supplied with more than they can use? It would be foolish to expect people, living for generations under such iniquitous conditions, to develop much of any spirit but that of self-preservation. Now, begin with these people and start a system of equitable and just conditions. Give them their full share of their earnings, so that they may have abundance of all supplies, and feel no worry about their living, so long as they are willing to work. In a short time you have changed the whole tenor of their mind, while really working only on their selfish motives. You have done away with much of the world's misery in satisfying the demands of the physical being. There is a chance now that their improved physical conditions will be-

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gin to have some effect on their minds. They may begin to see that the unselfish efforts of some of their fellow beings have brought them great good. They begin to have some trust in the humanity of man, and some respect for virtue and religion. They may think unselfishness a thing worthy of emulation. Now you may begin to make some successful appeals to their intellect and heart. Give them time and place for daily education in whatever lines they are most lacking, either mentally or morally. Give them time for a little healthful recreation. Treat them as brothers whom unfortunate circumstances have deprived of early opportunities for education and culture, and help them make up for what they have missed, so far as possible; and see to it that their children lack none of the opportunities they have missed.

Such regard, education, and help is no more than is due the bread-winners of the world, as recompense for what they have suffered during past ages. Such treatment would rouse and develop the dormant spirit of brotherly love and generosity that dwells in some degree in every human soul, and help establish in earth the reign of peace and good will which it is impossible to establish until the system of equity and co-operation overthrows the system of competition and iniquity.—*Alice Fox Miller.*

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 PLOWSHARE 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, to 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

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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.

The Central Wrong of Life.

What! know ye not that your body is the temple of the Holy Ghost? Its defilement, in the prostitution of the functions of the divine temple, is the central wrong of life. Mind and body are interdependent. The one is the generator and perpetuator of the other, and the outrage of the one is the outrage of the other. The prostitution of sex functions, which is the violation of the principles of equity in the central and most vital domain of commerce, results in the destruction of commercial equity in every domain of life. The debasement of the woman principle, the reservoir of the hope and glory of the race, is *the social evil* that mothers all other evils, and makes it the great harlot to whom can be traced the production of all adulteries.

Marriage must perpetuate two spheres, the heavens and the hells. The human body is Jacob's ladder for spirits ascending and descending. Marriage is holy or unholy according to its harmony with the laws of the sphere of life in which it operates. All aspiring to the divine marriage—that conjunction with Deity which results in the manifestation of the Lord in the glory of his divine Motherhood, for the production of the sons of God—must conform to the laws of life, immortal and incorruptible. Those who seek the perfecting of our mortal humanity in the sphere of mortality must conform to the laws of this sphere. The violation of a law in either sphere can result only in an abortion to whom existence is misery. There is a great deal of talk, at the present time, about social purity, most of which is carried on by those whose lives give little evidence of a knowledge of what constitutes personal purity. Many of the social purity preachers and vice hunters remind one of the inquisitors of by-gone days, who were so skillful and energetic in their heresy hunting. The vice hunters take whole houses full of women in adultery, not generally to the Lord, who might say to them, "He that is without sin among you, let him first cast a stone at her," but into the pulpit, the lecture hall, before the courts, and into the newspapers. They weep and lament over them as *the fallen.* They exhort, they frame petitions and create laws to regulate them and their doings, all this without a glimmer of an apprehension that they themselves are the most hopelessly fallen of all classes. Why? Because they uphold as Christian an institution of marriage in harmony with the *curse* pronounced upon *fallen* man and woman, after their expulsion from the Garden of Eden.

The divine marriage is that conjunction of the divine with the human which results in the union of two spirits in the biune or sexless being of Jehovistic flesh, the *manifest Son of God*, image and likeness of God, the *unfallen man.* The righteous mortal marriage is the animal conjunction of two sexes—in obedience to the law of attraction or love of offspring—for the specific purpose of the reproduction of their species, through whom their own progressive or retrogressive reincarnations are made possible.

Jehovah Jesus lived and taught the perfect standard of righteousness. He taught that the look of lust cast upon any woman was adultery in the heart; and in judgment the Lord looks upon the heart. The conceptions of lust drag the struggling spirits of men down, down into the lowermost hells. When an offspring is desired from God and for God, every law of life, health, and happiness that can be learned will direct the intelligent conception of a consecrated life, and lust will not defile or desecrate the formulation of its temple. How many of the vice hunters so guard their own temples and their children's from the defilements of lust, that Jesus could pronounce them pure in heart? He that sinneth in one point is *guilty of all.* The so called Christian marriage relation needs a very thorough examination and renovation. Much has been said to women, by professedly Christian exhorters, about being subject to their husbands, but rarely have we heard emphasis laid on the Pauline Christian exhortation, "Husbands, love your wives even as Christ loved the church." The record of Christ's love for his church is familiar to Scripture readers. He is said to have laid down his life for its sanctification and restoration to the image and likeness of God, but no mention is made of its defilement by the lusts of his flesh, which was as holy as his mind was holy. Christian ministers have so much left undone in the way of purifying the concepts of marriage in the church, it would seem they might be kept busy furnishing the world with a model of purity resulting in the perfecting of humanity and the revelation of the sons of God.

We are told of a time to be when those that have wives should be as though they had none; when woe would be unto those that bore children and gave suck; of a class virginal in spirit, who like Jesus should be as eunuchs for the kingdom of heaven's sake. The time of self-restraint has come. The saving class is being formulated. Saviors are coming upon

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Mount Zion to judge the Mount of Esau. The church of the Gentile, like the church of the Jew, has sold its right to be born of divine Motherhood, as the sonship of God, for a mess of pottage, and she revels in the appetites and lusts of the flesh. She justifies the central sin, the debasement of man's glory (womanhood) to slavery to his lusts, in the adulteries of carnal marriages. She is a harlot and the mother of harlots. There is yet left her a place of repentance and a sacrifice for her sin,—the Lord's goat is left to bear the sins of the people. It must be burnt with the love of a consecrated manhood and womanhood, fired at the altar of the Lord, where the divine fire ever burns. Men and women must attain the rank of Saviors, by the sacrifice of all that hinders their divine marriage or conjunction with Deity. They must find the offering to be burnt, and surround the altar, centering there, for the love of God and humanity, all the burning passions of life in the exaltation of religious fervor for their purification, that they may flow back to humanity as the pure river of the water of life, fresh from the throne of God.—*Bertha S. Boomer.*

COSMOGONY.

The earth is about eight thousand miles in diameter, with an astral center about four thousand miles from the circumference, or the earth's surface. The sphere around this astral nucleus is the solar radius. Outside of this is a series of atmospheres, the first of which is aboron; the second, hydrogen; the third, oxygen, embracing nitrogen as it nears the concave surface of the earth. The concave crust, that part upon which we dwell, is about one hundred miles in thickness. It is composed of five geologic strata, five mineral strata, and the seven metallic laminæ of environment. The stars are congeries of energy focalized within these various atmospheres, and dependent for their emplacement upon the laws of reflection, refraction, and materialization of energy, having a double origin; namely, first, from the astral nucleus; secondly, from the earth's magnetic deposits and centers. The planets are reflections, in the heavens, from mercurial discs moving between the laminæ or plates which comprise the metallic circumferences of the great shell or sphere in which we live. In this view, we not only pronounce the form of the physical cosmos, and, in comprehending its form, arrive at the character of its function, but we define its limitations. We locate the center in its relation to the circumference, and show forth the form and law of a reciprocal activity, which at once pronounces it eternal.

The mutual relationship and interdependence of the astral center and the outer limbus of the shell, through the intervening earths (the five geologic strata), water, and atmospheres, at once suggests a corresponding relationship of that astral biologic nucleus, God and Lord, to the correlated humanity which, as an anthropostic system, must inevitably correspond to the physical cosmos, the unfoldment and expression of the humano-divine existence. Upon such a system—purely scientific—may be predicated as correct a system of theologic verity. The circumference depends, for its deposition, emplacement, and perpetuity, upon the astral nucleus, and the astral nucleus receives its supply and metamorphic potency from the resources of its reciprocally related and co-acting peripherical environ.

The cosmic tablature of the laws of form and function, as found to obtain in the great egg or womb, supplies the mind with a knowledge of the true relation of God to man, and man to God, corroborating the Scriptural testimony of the dependence of God upon man, found in the passage: "Send up thy tithes to the storehouse, and see if I will not pour thee out a blessing;" for God can only pour out his blessing from the resource of supply received from the heart and soul of the humanity which turns its aspirations toward God.

Rich Men.

There is no excuse for the rabid and unreasonable assaults which are often made against men who happen to possess wealth. * * * Particular instances of consecrated wealth, associated with consecrated energy, are multiplying as fast as the obligations of human brotherhood become more apparent. New York, Boston, Philadelphia, Cleveland, Chicago, and San Francisco have hundred of millionaires who every year render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And this does not mean that Cæsar gets the money, and that God gets only empty praise. Pratt Institute in Brooklyn, Cooper Union in New York, Armour Institute, McCormick Seminary, the great University and the two magnificent public libraries in Chicago, all these are enduring monuments to Christian philanthropy which was made possible by great fortunes honestly accumulated.—*Ram's Horn.*

It must indeed be perverted vision and deficient moral sense that thus sweepingly declares Standard Oil and Big Four methods of extortion and robbery honest means of accumulation, because the unscrupulous users of them dole out a small portion of their unjust gains to what a blind world and apostate church is pleased to call Christian charity, but what, in reality, has no Christian or charitable element in it. Jesus fed men that were hungry, and taught us, both by his precept and example, to do as he did. Not by one act of his or syllable which he taught did he justify the accumulation, or even the possession, of great wealth. The fact was then, as it is now. Great wealth is never obtained by strictly honest methods. No man ever *earned* a million dollars, or ever will, and the possession of it is *prima facie* evidence of robbery, or that one is the heir of robbers.

The great need of a worldly church is for means to carry out its splendid schemes, so while professing to abhor the teaching of the Catholic church (that the end justifies the means, provided that that end promotes the interests of Catholicism), it practically accepts the same doctrine. Not only is great wealth impossible to one who follows the precepts and example of Jesus, but so is *any* vidual wealth, or any way of life except that of the actual communist. He plainly and positively declared that no one can be his disciple who does not keep (live) his precepts and follow his example. The universal fact of today, that all professed Christians, or very nearly so, do not even pretend to follow his precepts and example in their way of living—or if they do pretend to, it is sheer pretense—is evidence as plain as Holy Writ, that they are not what they think they are—true Christians, or else the Lord Jesus did not tell the truth.

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"And he lifted up his eyes on his disciples, and said, Blessed be ye poor; for yours is the kingdom of God. * * * Woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger." No calamity howler of the present can equal his denunciation of the oppressions and extortions and robberies practiced by men in order to get rich, without which, now as never before, it is impossible for men to obtain great possessions. If the methods by which the Standard Oil Company and the Big Four meat combine have amassed hundreds of millions out of the honest earnings of others are means by which great fortunes can be "honestly accumulated," then there are no dishonest means of accumulation; and if the Lord's cause has need of, or can be really benefited by, contribution of funds thus gathered, the Lord himself must be very poor and helpless—worthless, or in league with robbers. God is not, as Paul declares, "worshiped with men's hands as though he needed anything." As he says through the mouth of his prophet, he has no part with robbers, and no use for their spoils. "For I, the Lord, love judgment,"(justice); "I hate robbery for a burnt offering." No proportion of the gains of robbery can be acceptable to him, and no amount or vehemence of assertion of so called religious journals can ever make it so.

In the, if not quite elegant, yet truthful and emphatic, phrase of a prosperous young dentist at whose house I was recently a guest, "The competitive system makes a hog out of a man." Hogs are not, cannot be, true Christians, and the more men are possessed by swinish spirits (and only such secure great wealth), the farther they are from true Christians, as they existed in New Testament times, and only such can lay any just and truthful claim to the name Christian. The wise man says, "Riches profit not in the day of wrath." Such day is the present, and we have come to the time of which James says, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you."

TRUE RICHES.

Yet there are true riches to which a righteous man may attain. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." While in earth in his own human nature, although having nothing which the world or an apostate church counts riches, he was really inconceivably the richest man in the world, since he had in its fulness, the true riches—"yea, durable riches and righteousness." When he was thus rich in the perfect possession of the true riches, it is said of him, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." By being sown in the form of Holy Ghost, after his translation, which was a change of his whole person (body, soul, and spirit, each equally holy) to spirit, which must needs be holy, and the implantation of that holy seed in the sinful hearts of those who desired to receive it, and the conjunction of that spirit with the sinful, dying, human spirit, "he was made to be sin for us." Jesus said that the product of this planting would be in the end of the Christian age, falsely rendered the end of the world. When John was in the spirit (the spiritual world) on the Lord's day (when the Lord was again present in earth according to his promise), he saw a hundred forty and four thousand who had been redeemed from among men, for they were *virgins*, (men-women) as Jesus was. In the spiritual world there is neither time nor space. Being in that world, although living about two thousand years in advance of that time, he saw the things which he described as then present, and so described them. These all had the Father's name in their foreheads, as Jesus, their progenitor, from whom they sprung, as the product of the seed which he sowed, had. Being set down in his throne according to his promise, as he was set down in his Father's throne, they are rich indeed, having the "durable riches and righteousness." When they appear they will constitute the kingdom of righteousness in earth, for the coming of which Jesus taught us to pray. These are the only kind of rich men for whom Jesus had, or has, any especial regard. His true followers must needs possess the same spirit which he had, and must regard all men who become possessors of great wealth out of the labor of their fellow men—whatever disposition they may make of it—as great thieves and robbers.—*O. F. L.*

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.

The greatest fault, I should say, is to be conscious of none but other people's.—*Carlyle.*

Out of the scabbard of the night,
By God's hand drawn,
Flashes his shining sword of light,
And lo—the dawn.

—*Frank Dempster Sherman.*

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Consistency, Thou Art A Jewel!

A leader in a prominent morning paper, in comment upon the suicide of a young man who had been gambling on the Board of Trade, makes one wonder why a museum for mental curios has never been established. While brandishing the sword defensive for this gambling den, "which happens also to be one of the leading institutions of Chicago," he inadvertantly gives its reputation a stab which would warrant it in praying, "Shield us, O God Mammon, from our friends!"

"Pinned in the clothing of a suicide, whose body was found in Washington Park, Sunday morning, the police found a note containing this strange warning:—

'I wish to warn all honest men to beware of the Board of Trade.'

"Other evidence subsequently gathered, uncovers the fact that the suicide was an unsuccessful operator on the Board, whose mischances in that arena of speculation had brought him to penury and worse. 'I have tried and failed so often since I came on the Board,' he wrote in the note already referred to, 'that I am at last disheartened and give up.'

"No doubt these words will serve as the text of more than one sermon, both lay and clerical, to be delivered against the principal grain mart in the world, which happens to be also one of the leading institutions of Chicago. We may easily anticipate these discourses, many of them perhaps well intended and uttered in honesty, and all leading to the conclusion that the Board of Trade is a vicious and harmful institution, a den of wild beasts in human form, and a snare to the unwary.

"Let us beware of hasty conclusions. This wretched suicide is not the first who has given way before misfortune in the speculative field. But are all such the victims of an existing and necessary institution, or of their own cupidity and aversion to the slow and arduous labor? The money which these men lost was invested in the hope and expectation of inflicting losses upon others. They wanted something for nothing, and found, in the machinery of the grain market, opportunity for ventures which if successful would have succeeded at the cost of others. In a word, they were gamblers who went into the game knowing its conditions and risks, and, having lost, had not the courage or philosophy to endure the shock. In like manner they might have speculated on any market, and in like manner lost. It does not follow that all commerce or all speculation is an evil against which an honest man should be warned."

This poor sacrifice to his own greed might have spared his warning. Honest men do not need it, and knaves will not heed it; so the zealous advocate of this murdering "arena of speculation" need entertain no fear of its effect, nor of the effect of any sermon, either "lay or clerical."

The "machinery of the grain market," lubricated by the blood of Commerce, will go right on with its hellish transformation—engulfing the people's labor, and grinding out a grist of starved widows and orphans, and men of "slow and arduous labor" converted to a horde of homeless tramps. The Board of Trade, this "existing and necessary institution," will have the shekels, and the majority of its dupes will have—"the philosophy to endure the shock." Why not be equal in "courage" with those heretofore who "were gamblers who went into the game, knowing its conditions and risks"? What right, forsooth, had this young man (who, in the previous issue of this same paper, was spoken of as being one of unusually fine parts, the possessor of many friends of repute) to quiet his aching heart with a bullet? Why, the wretched suicide is liable to injure "THE GAME"!

"It does not follow that all speculation is an evil against which an honest man should be warned."

If he who speculates does not want something for nothing, what does he want? Who but a THIEF possesses himself of something for nothing?

"The dying words of a suicide are not safe rules of conduct for living men; still less should they inspire the words of those who aspire to be the leaders of men."

God thundered from Sinai; but the world does not need to be warned against such "rules of conduct"—it has no idea of following the injunction—"Love thy neighbor as thyself." This fear that the suicide's cry may be potent for good, is as groundless as is the hope that "those who aspire to be leaders of men" will advocate the abandonment of robbery among men.

The Chicago Board of Trade, with its "machinery of the grain market," is one of the commercial centers of the world. It was constructed plumb to its use—gambling. It is ensample of all the commercial centers of the earth. The commercial center, in every domain, is the center of life. "The correct settlement of the commercial question furnishes the key to the settlement of every subsidiary issue." —*A. T. Potter.*

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 contribu-

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tion 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.

CORRESPONDENCE.

[A. T. POTTER.]

SHINGLE SPRINGS, EL DORADO CO., CALIFORNIA. MRS. A. T. POTTER: MY DEAR FRIEND:—The two copies of THE FLAMING SWORD came to hand, (forwarded from Virginia City) for which we thank you. * * * As to your choice of Koreshan Science, we have no remarks to make—you are a free agent. In the last two years, I have seen a good many numbers of THE FLAMING SWORD and the PLOWSHARE, which came to the *Chronicle* office; but I cannot say that I understand Koreshan Science. It appears to me to be an amalgamation of Christianity, metempsychosis, theosophy, and spiritualism. Still I am not able, with my present knowledge, to pass a final judgment. A Jew told me that Koresh was the Hebrew word for Cyrus. I am unable to see what connection Cyrus (a king of a heathen empire) would have with a system of religious science of the present time.

We shall be pleased to hear from you at any time. God bless you, and lead you in the right way. E. S. K.

My Esteemed Friend:

"Dr. Teed has formulated a wonderful system of cosmogony and astronomy. I am studying it. If I become convinced of its truth, I must of necessity accept Koreshanity." This was the language of a man of the world, who afterward became a noble Koreshan brother. Had he been equally interested and persevering in any line elaborated by the Founder of Koreshanity, the result would have been the same.

Falsity is inverted truth. We live in an age of inverted truths. Science (Latin *scire*, to know), by its inversion is, throughout the universe, apostate to the condition which obtained "in the beginning." At a stated point in each grand cycle all the relations, functions, and activities of the universe are brought into subservience to the divine will. The work of the enemy who sowed the tares while the husbandman slept, is undone. This restoration is referred to in the Bible as the CREATION.

The description of creation given in the first chapter of Genesis was never intended, primarily, as a presentment of the physical cosmogony, but the creation of man himself, which in his most external manifestation is in the physical form.

During the progress of each 24,000 year cycle, a certain per cent of sensual humanity (those of whom the Lord Christ said, "Ye are of your father the Devil") are made sons of the Most High. Then are they become equal with Him who said of himself: "I proceeded forth and came from God." They who are restored come into the resurrection from the dead. We are all dead in trespasses and sins. With Paul we might say: "And not only they but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption (the putting on of the Son), *to wit*, the redemption of our body."

Churchmen hold that they can slip out of a corruptible body, and, while it falls to pestilential decay, the soul may don immortal robes. Koreshanity esteems the soul to be no less dying and corrupt than the body which houses it. When we arrive at the ability to dispose of our bodies as did the Lord Christ, then shall we have achieved what he possessed—a soul and a body alike incorruptible. Then only shall we be holy (whole), and not till then shall we cease to groan within ourselves. The wages of sin is death. Death is the seal of mortality. Life is the seal of immortality. Said the Christ, "I am the way, the truth, and the *life*. He could not have said that had he not been sinless, and he never held out the hope of immortality to man except through man's becoming sinless. "Keep the commandments," was his verdict to the young man who inquired the way to eternal life. Let us not deceive ourselves with the hope that we may be saved *in* our sins. Let us patiently learn to keep the commandments right here in earth where the Christ kept them.

The mass of humanity is dead to all true aspiration toward immortality. The men of today are ignorant of what it consists. This state of things includes the churchmen, who are about the most dead of the lot. With the generality of them their fallacies are their contentment, and it is impossible to get such to search for the truth. Convinced intelligence is not the ultimatum; devils believe and tremble. The affections must demand that which the intellect approves. Truth having become a convincing power in the intellect, its establishment in the affections is the power of aspiration toward Deity. If you can be made to believe and love one line of Koreshan truth, by the power of that truth accepted you will be impulsed to further research. So, prior to our answer to your tacit query as to what Koreshanity embraces, etc., we will endeavor to give you an opportunity to grasp the law of

SEED SOWING AND HARVEST.

since in its arcana lies concealed the power of the resurrection; the mystery of Godliness. If our earnest aspiration proves fruitful, you will read the matter many times; you will repeatedly make it subject to the *pros* and *cons* of the family circle. The work of weighing cannot go forward with the first reading, which, from the nature of things scarcely more than proceeds to the discovery of *"what next!"*

Revolving what to say and what to leave unsaid, reminds one of mostly lopping a giant of the forest of its branches, and bidding a tyro observe what a tree is like. One never attains to the perfect comprehension of the whole without a perfect understanding of the parts. The tree of the knowledge of good and evil, in due process of time, becomes the tree of life, as deep rooted and as wide spreading as the universe. This tree of life is really our theme; but if we could present it unstinted from base to apex, if we could entirely bare the mystery of its bud, bloom, and fruiting, it would be mostly *nil* to all but the one illumined mind of the universe. We will be content to pursue, so well as we may, the stem, with little thought of branching.

Practically, Koreshanity and integrality are synonyms. The universe we see and the unseen universe are two qualities of one universal substance, or, to word it differently,

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spirit and matter are the two general states of the one universal substance. Matter (as well as spirit or energy below the animal kingdom), while not conscious in the degree that animal and human spirit is conscious, possesses, nevertheless, a scintilla of that consciousness which (in its progressed development of grade and power) is the pronounced demarkation between the animate and the inanimate world. The result of this trace of a faculty usually supposed to inhere in animal life alone, is observable in every day housewifely practice when is noted the unition of an acid with an alkali together with the resulting foam of it. As being pertinent to the understanding of the argument, please bear in mind that while modern chemistry holds that the atoms of the alkali and of the acid remain unchanged in this unition, Koreshanity teaches that the atoms of these factors of a new compound are destroyed, and a new atomic structure of greater complexity is the result. To continue these unitions is to pursue the breaking down of the atoms of the component factors, and the building up of new atomic structures, with accompanying increase of complexity.

We would also emphasize the desirability of holding in the memory the fact that any law, form, phenomenon, or function existing in any domain of the universe has a corresponding law, form, phenomenon, or function in each of the remaining domains.

The law of the cross, the law of crucifixion, and the law of transmutation, are synonymous terms. It is one of the fundamental laws of creation, the prime factor of all change, hence the prime factor of all growth. By its agency every atom of the universe has, countless times, been changed to every differing atom of the universe; and each change spoke a death before the development of the new structure. Wherever there are juxtaposed substances (and let us remember that the air, heat, cold, light, darkness, electricity, magnetism, etc., are substances, equally with tangible things) the law of the cross is operative, with change more or less rapid as the inevitable result. The leaf upon the topmost branch has many times been ingredient of the most deeply imbedded mineral deposit; it has been part of the impalpable air; it has descended in the torrents from lightning-rifted clouds; it has been the lightning; it has twinkled in the star, shone in the orb of day, and circulated in the brain of the idiot and of the sage. The substance whose offence you bury from the sense of sight and smell, some months hence may greet you in the velvety petals and delicious fragrance of the rose. The vegetable kingdom transmutes the mineral kingdom to its kind; the animal kingdom transmutes the vegetable kingdom to its degree; the human kingdom changes both the animal and the vegetable to its level, while the God kingdom (in the unition of God with man) transmutes the ordinary humanity to the God-man. Thus, step by step, may the atom in the granite wall progress to an inherence in *Deity*.

Nothing in modern science is so profound as its ignorance touching this law. (Always excepting its ignorance concerning all other fundamental laws.) No word in the English vocabulary suffers more widespread misconception than the word crucifixion. To the most intelligent minds, it conveys but the idea of a human form extended upon the wooden frame which but *symbolizes* crucifixion, or to some equal or lesser degree of physical or mental agony. The law of transmission is the law of death, and is obviously involved in the law of the cross, since without transmission there could be no cross or unition. As before stated, added complexity of structure is accompaniment of each additional operation of the cross, with a resulting higher development of consciousness, until the aggregation of all consciousness is reached—the Supreme. (We are speaking now of the operation of this law in the human kingdom, and in the ascending scale.) "Consciousness or *con science*, which is *con* knowledge, implies that aggregation of contact or touch which cumulates through ages of agreeable or attractive, and disagreeable or repulsive feel, which, when aggregated and classified, comprises mind."

The ushering in of the Christian dispensation found the united vertical and horizontal bar the instrument through which death was made to atone for crime. "This was a figure of the crossing of God and man to bring forth from a fallen humanity the immaculate sons of God, the product of such a cross." From him who so teaches (the Sent of God to this age), we learn that the structure of wood upon which the Lord suffered is not only symbolic of the cross of the Christ in the sensual race, but also of the operation of the cross in all domains. The *death* of the Lord upon the cross was alike a figure of the death which follows all transmission in *all* domains, as well as of the death of the Christ life in the race.

The death which succeeds the transmission in the sensual degree, wherein mortal man perpetuates his kind, is followed by a resurrection of death (the dead in trespasses and sins) unto death; the death which follows the transmission in the immortal or God degree, is followed by the resurrection of life unto life. The closing of the Christian dispensation is to witness the culminated glory of the power of this highest aspect of crossing or crucifixion.

In the vegetable domain, we witness seed sowing and harvest. Consonantly with the fact that a law which obtains in one domain is (with certain modifications) operative in the remaining domains, we know that not alone the human kingdom, but the God kingdom as well, has a seed time and a harvest. So the Lord, in the parables of Matt. xiii: 37-42, taught his followers. In the domain of sensual man we note this in the reproduction of his kind, who consummates three score and ten years, more or less, and yields himself to the harvest of death, and his body passes to foul decay. The body of the Christ had in it no taint of death. "I am the way, the truth, and the *life*." His body did not decay. His seed sowing was in the God kingdom, as much as wheat sowing is in the vegetable kingdom. (Some may say His was a sowing in the sensual humanity. Such should also say the wheat sowing is in the *mineral kingdom* because the wheat falls into the mineral kingdom.) Since the complexity of man's structure surpasses that of the vegetable, his cycle of years, as a rule, is greater.

When we follow this law into the God domain, we may expect the cycle to be prolonged in keeping with the added complexity and consciousness, and it is also but reasonable to suppose that the operations of the law will consort with this added complexity. Seed sowing, from the humblest to the most exalted example, involves the law of the cross. The

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reproduction of the wheat kernel is witness to the transmission of the principles of earth, air, sun, etc., crossed with the life principle of the parent kernel. The seed of God sown in the race, crosses itself with the human will, and through steps which require 24,000 years, brings the sensual man up to the degree of Godhood, where he finds accreted within himself the fulness of complexity and so the fulness of consciousness. He is now the perfected man. *Perfected man is God.*

We will consider, in some of its particulars, how the chasm between the imperfect or sensual man and the perfect man is bridged, or how the imperfect man achieves the fulness of the complexity and the consciousness which is inherent in the divine center. Here shall we need to remember the law concerning the breaking down of atoms in the domain of chemics.

The functions of the body (ingestion, digestion, respiration, circulation, incrementation, assimilation, and excrementation,) are superstructured by seven centers of the human will which have a correspondence in the seven Deific manifestations which occur during a grand cycle. (Apart from the seven principal will centers there are subsidiary ones, which also correspond to subsidiary Deific manifestations.) We will turn back to the close of the golden age of the last cycle. This was eighteen thousand years ago. The Gods were upon earth in their own immaculate flesh; but the six thousand years of their reign were closing, as announced in the relation of the sign to the constellation. We read of this timepiece: "Let them be for signs, and for seasons, and for days, and years." At that period, the ordinary inhabitants of earth who had enjoyed six thousand years of divine governance, had reached the highest altitude of their possibilities. A certain percentage of them were fit soil for God tillage. One by one the Gods, the *perfect men*, dematerialized and were absorbed by the lower humanity most desirous of attaining the perfect state. This is the *fall of man*; *Adam has fallen into the race.* And here we note one degree of the sensual will wrought upon, one of the seven steps taken which will eventuate in the hundred and forty-four thousand lambs whom John saw on Mount Zion, or, in just such beings as then began the change in the lower order of human kind—*the sons of God.* Enoch came, walked with God, and was not, for God took him. His translation by which his life substance was transmitted, witnessed the impregnation of the second will center. He was followed by Moses, who in like manner heightened the complexity and moved the sensual organization the third step across the chasm which separates man from God. That Moses was translated or theocrasised is vouchsafed in the words, "And he buried him in a valley in the land of Moab." The Hebrew text is anglicized, with the exception of the word Moab, which, rendered, would read "the Father's seed." This was simply another sowing of the Father's seed in the human will. Noah effected the fourth of the seven principal steps, followed by Elijah, whose translation is common property of Biblical students. By these five processes, the soil, or the human will, has been prepared for the reception of him of whom it is written: "The sower soweth the Word." And what or who is the Word? "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made *flesh*, and dwelt among us, and we beheld his glory, the glory of the *only begotten of the Father.*" Evidently the Word was the Lord Christ, and he, the sower, sowed *himself* in the wills of men, and to what success the parable will inform us. He had gathered twelve thousand of each of the twelve tribes. These were they of whom Isaiah said, "He shall gather the lambs with his arm, and carry them in his bosom." His translation scattered these, and they sat upon the people as cloven tongues. (When the Shepherd was smitten the sheep were scattered). They were the children of the kingdom who were cast into outer darkness, which darkness was the sensual mind of the sensual man. They were the outpouring, the baptism, the means by which was taken the sixth step toward Godliness. Those who received this baptism were impelled to the Christ life. They shared a common purse, and evinced for each other the true brotherly love.

Again is outwrought the law of transmission, which is death. In II Ephesians ii:1, we read of the "coming of our Lord Jesus Christ." The third verse of the same chapter bids the brethren "Let no man deceive you by any means: for that day shall not come, except there be a falling away first, and that man of sin be revealed."

The descent of the cycle was co-partner with the descent of sensual man, and the Spirit continued its descent, in the descending race, till the life of the Lord Christ became the corrupt life of the humanity which had appropriated it. It was dead in trespasses and sins. This is essentially declared in the saying, "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

First the blade, then the ear, after that the full corn in the ear; but before that time there must come the baptism which is to operate upon the seventh will center, when the recipients will totally inhere the Divine, and be able to stand forth the sons of God, product of the Son of the God implanted.

[CONTINUED.]

Righteous Rule Will Succeed It.

If the Standard Oil Company swallows the Gas Trust, which in its turn swallowed all the professedly competing gas companies, the people will get a good object lesson in the onward march of monopoly. Perhaps they may in turn swallow the Standard Oil Company.—*Chicago Times.*

The rods of the Egyptian magii were the instruments of performing equal miracles with the rods in the hands of Moses; but eventually the rods of the Egyptians were swallowed by the rod of Moses. Swallowing is the order of the day; the little fishes are the victims.

If history is to repeat itself, there is to come a final engulfing in the cause of righteousness, but it is far-fetched to expect a people whose government is daily growing more corrupt to become the prime factor of such beneficence. God, alone, can work the miracle, and there will ensue a changed people before a changed government.—*A. T. Potter.*

Cicero said, long ago, that the heart into which the love of gold has entered is shut to every other feeling; and it is as true now as it was in his time.—*Ouida.*

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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 belongs 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.

Standard Oil University.

It is said by the papers, that that great Chicago institution had, until recently, two avowed populists among its hundred professors. One of these was outspoken in his condemnation of the extortion of the Chicago Gas Trust, which has come under the control and ownership of the Standard Oil Company, which, through its head, furnishes the light that flickers from that great luminary. The result is that these incautious professors are now hunting for a job. It goes without saying that, henceforth, in these parts, good orthodox Baptist science and theology can only beam forth to a benighted world from Standard Oil, or the gas which it furnishes at more than four hundred per cent above cost. What a pity it is that Jesus, at the time of his mission, did not have the help of such a great, benign, and charitable institution!—*O. F. L.*

Reformation et Revolution.

Revolutionary movement obtains in every domain of the universe. In the physical world it means nothing more nor less than harmonious progress, the obedience of planetary bodies to the law of succession and change. The revolution comes from the Latin word *revolutio*, which signifies the motion of a body round a fixed point. This involves a fundamental change, whether it applies to astronomy, which includes the motion of the planet or satellite in a curved line or orbit until it returns to the same point again; to geometry, which explains the motion of a point, or line, or surface about a point or line as its center or axis, in such a manner that a moving point generates a curve, a moving line or surface (called a surface of revolution), and a moving surface a solid (called a solid of revolution), as the revolution of a right-angled triangle about one of its sides generates a cone, the revolution of a semi-circle generates a sphere; or whether it pertains to the anthropostic realm where the word has acquired a tremendous meaning, particularly when it refers to the political sphere, because all motion is attended with resistance which, up to a certain point, may be a regulating and conservative power; but when this resistance accumulates to a degree that arrests the onward march of progress, it gives birth to violence of reaction that not only becomes disorderly but destructive, resulting in the act of renouncing governmental authority. This condition of affairs is usually brought about by maladministration, when the law becomes lax and a disorderly condition obtains in society at large. Law-abiding citizens endeavor to establish reform movements in order to patch up the motheaten garments of government with new cloth, and the rent becomes worse than ever, or else they attempt to "put new wine into old bottles," and they break, "and the wine runneth out, and the bottles perish."

Revolution, then, becomes another name for reform. The principle has been resisted too long, and natural results must ensue since the yielding comes too late. The moral degeneracy of society, whether it pertains to church or state, is the primary cause that calls for reform. Corruption and vice of all kinds have so demoralized the world that there must needs be a change. The violence of the spirit of reform is governed by the degree of the lack of just and wise administration.

Various reform movements are agitated; church reform, school reform, parliamentary reform, and the reform that bespeaks the rights not only of woman suffrage, but the still more sacred right to maintain the sanctity of both soul and body. Each of these special reform movements has several branches, reaching out to grapple with the vices that surround all. These vices rise up as wells of granite offering the greatest resistance to the progress of truth and justice. It needs a battering ram and a battle ax to overcome such resistance as arises to thwart all reform measures. No sooner is a good movement started than designing people combine to inaugurate systematic schemes to use reforms for private speculation. They dread any change, because it is for their interest to remain as they are. They are afraid to risk any alteration for fear it might affect their possessions, therefore they advocate unjust measures, or resist all progressive movements, with hope and avidity.

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Political revolution becomes a necessity, when there are defects in the laws which the milder measures of reform will not cure. It is for the good of nations, not for the emolument or aggrandizement of particular viduals, that government is established, and that mankind is compelled to support it. If there are defects in the principles and form of said government, man owes society the duty of pointing out such defects; and if the nation will not reform its government, then let the more potent spirit of revolution step in and completely accomplish a fundamental change in the political organization. Great revolutions have generally been achieved by men of marked ability. Circumstances have gradually arisen from the laxity of law,—the want of wisdom in the head of the government who has directed the affairs of state in its hour of tranquility,—which in the hour of revolt, transmit to the leaders of reform a marked power of success. History is replete with the marvelous plans by which nations have been purged from their corruption and made to stand upon a purer and broader base. England, France, Italy, America, all have passed through the great baptism of fire. Kings and subjects have laid down their lives for their country. The soil is rich with the blood of martyrs and heroes who valiantly fought and died during the various reigns of terror. Our own America threw off her yoke of dependence on Great Britain. It was a question of principle, and one rose up as a mighty leader to command a small army of *twenty thousand men*. The result is well known to all,—the name of George Washington, the father of our country, will ever remain embalmed in the nation's memory, "First in war, first in peace, and first in the hearts of his countrymen."

But at the very core of the system was one great crying injustice. The nation was half slave, half free. As time went on it became a portentous evil, ruinous to the nation. The people could not, or would not, legislate against it, because the opposing element was the strongest. A house so divided against itself could not stand. It was against the law of nature, and nature's God, therefore one was provided to control affairs, and the immortal proclamation of emancipation sounded the death knell of slavery, commanding the applause of all Christendom. There could not be harmonious reform, therefore the Almighty decreed that there should be an overturning of affairs, and it was resolved that the nation should have a new birth of freedom; that a government of the people, by the people, and for the people, should not perish from the face of the earth. The famous leader whose administration subdued the rebellion of eight millions of people, the emancipator whose pen struck the shackles from the limbs of four million slaves, the wise ruler who assisted in demonstrating the fact that a government founded on the enlightened popular will is strong enough to maintain itself under the most harrowing circumstances, now wears the martyr's crown, but occupies a sacred niche in the temple of fame, previously vacant. The name of Abraham Lincoln will receive loving homage even unto the latest generation.

We have said that revolution in the physical world means nothing more nor less than harmonious progress, an obedience to natural law. It would seem that in the religious and political world in which humanity figures *as the planets and satellites*, it means nothing more nor less than inharmonious progress. Perhaps the discrepancy may be explained by the fact that in the physical universe there is no disobedience to natural law. It is an harmonious whole, while in the anthropostic universe rebellion is everywhere found. It is a house divided unequally between God and the Devil. God demands obedience to law. His opponent defies all law, and his power is universally felt, for his adherents are many and they rise up as a legion to resist all efforts at reform, until this resistance accumulates to a degree that gives birth to the violence of revolutionary measures in order to re-establish the principles of right government.

There has never yet been a revolution but the people involved have been baptized in blood. Nations progress and retrogress. In their iniquity they descend to the lowest depths of selfishness. Today we look over our land. Washington freed it from foreign shackles, and placed it on a good foundation for prosperity. Lincoln purified it from the curse of slavery, but now the mass of the people are writhing under a sense of injustice, cramped by the iron bands of monopoly, ground under the heel of competism, steeped in selfishness. Who shall say that the hour is not at hand when the tide of a great revolution will sweep over this land? Look at the various so called reforms that are struggling to purify the morals of society. Look at the brave men who are striving to establish these reforms,—founded, so they think, upon love for humanity,—striving to keep them free from all selfish commercialism and all institutionalism! True reform must have a philanthropic motive, but ere long the heaped up resistance will cause the fuel of political hatred to ignite, the flames will burst forth in all their wild fury to destroy the base institutions that are schooling the people to live for self and self alone. There is not a principle established in the land but is calling for reform. The church in its senility looks up in the abandonment of childish grief, and says, "Our religion is not what it once was." The moral tone of society has become dull and unmusical from too frequent orgies. Politics is corrupt to the core, and virtue in every domain draws her garments closely around her and veils her face, unable longer to successfully cope with the foul and festering vices around her. Corruption breeds disease. It is here that the worm destroys the body. This is the hell of which Apollyon is king.

Since the means used for reform fail, there must needs be more urgent and heroic measures used. There must come a fundamental change wrought out by revolutionary measures so that this land may be freed from the corruption that now permeates its whole vascular system. The people turn instinctively to look for one who shall lead them out of this wilderness of woe; who shall help them throw off the fetters that are as galling to them as was the iron chain to the Southern slave. They look not for a Washington, or a Lincoln, they filled their places grandly, nobly, but today the world demands a different character from either of these. Man's heart-call is for a benefactor whose wisdom will teach him to set a right value on the life of his brother man; one whose eloquence in legislative halls will sway the intellect of the multitude as one body; one who will cause "mercy and truth to meet each other" in unity of purpose; one under whose auspices shall arise a new order of things, a new gov-

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ernment wherein dwells purity and justice, a government worthy of a man who is a rational and moral being, a government more adapted to him as a social being; not the kind of Utopia for which enthusiasts sigh so that they may dose and dream in idle bliss, not the golden era of which poets sing, but an age of reason and sound judgment, equity, and justice, when the Fatherhood of God and the brotherhood of man shall be proclaimed through their manifest interrelationship with each other.

Would that the scales might fall from the eyes of the people! Would that they could recognize the voice of the Moses of today who comes to reform, *if possible*, the existing evils of society as a whole!

If words of reform are too tame, then will the tocsin of revolution be sounded that the earth may be purified from her sins. He comes with words of wisdom and truth to teach man how to obey the laws of life that there shall be no more sin, sickness, or death. Today, he stands in the gate of the camp and says, "He that is on the Lord's side let him come unto me." As the Moses of Egypt once said to his people, so the Moses of today says, "Ye have sinned a great sin; and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, *him* will I blot out of my book."

Will the Lord forgive the sin of this people, or will he continue to plague them because of the molten calf? What atonement can be made except the turning away from the sin and the destruction of the god of gold, the tempter to evil? This will never be accomplished till there is a radical change in our Government; the total destruction of all that adheres to the decaying systems, and the purification of the body politic, as the result of the atonement that will be made whereby they will be prepared to welcome the birth of the kingdom wherein dwelleth righteousness.—*Mary Everts Daniels.*

England Eager to Complete and Perpetuate the Bondage of our Country.

Twice has Britain tried in vain, by force, to fetter the hands of Americans. What she failed to accomplish by force, she now finds no difficulty in securing through the treachery and venality of our chosen and trusted nominal servants, but real masters. Under their manipulation of our affairs, we extend willing hands and beg to have the manacles adjusted. The shameful record of the recent senseless loan represents British bankers, nothing loath, nay, eager, to put the shackles upon the hands of matured manhood, decrepit age, and tender infancy alike. Without the blush of shame, they seek to enslave unborn generations. Let them remember that God is not dead; he is only asleep in the race, and when he wakes up out of sleep, as the Bible assures us he will, he will surely "break every yoke, and let the oppressed go free." He will laugh at their cunning, lawyer-made devices, and "mock when their fear cometh." He has said by inspired lips, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you";—and we are upon the eve of that coming.—*O. F. L.*

Another Method of Conquest.

The press of Great Britain, in its commendation of every step toward a gold standard in the United States, has shown clearly enough that there is a well-defined aim in Europe to destroy our industries and to ruin our producers. The sale of bonds and the immediate shipment of the gold received for them, to Europe, are sufficient to demonstrate that we cannot remain on a gold basis and live, and that Europe is at work plucking us of the last feather. Our financial policy is the laughing-stock of Europe, although it does not permit us to see it smile. We have been induced to commit financial suicide for the benefit of the English creditor and banker, and for the benefit of our own traitorous Shylocks.

What interest has Europe in the character of our money, except a selfish interest? If we chose to adopt silver as money, why should England care, except that she can make more out of us by inducing us to recognize only gold as legal-tender money? If we pay in exports one hundred cents for a silver dollar, what can be the objection upon the part of the English creditor even to accept silver in payment of his debt, if he is honest? A silver dollar for which this Government would pay one hundred cents, in any product of our farms and factories, would be worth just as much as a gold dollar anywhere in the world. But that is not what England wants. She does not want one hundred-cent dollars. She wants two hundred-cent dollars. She wants dear dollars and cheap wheat; she wants two hundred cents upon every dollar of debt she holds against us;—and we are infernal fools enough to let her have what she wants.

Truly, she is conquering her old colonies at much less expense, and with much more certainty, than she could do with an army.—*Farmers Voice.*

Labor and Wait.

Think not that martyrs die in vain;
Think not that truth so soon will fail;
We only break to form again,
We only bow before the gale.

There groweth up a mighty will,
And time will only give it force!
It tendeth to an object still,
Though somewhat swerving in its course.

Though vengeance were the battle-cry,
And fell revenge first drew the sword;
We seek a nobler victory,
More firm in act, more true in word.

And all the failures of the past
But make the future more secure;
The triumph of our cause at last,
Do bygone sufferings insure.

Secure in faith, we wait the day
As watchers wait the morning light;
The false alone need dread delay,
For time will only strengthen right.

—*Robert Nicoll.*

Our fellow countrymen in chains!
Slaves—in a land of light and law!
Slaves crouching on the very plains,
Where rolled the storms of Freedom's war!

—*Whittier.*

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Sharp Cuts.

We believe in the demonetization of gold. If that be "gold-buggery," make the most of it.—*New York Voice.*

If men are reduced to the condition of starved animals they may be expected to act accordingly.—*Western Laborer.*

These times are out of joint, and the continuance of such struggling will result seriously for our generation.—*Progressive Age.*

If the disappearance of that gold reserve is not a solution of perpetual motion, science may as well stop all experiments.—*Western Laborer.*

Money is the invention of the Devil, the father of all lies; it is the keystone of his power,—without it the arch of sin would be destroyed.—*J. K. Jones.*

The proposition of our millionaire governors to train 7,000,000 schoolboys in the art of war is an infamous one. This country should train for peace, not war.—*New York Voice.*

Productive industry should have some encouragement offered by the people in their capacity as government, rather than to have all the favors granted to a gang of speculators whose only object is to rob and plunder.—*Chicago Express.*

Congress was only playing with the people. It had no intention of passing the Carlisle currency scheme. It has a worse one to pass just as soon as the people get tired of their play and stop watching its operations.—*Denver Road.*

Were Christ to come in earth and advocate doctrines he taught over 1,800 years ago, he would be dragged into court for conspiracy and sent to prison. There is slight show for the man who is not in league with the corporations.—*Chicago Sentinel.*

There is no place in a revolutionary movement for timid or time-serving leaders. Their place is among the baggage trains and camp-followers. In all the tide of time, there has been no instance of an army of lions marshaled to victory by a bleating lamb or a braying ass.—*Nonconformist.*

If the people of today had the patriotism and grit possessed by the great grandfathers who threw the tea overboard in Boston Harbor, they would throw a few millions of bonds overboard and defend the action so vigorously that British money lords and bankers would barely have time to escape.—*Chicago Express.*

A correspondent says that "Mrs. Havemeyer has great influence over her husband." If Mrs. Havemeyer controls Mr. Havemeyer, and Mr. Havemeyer controls the United States Senate, who is the most important personage in this country?—*Indianapolis News.*

You have omitted the final sequence. Mrs. Havemeyer is doubtless bossed by the youngest baby; if your logic be correct, it is that puling kid that holds strings on the nation. Ridiculous as this seems, it is better to be controlled by actual infancy than by that second childhood which is characteristic of those who govern us at Washington.—*Nonconformist.*

An Arch Hypocrite.—Andrew Carnegie delivered a lecture to the students of Union College, on "Wealth and Its Uses." The funny part about it was that everything Mr. Carnegie said was diametrically opposed to his own acts and conduct in every respect. His text was. "Thou shalt earn thy bread by the sweat of thy brow." Mr. Carnegie thinks that his text should apply to everybody except himself. He also said that the epitaph which every rich man should wish himself justly entitled to, is that seen upon the monument of Pitt:—"He lived without ostentation, and he died poor."

For unmitigated gall, Mr. Carnegie takes the palm.—*Trades Unionist.*

Give Them Bonds!—Several parties want me to berate the President for his message advocating a half billion of bonds. I cannot see it that way. The President is right. He was nominated by the money influence of the nation to do just what he has done, and the poor dupes yelled for him. voted for him, elected him, and therefore endorsed him. They are getting just what they voted for. They, and not the President, are deserving of the censure. I hope the full amount of bonds will be issued, and the voters ground down to the poor-house to pay the interest. That is the only method that will arouse them from the hypnotic spell that enslaves them in the belief of private property, competition, gold basis, and other equally illogical, absurd, degrading beliefs.

Give them bonds, Mr. President, lots of bonds; bonds by the billion. Best thing ever happened.—*Coming Nation.*

While Justice Weeps.—Francis Lester tells of a Polish lad of twelve years, who was sent to the Chicago Bridewell thirty days for stealing coal. He admitted his crime and could talk enough English to say that he stole coal. He served out his time and then he tramped home to his widowed mother. She was dead. He had stolen coal to warm her as she lay dying.

Mrs. Lena Johnson of St. Paul, Minnesota, was arrested and thrown into jail for stealing in order to keep her four children from starving to death.

A wealthy New York girl, Miss Sufferin, was arrested for shoplifting. Forty dollars' worth of stolen goods were found in her possession, mostly jewelry and trinkets, concealed in her fur muff.

The judge called this kleptomania and she was discharged.

If you are poor and take a loaf of bread it is stealing.

If you are rich and steal a few hundreds, it is kleptomania.

If you are sharp enough to steal a railroad, you are a great financier and business man.—*Chicago Express.*

Ought Not We?—Some say we ought not to look on the dark side of things; that we ought to maintain a cheerful smile, say pleasant words, and whistle lively tunes, rather than tell of the ugly things that are upon us. That is good advice, excellent—regarding unavoidable calamities. "Things that cannot be cured must be endured," and it is the part of wisdom to make the best of what is beyond our power to prevent.

But suppose a calamity has been forced upon us by the

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greed and wickedness of selfish men, a calamity that could be prevented if the people could only be made to see its origin and purpose. Must we whistle, and say all is well? Suppose a house were on fire, and the inmates, all unconscious, were slumbering beneath the invading flames. Should we sing a merry song to make their slumbers deeper? Suppose a blind man were hastening to a precipice, down which he must soon tumble, to be crushed upon the rocks below. Should we smile and encourage him in his mad course? Suppose a ship were nearing the fatal rocks, and those on board were lightly passing their time away, unconscious of their danger. Should we dance gayly upon the shore, and withhold the danger signal?

God forbid! For a hundred and twenty years Noah preached of the coming flood. We see a flood of ruin sweeping over this country, which, if not stayed, must lead to the catastrophe that overtook all the great nations of former days. The people who could prevent it are slumbering amid the ruin already wrought, and, wrapped in the security of their own prejudices, they are calmly floating on to the hastening crash. In the midst of these conditions, seeing them clearly as we do, our duty is plain; we propose "to cry aloud and spare not!"—*Farmers Tribune.*

A DARK RECORD.—During the year 1894, there were one hundred and ninety lynchings reported in the United States, one hundred and thirty-four being negroes. The highest number reported in one year previous to this was in 1892, when the number exceeded that of 1894 by forty-five.

The number of suicides in 1894, reported through the daily press was four thousand nine hundred and twelve, which is doubtless fully twenty-five per cent below the actual number. The record for past years runs as follows: For 1889, two thousand two hundred and twenty-four; 1890, two thousand six hundred and forty; 1891, three thousand three hundred and thirty-one; 1892, three thousand eight hundred and sixty, and for 1893, four thousand four hundred and sixty. Despondency and business losses are the leading causes which lead to suicide.

The most startling increase is shown in the number of murders committed during the past year, the figures being nine thousand eight hundred, which is fifty per cent higher than last year, and double the number reported in any previous year. Of all this reported list, only one hundred and seventy-nine are claimed to have been caused by, or incidental to, strikes and labor troubles.

The reported defalcations and amount of money stolen by embezzlers reached the sum of $25,234,112, which was three millions above any previous record, the highest before this being in 1892.

Doubtless, the real number of murders and suicides reach a total of more than twenty thousand. Surely, the record is one of cheerless gloom, the darkest in the history of the country. Yet the dance of Shylock goes merrily on. Belshazzer's feast, with all its gorgeous display, is spread, and the guests are too badly intoxicated to see the handwriting on the wall.—*Chicago Sentinel.*

JEALOUSY AND IRRITABILITY.—The jealousies of life and the unreasonable irritability of men do incalculable injury to the world. Every good cause stands constantly over a seething volcano which is liable to break forth at any moment. Envy, unrestrained temper, and stubbornness make this threatening volcano. Like a clap of thunder on a clear day, a ruction suddenly occurs in the ranks of reformers, and the shock makes good men and good causes tremble and reel. Sometimes the cause is so trifling that the trouble, fraught with such serious consequences, is incredible. It seems like a dream. Just now, Mr. Lexow, the chairman of the committee that investigated the corruption of New York, and Dr. Parkhurst, who originated the investigation, are at loggerheads. Dr. Parkhurst is lampooning Mr. Lexow and Mr. Lexow is flaying Dr. Parkhurst. The fact is, that neither of these gentlemen is perfect. No man is. But each is acting as if he thought the other should be perfect. Neither is willing to overlook the mistakes of judgment, the mistakes of conservatism, or the mistakes of radicalism, as the case may be, of the other; and like two mad boys, they are glaring at each other and declaring that they will not play. If men would only learn to agree to disagree on certain points, as long as they agree upon things in general; to make a sacrifice of their pride and feelings when unjustly censured; to wait for time to vindicate the purity of their misjudged motives, what an incalculable benefit to the world would result. It is the duty of every man and woman to hold himself and herself in control; to think well before uttering the word that may sting deeply; to be men and women, and not children. In no other may can we hope to advance popular interests.—*Progressive Farmer.*

NOTICE.

Pamphlets containing special information regarding the present work of the Koreshan Unity and its Bureau of Equitable Commerce may be obtained for distribution by sending twenty-five cents in stamps for a package of fifty, or ten cents for a package of twenty.

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Gen. Booth's Prophecy.

Gen. Booth, of the Salvation Army, said, in reply to a question with regard to the prophecy lately enunciated by him, that the end of the century would be signalized by catastrophies; that this forecast was one which would be made by anyone who knew the present social conditions throughout the world. The great mass of people in all countries had not only become aware of the fact that they had wrongs which required redressing, but were determined to have them redressed, and unless various governments instituted legislation tending in that direction there would be a popular outburst which would resemble in its fury the French Revolution.

The statements of the General, quoted in the above dispatch, are nearly, though not quite, right. If the powers that be do not ease up in their extortions soon, the storm that will burst will resemble the French Revolution about as much as the ocean resembles a barrel of brine; about as much as a terrific thunder storm resembles a gentle summer shower.

Americans have a chance to right their wrongs at the ballot-box, and if they have not sense enough to use their votes to good advantage, they can give their blood. The plutes prefer the latter alternative, and it would seem that most of the workingmen would enjoy bathing in gore.—*Co-operator.*

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Government Belongs to the People.

The day of reckoning and of the swift execution of God's vengeance is upon us, and as the oppressor has heaped up treasure unto the day of wrath, vengeance will surely fall upon his own head. This is said neither in the spirit of threat nor revenge. The competitive system—being the Devil's plan and incentive to human activity—must go, and the system of united life be substituted. If all men would fall into the line of peaceful but revolutionary progress, and submit gracefully to the equitable adjustment of human relations, there might be a preclusion of the disastrous termination of the dispensation. The bad so completely permeates the whole system of ecclesiastical and secular activity that dominion throughout the world is the Devil's.

The course pursued by the rich toward the poor, we utterly detest and abhor. That inaugurated by the lawless, though poor, moved by the spirit of animosity, is equally despicable; yet it will be noticed that lawlessness is always commendable and commended when the execution of its behests favors *"our side"* of the question.

Our government is a commonwealth. Its treasury is a common interest. It belongs to the people. Quiet patience, perseverance, united action, and the Spirit of Almighty God incentively sweeping the great tide of human sympathy and brotherly love, will restore to the people their rights so dearly purchased by our Revolutionary Fathers, *socialists*, (including Washington,) who defied their country's laws, but are glorious in our estimation because their lawlessness resulted in our liberty.

Church and Society Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 7:30 o'clock P. M., at Beth-Ophrah, Washington Heights, Ill.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the Second Court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The WOMAN'S MISSION meets every Friday at 2:00 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 1227 McAllister Sreet, San Francisco, Cal. Information may be obtained by addressing the Secretary.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 3:00 P. M., at the residence of Mrs. C. L. EASTMAN, 887 Evans St., Denver, Colo.

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At such a time as this,—a period in the world's progress and history when every conceivable dogma arises to befog the mind and divert it from the truth of the only one appointed of God to reconstruct it,—it is strenuously essential that we meet, directly and positively, the various Antichristian fallacies on their own ground and merits, with the veritable truths which such fallacies conspire to falsify.

One of the great deceptions of modern times is that originating with Mr. C. T. Russell, of Allegheny, Pa. As we understand his position, his doctrine of "The Ransom" constitutes one of the principal doctrines of his fictitious theology, if not the prime and fundamental one of his great counterfeit. To place the thing in a nutshell: the first Adam died, beyond the hope or possibility of resuscitation except through a *ransom*, which Mr. Russell declares to be "a corresponding price." The corresponding price was paid, and whatsoever that price is, it takes the place of the dead Adam, never to require and receive a corresponding price paid for it. In other words, the corresponding price paid is as effectually lost as was the Adam *before* the price was paid.

There are two factors contained in the purpose of God toward Adam, and entering into the law and fact of Adam's fall and rise again, which we particularly note; we mean the inherent purpose of God to cause the death of Adam and his resurrection, and the possibility, in Adam, of dying and accepting the conditions of the restoration. Allowing Mr. Russell's right to place the emphasis that he does upon the Greek word *antilutron*, he must admit that the corresponding price had the same inherent possibilities, otherwise it could not constitute a corresponding price. It is well that he has placed the emphasis he has upon the word *antilutron*, "corresponding price:" he ought to be as well pleased with it as was Shylock with his contract for a pound of flesh,—for if it proves anything at all, it proves too much for his philosophy.

Mr. Russell assumes to know precisely what Adam was. He assumes to know the character of God's creation without assuming to be God's special mouthpiece, endowed with the wisdom and power of God. If he would study the character of Adam from the standpoint of that wisdom essential to a correct comprehension of all that Adam contained, as the perfect work of God, he and his followers might draw a very different conclusion. It is said that God made man in his own image and likeness. This is the language in the original. As Mr. R. is a critical stickler for the exact language, perhaps he will explain what is meant in the statement, "And the Gods said, let us make man in our image, after our likeness." Perhaps he will be willing to prove to us that the Gods thus conferring and declaring are merely the Father and the Son. Perhaps he will be willing to prove to us just the number of Gods included in this conference, and just how much is involved in being created in the image and the likeness of the Gods, and just what is involved in the further statement, "like us, male and female." Perhaps he will be willing to prove to us just what kind of a male and female the Adamic man was before the fall, before the man was disintegrated, and before the woman was taken out of him.

Jesus said, "He who hath the bride is the bridegroom." There can be no question that the bride was in the Lord, before those who followed him were baptized by the Holy Spirit. Was Adam bride and bridegroom before the woman was taken out of him? "So the Gods created man, in his image, in the image of the Gods created he him, male and female created he them." Perhaps Mr. R. can tell his disciples to whom the word *them* refers; whether it refers to one male and one female not in the image and likeness of the Gods, (unless the God's referred to are also male and female, in distinctive sex forms,) or to a genus of men in whom the male and female were united, as they were

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in the Gods who created them. Mr. R. is called upon to explain the Hebrew use of a plural noun and a singular pronoun. This is a problem that has puzzled profound Hebraists, and so far, we have never seen any reconciliation apparent to the unwise student of theology. "I see men as Gods coming up out of the earth." "What form is *he* of?" asked Saul. "My Father, my Father, the chariot of Israel and the horse*men* thereof." Perhaps Mr. R. can tell us why Saul asked, "What form is *he* of?" when the woman said, "I see men as Gods." Perhaps he can tell what Elisha meant when he exclaimed, at the translation of Elijah, "the horsemen of Israel," referring to Elijah as the Father.

Did the Gods make man in their image and likeness? If so, to what extent was the image and the likeness carried out? Did the Gods make spiritual or natural men, or both? If the image and the likeness were full and complete, then they were like the Gods. If it was a natural man that was made in the image and the likeness of the Gods, then the Gods were natural men, or the image and the likeness were not complete. The Gods breathed into the nostrils of the creation, and man became a living soul. Then the man (or men, whom the Gods created), after eating the fruit of the tree of the knowledge of good and evil, which means that he had come into a knowledge of good and evil, had the power to discriminate between these two qualities; for the Gods said, "The man has become as one of us, knowing good and evil." Mr. R. is called upon to explain.

We would also be glad to have him explain to his following, the reason for the Gods referring to Adam in the generic sense before the disintegration, and, after the disintegration and a restoration of the man, bringing to him the woman and making of the twain one flesh (biune, not two), referring to the man as one and individual. Why did the Gods say, *the man*—not Adam and Eve—has become as one of us?

But to return to the corresponding price paid for Adam. As we have said, to be redeemed by the ransom, the price paid must contain all the possibilities of that which was lost, hence, the possibility of again being ransomed by another ransom; for that which was paid for by a "corresponding price" had the possibilities of being ransomed, therefore the price paid had the possibilities of being ransomed or paid for by a corresponding price. Mr. Russell's premise, carried forward to its logical conclusion, irrefutably establish s the doctrine of reincarnation.

The first Adam was like the Gods in all particulars. The Adamic man was male and female (biune, two-in-one), each *being* of the genus comprising the male and the female principles and attributes. The Gods that were created were Gods to all intents and purposes. They were precisely like the Gods who will become the firstfruits, the one hundred forty and four thousand who will stand on Mount Zion and sing the new song which no man can sing but the hundred forty and four thousand. A corresponding price paid for a ransom, involves the law of a corresponding ransom. If the particular few who are ransomed are a definite few, then there was a corresponding small number who fell as the original Adam. Koreshanity maintains that there were one hundred forty and four thousand made in the image and the likeness of the Gods; that these few—the order of Melchizedek—were man and animal, having the spirit of the man that goeth upward, and the spirit of the beast (animal) that goeth downward. The animal, or the descending, nature of God in man is the planted life, for it is the reproductive life. When the man was made in the image and likeness of the Gods, the life passed both ways—up and down, or in and out, and the descending life of the Gods became the seed for reproduction.

Russell's theology is modern Christianity gone to seed. Like the entire fabric of the modern church, it has its origin in an assumption. He assumes, like most pretended Christians, that the man (or men, Adam,) made in the image and the likeness of the Gods was not in the image and the likeness of the Gods. He assumes that what is incomprehensible to him as God is comprehensible as Adam. He assumes to know the nature and the character of Adam, and to assume that Christ possessed an inherent life distinct from Adam—which he has not proven, nor can he prove.

The Lord Christ was the resurrected Adam. The one hundred forty and four thousand who will stand on Mount Zion are also the resurrected Adam. But these are two phases of the resurrection of Adam, which require more light than Mr. Russell possesses at present.

According to Mr. R., and in his own language, ("Millennial Dawn," p. 170,) Adam and Jesus were alike. He says: "The Scriptures teach there have been two, and only two, perfect men—Adam and Jesus. Adam was created in the image of God: an image in the sense that he possessed similar powers of reason, memory, judgment, and will, and the moral qualities of justice, love, etc., characteristics which resemble those of his creator. 'Of the earth earthy,' he was an earthly image of a spiritual being, possessing qualities of the same kind, though different in quantity, range and scope."

Speaking of Jesus, Mr. R. says: "He is now of the highest order of spirit-being, a partaker of the Divine (Jehovah's) nature. But not only do we thus find proof that the divine, angelic, and human natures are separate and distinct, but this proves that to be a perfect man is not to be an angel, any more than to be a perfect angel implies that angels must become equal with Jehovah; for Jesus took *not the nature of angels*, but a different nature—the *nature* of *men;* not the imperfect human nature as we possess it now, but the *perfect* human nature. He became a *man;* not a depraved and nearly dead being such as men are now; but a man in full, complete degree.

"Again, Jesus must have been a perfect man, else he could not have kept a perfect law, which is the full measure of a *perfect man's ability*. And he must have been a perfect man, else he could not have given a ransom (a corresponding price—see I Tim. 2:

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6) for the forfeited life of the perfect man Adam:" "For since by man came death, by man came also the resurrection of the dead."

Mr. R. expressly says that the spiritual son became a natural son. He took the nature of man, the perfect natural man. He did this that he might be a ransom, that is, (according to Mr. R.) a *corresponding price*. Was Adam a spiritual son before he became a natural son? Did Adam have the power to lay down his life and take it again? If he had, then it did not require another life for a ransom; for he could have lain down his life and have taken it up at will. It seems that he had not the power to take it again,—a power which Jesus possessed, for he said: "I have power to lay it" (his life) "down, and I have power to take it again." He had life in himself. If Jesus possessed a power that Adam did not possess, then it was *not* a "corresponding price." But let us admit that it was a corresponding price, since Mr. R. places his emphasis of the doctrine of the ransom on this particular word. Jesus, as a natural man, (for that was all he could have been, according to Mr. R.,) had no more power than Adam, as a natural man; therefore, as Jesus had the power to take up his life after laying it down, so Adam had power to take up his life after laying it down. Adam's corresponding power must have been derived from a corresponding source, through a corresponding cause; therefore, Adam must have been a spiritual son before he was a natural son, and when he died his life must have been transformed, precisely as was the life of Jesus. In other words, when the animal ("beast") life of Adam descended, the man (God) life must have ascended,—precisely as the life of Jesus both ascended and descended. "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward?" Who does? The man who has more wisdom than Mr. R., of course.

The great difficulty with these would be Doctors of the Almighty is, that they are thoroughly psychologized into the assinine dogma of a cooked-up plan of salvation contrary to the law of the resurrection, which is nothing more nor less than seed sowing and harvest, as may be known from the clear statement of the apostle: "Some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which *thou sowest* is not quickened, except it die." Whatsoever is sown, is sown as seed, and will bring forth the blade, the ear, and the full corn in the ear, or plant, tree, and fruit, after the kind sown. It is no *fool's plan*. It is the law of perpetuity upon which the Almighty, as well as everything of his production, depends for existence.

The Pittsburg *Daily Post* is entitled to our heartfelt thanks for the generous and kindly attitude toward the Founder of Koreshanity, during his recent work in Pittsburg and Allegheny, Pa.

All the scholastic scaffolding falls, as a ruined edifice, before one single word—faith.—*Napoleon.*

Fragmentary Systems.

One may gather facts in a certain domain of thought or being, and through such aggregation—and classification—formulate a system which, though harmonious in the arrangement of its parts, is yet utterly false in its application, because, first ignoring corresponding facts in other domains, the founder of such a system ends by denying them, and declaring that the records of such facts are merely inventions designed to deceive: hence, the failure of arriving at truth through such methods, for contradiction is fancied where no contradiction, but only corroboration, exists in reality; and the devotees of such a system become narrow and bigoted mischief workers through their possession of that little learning which is so very dangerous a thing.

For instance, because there is a perfect correspondence between the facts recorded in the Bible and the facts of astrology, a certain class of astrologers declare that the events in the lives of Moses and Elijah and Jesus never took place, being inventions of the monks of the middle ages for the purpose of deceiving the people—that the plots of these stories were stolen from astrology and applied to the lives of men unjustifiably. If this be an argument, it is as good for one side as for the other; and those who accept the records of the Bible while rejecting the teachings of astrology, may, and do, declare that the facts of astrology are stolen from the Bible records and fancifully distorted to serve the purposes of the astrologers.

If the recorded events in the lives of Moses and Jesus be denied, it is but a step to the denial of the existence of the men themselves, and we have a class of so called astrologers who have taken this step. They declare that no such man as Jesus ever lived, and that therefore the Christian system, established upon such a fiction, has been a huge farce imposed upon the world by the designing and mercenary hierarchy of the Roman Catholic church during the dark ages. On the other hand, the orthodox Christian scouts the astrologer and denies the possibility of a science of astrology. Each party to the controversy disdains investigation and discards reason, and merely an exchange of unsavory epithets is effected. The orthodox declares that the astrologer is an ignorant charlatan, and the astrologer retorts in kind by stigmatizing the orthodox as a priest-ridden imbecile. It is as though one should maintain that man possessed two limbs terminating in ten digits, which limbs are attached to the upper part of man's trunk, and another should deny the existence of such limbs because he had discovered that the two limbs which terminate in ten digits are attached to the *lower* part of man's trunk. Such a controversy would be no more ridiculous than that waged between the astrologer and the orthodox. One considering the body as a whole would know that both pairs of limbs exist, and that the fact of the existence of one pair is no denial of the existence of the other pair. Each performs its use in the body and each depends upon the other for the power of performing to the best advantage. Between

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astrology and history is a like interdependence. In astrology is the science of history, and in history is the justification of astrology.

Here is ever the danger of fragmentary systems—in claiming to be all of truth, they are in reality denials of the truth. Truth is integral; it is complete—whole. The system which lacks integrity lacks soundness, and is decaying even during its very effort to come into existence. The system of astrology which denies the existence of Jesus, the Christ, is a hideous deformity from its birth, and its life is destined to be short and repulsive. —*E. M. Castle.*

Reformation Is not Patchwork.

The principal difficulty with the advocates of reform resides in the fact that *re*-formers stop short of the reform idea. There is but one way to *form again*,—this is what genuine reform signifies,—and that is, to destroy the old fabric completely. *Let old things pass away, and let all things become new.* Destroy the competitive system; annihilate it. Destroy the wage system; *wipe it out.* Men should not work for wages, but for the total product of their industry—not in part, but in whole. Distribute equitably all industrial products. So provide that every man may own himself, and direct his efforts that they may bring back to him their full remuneration.

Do we need a new party, made up of the old material which for the past thirty years has been selling out for British gold? Out of what shall we make a new political machine? Shall we use the stuff from which the Republican and Democratic grinding mills have constructed? This is not the way out of our difficulties. When the revolution comes, there will remain nothing belonging to the old garment; *re*-formation will not be a piece of patchwork. There will arise a universal system of interchange. Exchanges will be conducted without the intermediate thing called money. The human heart must be set right; and the nucleus around which must revolve the motions of the coming order will bear the stamp of divine authority—the insignia of a new and divine royalty. There must be kings and priests unto God, before the regulation of human affairs is assured.

Climatic Influences are Insufficient.

The *Cincinnatian* quotes Mrs. Lease as saying: "My poor degraded brothers, the cure for your ills may be found in tropical colonization."

A victory is the result of its cause. The character of a victory and the character of its cause are in keeping. If "my poor degraded brothers" are able to fulfil within themselves the summing up of the law—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," they may unite in the *North* with abundant success; but without this mainspring of action, the South will note little change in their condition.—*A. T. Potter.*

Danger Signals.

The Devil's business as switchman is booming, these days. He is overworked sidetracking poor humanity in response to the false lights of his emissaries. When the grand *finale* of his operations takes place, during the close of this Christian dispensation, he wants it to be an easy task to switch the bulk of the advancing hosts onto the broad road to destruction, by a thousand lines now apparently deviating but slightly from the straight and narrow highway of holiness, illumined by the science of the law. It is a Koreshan duty to hang out all the danger signals possible, as a matter of divine economy. The sign of the Son of man is visible to a daily increasing number, who discern—in the signs in the heavens and in the signs of the times—the tokens of his presence. This Son of man, who comes in the crisis hour of every dispensation, as deliverer and savior, bears the holy oil which generates the true light. The wise buy it and have their lamps trimmed and burning, and walk by its light in the way of life.

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." There is a soporific siren song being crooned through the land, for the comfort of weary souls. It tells us that "All is good, there is no evil." The first lines of its stanzas run about this way:—

"There is no sin, there is no sickness;
There is no death, there is no evil.

Chorus:

"All is good, there is no evil;
All is spirit, there is no matter."

One could publish as truth, with as many justifying reasons, the opposite declarations:—

"There is no righteousness, there is no health;
There is no life, there is no good.

Chorus:

"All is evil, there is no good;
All is matter, there is no spirit."

Amen—So be it unto those who can deny the light of reason, illumined by demonstrable truth; so be it to all who can stultify every sense, till the testimony of operative law is worthless in their estimation. A Christianity denying sin, sickness, and death makes the cross of Christ useless, and puts to an open shame the Redeemer who said, "My flesh I give for the life of the world." It is a Christianity unworthy the name, and is unquestionably generated by the spirit of Antichrist, whose distinctive mark, according to apostolic teaching, is the denial of the coming of Christ in the flesh. The flesh of the divine seed and savior was so material that the Lord Jesus demanded that he should be handled (after his death and resuscitation) in proof of the fact that he *was not a spirit.*

It is an axiom of Koreshanity, that everything in the universe has its antithet. We cannot know good without evil; light without darkness. Neither can we know sin without the righteousness of the law; health without sickness; life without death. Alchemy, whose foundation law is the law of the cross, reveals the mystery of life and the secret of its perpetuity. It reveals the unity of substance and its transmutability to various conditions. In the interdependence of matter and spirit, made manifest through

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their psychic conjunction, we behold the holy triunity of being, which culminates in the God-man, the Alpha and Omega. These three—body, soul, and spirit, are essential to perfection of being. Let the church beware lest the siren song of "All good, no evil; all spirit, no matter;" lead it to the rejection of that spirit of truth whose supreme declaration of divine wisdom is the demonstration of the humanity of God manifest in the flesh of Jesus Jehovah. The doctrines promulgated by Koresh define the relations of all truths in all spheres, and are substantiated by scientific proofs that cannot be refuted. Koreshan disciples have *terra firma* for their footstool, and can stand fast and quit themselves like men, exercising a rational faith in a personal center, who is to them the oracle of God.

In warning humanity against all forms of doctrine which practically reject the Lord Jesus Christ as the fulness of the Godhead bodily, and as the seed man sown in the race at the beginning of the Christian era, for reproduction, we but do our duty. "Ye shall know the truth, and the truth shall make you free." "For we know that the whole creation groaneth and travaileth in pain together until now," waiting for the putting on of the sonship; "to wit, the redemption of our *body*." The wages of sin is *death*. "O wretched man that I am! *who* shall deliver me from the body of this *death*." "The whole head is sick and the whole heart faint." Sickness is a fact; sin is a fact; death is a fact; the groaning for the accomplished redemption of the *body* is a *fact*. God speed the day when rejoicing over its accomplishment shall be a fact—that will compensate for all the dark facts of evil's reign. The sum of human misery is constantly on the increase, despite the advance of so called universal education and enlightenment. With all its education, civilized humanity seems as far from true wisdom and understanding as barbaric humanity. There is but one primary key—the sum total of wisdom, without which the kingdom of heaven can never be entered, and with which all mysteries are revealed. This key, remember, is the science of the cross of Christ. *Beware* of every teacher, of every system, which ignores the central law of all perpetuity, the law of the cross. When the science of this law is once understood, the center of attraction, the polar center for the aggregation and equitable distribution of all energies can be located. When this center is located, efforts for the most potential of all organic unities can be intelligently directed.

The Devil knows the power of organic unity. He is a master hand at forming syndicates and building up corporate monopolies. It is written, that God will take the wicked in their own snares. He will institute a corporate monopoly that will take them all in—destroy them all. Let us rest assured, when the Son of man—God's Messenger—establishes the kingdom of God in the earth, he will not be outwitted by the Devil's business ability, but will fully understand the law of organic unity and the science of its application. He will be able to select and combine the constructive forces of the universe to reproduce himself in and from humanity; and every living stone will be set in its appointed place in the temple of the Most High.

Koreshanity warns humanity to beware of all political and religious theories that are essentially segregative in their tendency. In the body of Christ there is no schism; in the theocratic kingdom,—the amplified body,—the power of organic unity must be manifest in the fulness of its ultimate glory. Power must be centralized for equitable distribution. The primary and subsidiary centers of such distribution must be discovered in every domain, and recognized by the general mass of humanity as essential to its life. Without organic unity there can be no life. Koreshan Science is the science of life and immortality.—*Bertha S. Boomer.*

Progress of Koreshanity.

We have just succeeded, despite the most bitter opposition of the press of Pittsburg, Pa. in establishing a branch Assembly of the Society Arch-Triumphant, duly organized and working in Allegheny, Pa. We have a very interesting and intellectual little body of people there, as enthusiastic as they are intellectual. The work in Pittsburg and vicinity, including Beaver Falls, New Brighton, and associate towns, is very promising. Mr. Ulysses G. Morrow, chosen Privy Counselor of the branch Assembly at Allegheny, is the editor of the *Salvator and Scientist*, and well calculated to vigorously push forward the work of promulgation. His paper is devoted entirely to the cause of the Koreshan System.

Cultivation of Will Power in Connection With the Law of Substitution.

A chain is no stronger than its weakest link. A person is no stronger than the highest resolution he can keep. According to this we are all very weak, all under condemnation of the law. The only way to reach perfection or completion of development is through keeping the law—the ten commandments. These, to be fully kept, must be thoroughly understood, even in their outermost or scientific degree.

Comprehension of law, even in the most progressive minds, is a gradual growth, at least it is gradual up to a certain degree of development, when the completion of growth may be accelerated. We may reach a certain degree of intellectual understanding of the law, or a part of the law, but even that degree or part is not thoroughly ours until we have lived it, and thus written it on our hearts. And only by living out our highest comprehension of the law do we develop into higher understanding of the decalogue.

Few people, under any creed or in any line of life, live up to their highest idea of right. Righteous judgment is to judge every one according to his own standard. If one had a false and evil standard, his life, even though in perfect conformity with his standard, would be false and evil likewise. But if his standard were good and true, his life would be good and true in proportion as he proximated his standard; and his life would progress toward ultimate perfection even as his ideal expanded in his intellect and was incorporated into his life. Those who have had opportunity to hear or read the scientific exposition of law by Koresh, and have intellectually accepted the same, even to a very limited extent, know

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enough of the law to begin to apply it to their lives. Yet experience shows that the application is the difficult part, even to those who have studied the science extensively.

Let us analyze the situation in which most of us find ourselves when we try to apply the law. We find within ourselves the old nature, strong in will or inclination toward the life in which it was begotten and bred, the life of customs and habits, of sensuality, individualism, conceit, and ignorance. We also find the new nature or will, weak and undeveloped, but eagerly rising to drink in the science of the law and to expand into higher and fuller life; strong in its steady determination to rise supreme in its triumph over the old nature, regardless of opposition and seeming defeats. The old nature is dominant, self-assertive, and holds the advantage of possession; but is weak in that it is self-centered. The new will is strong in being centered in life higher than itself, even the divine center of all life. We find ourselves a battle-ground for a contest between our old and new lives; a house divided against itself. We still have both natures, but we know that if we would have the higher nature abide and expand in us, it must overcome or convert the lower nature. The struggle is severe, at times even agonizing. We groan, with Paul: "When I would do good, evil is present with me" and hinders me. The spirit of aspiration is strong, but the spirit of the flesh is weak to rise, but strong to lead downward. It avails us nothing to say, "I have suffered all down the ages, in many embodiments; why should I suffer longer when I have received the truth? The truth should make us free!" It will only make us free when we have lived it, and we cannot live it so long as the old nature is dominant. Our struggle, therefore, is not ended until the culmination of our last embodiment, wherein we receive the scientific degree of the law and, by possession of this weapon, are incited to supreme effort and completely conquer the old nature.

We do not believe we can escape the suffering that the process of overcoming entails upon those regenerating. But after we have received the science of the law, we believe we can increase and husband our strength for the final effort, and, at the same time, avoid some pain and confusion, by RATIONAL, VOLUNTARY WORK ON OUR OWN CHARACTERS.

There are two kinds of effort that any one may make, connectedly, that will develop uprightness and strength of character; these are, cultivation of the higher will power, and substitution of worthy for unworthy thought. First, let us consider some of the obstacles we encounter in the struggle to overcome the old life. As we have said, the old will is strong, and in nothing stronger than in old undesirable habits, both of mind and body. We carry out an old habit without any reason, nay, *against* our best reason, and seem almost helpless to refrain. This is a good point on which to begin and critically examine ourselves. Habits of mind and habits of body are not exactly the same thing, though habits of body must have originated in the mind; but they have become transferred to the body, in a sense, so that the body performs them almost unconsciously to the mind. But habits of body, though they may be useless, unreasonable, annoying to other people, and sometimes detrimental to ourselves, are not of so much importance in the work of overcoming as habits of mind. "As a man thinketh in his heart, so is he." This is the point on which we suggest *voluntary effort*. "As a man thinketh" so is he. Then if he but think evil, he *is* evil, though no outward deed proclaim it. On the other hand, if he first think no evil he can do no evil. Can any of us claim that he always thinks pure, true, and upright thoughts? Nay. Then in what lines do we think unworthily? Each heart can answer for itself. Let us take the line or lines in which we feel we sin most grievously. Here we find the old nature the most dominant and persistent. Here will be our point of greatest struggle. The higher will, in open combat, proves utterly powerless to check the old habit of thought. Opposition seems but to arouse stronger determination to maintain supremacy.

In our calm moments, when reason mounts the throne, is the time to plan our warfare. We have learned that every false and evil thought must have an opposite, true, and good thought. Decide what good thought is the opposite of the one we wish to eliminate; or if we cannot determine this, take any part of the teachings that the new will particularly loves, and resolve, solemnly and prayerfully, *to substitute* this thought by will power whenever the old thought begins to rise up in our minds. This makes a good beginning,—but it is only a beginning. The hard part comes in carrying out the resolution through the power of the higher will. It is pitting the two natures against each other, but rather indirectly than in full opposition. The old will says, "I am going on one of my old rambles. I may wander along aimlessly, gathering flowers by the way; or I may take sudden wild notions and jump over fences, leap ditches, tumble over stones and bruise myself, but the way is always delightfully down hill, though I always do land in a quagmire of weariness and unrest at the bottom." The new will is too wise to say "You shall not go," but says rather, "Oh! don't go this time. Come with me up this higher, lovely path that leads to peace and rest and joy. Are you not yet tired of following what always ends in self-dissatisfaction and unrest? Why must you ever wander, lonely and self-willed, your dark path, when we could walk together through fair fields in sunshine and delight? We belong together; you must come up to me and walk with me in the end, for my lofty determination will never allow me to descend and tread your path. Come with me, and I promise you new joys, so glorious that yours of the present shall seem but mockery."

If we can even once get the old will to yield and forget itself in the new, we have made a brave beginning. But we know that strength of either mind or muscle must be attained by exercise. If we want our new will to grow strong, we must give it something definite to do. If we want to diminish the old will, or conduct it

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into higher channels, we must operate on it from some specific standpoint. Special mental growth in any desired direction must come from voluntary mental effort in that direction.

When we ask ourselves if we can possibly prepare for the full baptism of divine truth and life, without voluntary effort, we must confess, nay. What definite work is each doing in the line of overcoming? What does each most need to do? Self-examination reveals the answer. Desire to be perfect, even as our Lord was perfect, prompts us to earnest effort. Any method of self-culture we may adopt involves development of the higher will. The easiest and most successful way of overcoming evil is by substituting good in its place. We undoubtedly reach a considerable degree of growth without conscious effort. But there comes a time in our career, after we have received the science of the law, when we are called upon to make voluntary effort for our own growth. This is necessary to accelerate our development, for unless those days of preparation be shortened, no flesh can be saved.

It is a pleasure to know that we are growing, but it is greater satisfaction to know that we are helping ourselves to grow into understanding of the divine laws, and into harmony with the divine will. "Knowledge is power" only when it is applied.—*Alice Fox Miller.*

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Through the education gained by a study of Koreshan literature, a great many people are opening their eyes and attempting, through perversion, to turn the Koreshan idea to speculative advantage. At least, it looks like this. The Koreshan System does not require a tuition fee for a thorough education. Our school system is absolutely free. An industrial school system not free, smacks too much of the old competitive system. Away with it! An industrial school system that cannot so direct its industrial economy as to enable every child, from seven years upward, to provide his education and living through his industry—by working a small portion of his time—is not worth a trial.

Spiritualism not a Savior, but one of the Chief Manifestations of Antichrist.

An article in the April *Manifesto*, on "True Spiritualism," contains some surprising statements. The writer quotes the first verse of the eighteenth chapter of Revelation:—"And after these things, I saw another angel come down from heaven, having great power; and the earth was lighted by his glory." The writer says, "Now, although this angel 'had great power,' the earth, though lighted, was not saved."

As this statement in Revelation was made with regard to events seen in the end of the Christian age, which have not yet fully transpired, what right has the writer to say that the earth spoken of, "though lighted, was not saved"?

The utter misapprehension of the meaning of the passage, and the misapplication of it, revealed in the very next sentence, go far toward explaining the cause of error. The writer says, "Is not this Spiritualism? Look at the exhibition of weakness and wickedness among the various mediums; many, like the priests, 'preach for hire and divine for money.' Like leaders, like followers; yet where is the theology—the creed and dogma in Christendom—that can stand before Spiritualism?"

Manifestly, the one of whom it is said, "I saw an angel come down from heaven, having great power, and the earth was lighted by his glory," is the Messenger of the Covenant sent in the end of the Christian age, of whom God, by the mouth of Malachi, says, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in: behold he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap." The further connection shows plainly that he, who in the above is declared to be the Lord, has come to judge the world; in the next chapter he is declared to be Elijah the prophet, sent before the judgment, which is always called the great day of the Lord, or the great and terrible day of the Lord. The proclamation, loudly made by the angel in Revelation, denouncing judgment and destruction to Babylon, the church of the old age, Catholic and Protestant alike, proclaims him the judge come to judgment. The day of the Lord is the day when the Lord, who is God's humanity—as were Elijah, Moses, and Jesus—has come "to judge the world in righteousness," as he does in the end of every dispensation.

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John says, "For the Father judgeth no man, but hath committed all judgment unto the son." The Son is the ripened fruit (on the tree of lives in the end of the age) of the divine seed, planted in humanity in the beginning of the age. In his farewell to his disciples, Jesus said, "Lo, I am with you always, even unto the end of the world" (Greek, age), "Amen." "Whoso eateth my flesh, and drinketh my blood, hath eternal" (age-long) "life; and I will raise him up at the last day" (end of the age). If the Lord Jesus is to raise them up, resurrect them, into the same kind of life that he lives, in which there is no decay of the body, he must be there with the same kind of life, spiritual and physical, which he then had, and must judge them, discriminate between them and those who do not possess that life; must say to them, "Come, ye blessed of my Father, inherit" (inhere in) "the kingdom prepared for you from the foundation of the world" (Greek, beginning of the age). The word *kosmos*, here rendered world, means the human institutions of an age or dispensation. As a time word it means the same as *aion*, age. At that judgment, the very discrimination in favor of those who received the divine seed, in the beginning of the age, must necessarily be condemnation of those who would not receive that seed at that time, who would yet—like the others come up to the judgment—say to them, "Depart, ye cursed" (ye that are yet under the curse), "unto everlasting" (Greek, age-lasting) "fire, prepared for the Devil and his angels." Jesus said, truly, that all the men of his time (and it is just as true of this time) were children of the Devil, hence, devils. Those who received the seed which he sowed, would, in the end of the Christian age, develop out of that evil condition into that of sons of God, in which condition he then was, and in which men are no longer in the flames of hell (hate and lust), but will have everlasting life, as he had, and cannot any longer die and rot in the grave, as he did not. Lacking this development,—because of their own perverseness in the beginning of the age, when the seed was sown,—they must needs go away into everlasting fires of hate and lust, prepared, not for men created in the image and likeness of God, but for devils, beings who, through their own fault in not receiving the divine seed, the Word, when he was sown, have failed in attaining to the harvest in themselves, in which they can be gathered in as sons of the living God, but must go back, for an age-long struggle in the hells which they themselves have chosen.

Note the fact that this mighty angel came down from heaven, as Jesus did. It needs only the writer's own statement to show that the spirits which are active in modern Spiritualism have not yet merged from the hells of humanity. We well remember the boasts made by Spiritualism more than forty years ago: that now, since the gates had been left ajar, and messages from the other side had begun to be received, all mysteries would soon be revealed, and mortals would soon bask in the sunshine of all wisdom. But, alas for human boastings! The world of today is not richer by a single thought, derived from that source, which is worth a copper to it. I do not mean to say that Spiritualism is not a necessary stage in human progress, and as such has done a great and necessary work, but it has been the work of the sapper and miner and remover of the *debris* of the ages, which had to be taken out of the way before any real progress could be made in rebuilding the kingdom of righteousness in the world, for the setting up of which in the earth Jesus taught us to pray.

The writer says: "Yet where is the theology—the creed and dogma in Christendom—that can stand before Spiritualism?" If the proclamation of this mighty angel is true (and we believe it is, every word of it), that "Babylon"—the apostate church of the age, the mother of harlots and of her harlot daughters, who imagine themselves pure—"is fallen, is fallen, and is become the habitation of devils" (*daimonia*, spirits of the dead), "and the hold of every foul spirit, and a cage of every unclean and hateful bird," little marvel is it, that it cannot stand, even before more subtle and, in many respects, more dangerous forms of error. There are no principles in sin, and we are not to jump to the conclusion that when hoary errors crumble into dust it is necessarily truth that crushes them. The Bible tells us that the wicked are God's sword; they may also be used by him as wedges and picks. While it is true that Spiritualism is crumbling the effete theologies, it is just as true that God's living truth is undermining false Spiritualism itself. The serpents (wisdom) of the magicians wrought miracles, but Moses' serpent (God's wisdom) swallowed them all. To such specious arguments for a false and delusive Spiritualism as we are now seeking to oppose, we answer in the words of Isaiah, evidently spoken for these times: "And when they shall say unto you, seek unto them that have familiar spirits and unto wizards that peep" (knock) "and that mutter: should not a people seek unto their God? for the living to the dead?" "And the spirit of Egypt shall fail in the midst thereof; and I will destroy the council thereof; and they shall seek to the idols, and the charmers, and to them that have familiar spirits, and to the wizards."

But we are told that "the earth was lighted by him." The passage in Malachi plainly declares that this Messenger of the Covenant is also the Lord—the Jehovah—the God-man, as was Elijah, Moses, and Jesus. David says, "Blessed is the nation whose God is the Lord." (*Elohim* is *Jehovah*.) John says, of the city (city meaning the doctrine of the new age, which holy city, New Jerusalem, he saw "coming down from God out of heaven, prepared as a bride adorned for her husband), * * * "Come hither, I will shew thee the bride, the Lamb's wife." "He that hath the bride is the bridegroom." This bridegroom hath the bride, the doctrine of the new age, in himself. When the angel said to John, "Come hither, and I will shew thee the bride, the Lamb's wife," John says, "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jaspar stone,

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clear as crystal. * * *And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. * * * And he measured the wall thereof, a hundred forty and four cubits, according to the measure of a man, that is, the angel." The angel that measured, that is, contained this holy city (doctrine of the new age), was a man, as Jesus was, and yet it is said of him (that is, of the city, the doctrine that was in him,) that it had the glory of God, and its "light was like unto a stone most precious, even like a jaspar, clear as crystal." Of this city it was declared, "And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it."

Is it true, then, that the earth that is lighted by this mighty angel whom John saw coming down from heaven, was not saved, and has need to "seek unto them that have familiar spirits and unto wizards that peep and mutter," for light to ensure its salvation?

The writer of the article under review says, "Spiritualism is with us a means of salvation from the gigantic sins of the world, and from 'the little foxes that spoil the vines'—the virtues." Spiritualism, in all its multifarious phases of Spiritism, Christian Science, and Theosophy, denies Christ—is today the most conspicuous manifestation of Antichrist. I do not say that many spiritualists do not give a sort of verbal assent to the life and teachings of Christ. They admit the general facts, as taught in the Scriptures, or many of them, but say that he was not the Savior of the world, but a great medium like some of them,—perhaps, the greatest medium. This is emphatically to deny him. They do not believe in a mediator between God and man, and yet, while rejecting the doctrine of a mediator, they are forever seeking to multiply mediators—mediums. From the very fact of its power to tear down the old worn-out institutions of the present, Spiritualism is the most subtle and dangerous manifestation of the power of Antichrist. Like its materializations, which, having no permanent material organisms of their own for their foundation, are but for the moment, all its works are evanescent and worthless, and its revelations—coming from the same dying, hell-bound, spiritual sphere in which the spirits of those yet in the flesh dwell—can make no revelations of the facts of the higher spiritual realms.

Suppose, now, that this is the time for that mighty angel "having great power" to "come down from heaven," (and all signs indicate that it is) bringing light to the earth, and that he finds, as Jesus did, that "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber, yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand, they all look," not to his way, but "to their own way, every one for his gain from his quarter," and that, instead of urging people to "seek unto their God," they bid them "seek unto them that have familiar spirits and unto wizards that peep and mutter," how can such false religious guides expect any thing else than condemnation—"damnation"? Especially must this be the case of those who, in their self-gratulation, while turning their back upon the sun shining in his glory, are seeking light from the flickering, moral *ignis fatuus* that dances above death and putrefaction, confusing all objects, revealing nothing clearly, and imagine themselves to be the only people who have obeyed the voice of the Lord, saying, "Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues; for her sins have reached unto heaven."

The writer represents the above command as coming from "heaven—the spirit world." Heaven and the spirit world are not equal and convertible terms. The spirit world includes both the heavens and the hells, and is in humanity, not outside of it. By an influx of spirits from the heavens, a man, in his spiritual nature, may come up out of the hells, as Jesus did in his last embodiment. All the spirits of modern Spiritualism are in the hells; not all of them in the same sphere, for there are different spheres and different hells, in all of which the occupants know nothing of the heavens above them. Jesus said, "No man hath ascended up to heaven but he that came down from heaven, even the Son of man who is in heaven." But since he came down from heaven as the divine seed and was planted in the race in the beginning of the Christian age to re-generate, re-produce, a whole crop like himself, in the end of it, there will then be more who have come down from heaven as he did. This will be the promised coming of Jesus in the clouds, not of earth, but of heaven. We are told in the Scriptures that "the wicked are clouds without water." It follows, then, that the righteous, when they come, will be clouds with water. Water symbolizes true science—the truth. There are two comings in the end of every age: first, the coming of a personality—the Messenger of the Covenant, who is the Lord, "who comes as a thief" and is not recognized by a wicked world and a selfish, self-seeking church; then a spiritual coming, first as the divine seed, the Holy Ghost, then, in the harvest, in the end of the age, as the ripened harvest of that seed, the Son of man, the Son, or sons of God. These, having come down from heaven, are competent to reveal to men the economy of heaven, and no other beings in the universe can. Any other beings claiming to do so, are rank impostors and most dangerous personations of Antichrist.

We write thus severely, not because we love to indite hard things, not in anger, but in sorrow, feeling that charity to the erring, and loyalty to truth and to him that was, and is, the truth, requires it at our hands.—*Oscar F. L'Amoreaux.*

I fully admit this:—I stated it long ago in Midlothian and I say it now without the slightest doubt—if the time comes when the British nation finds that the land should be nationalized, and it would be wise to do it, it has a perfect right to do it.—*Gladstone, October, 1889.*

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A Correction.

We herewith present a correction of the inveterately malicious report of a death occurring in the Koreshan Unity (Dr. Teed's Home). Mrs. Taylor, the deceased in question, never lived a happy life with Mr. Taylor, and their separation had no relation whatsoever with the Koreshan System. She came into the Unity a confirmed consumptive, dying after being subject for years to hemorrhages of the lungs. Her death came naturally through *phthisis pulmonalis*, the immediate cause of death being hemorrhage of the lungs. Some malicious person, having in view additional persecution for the Koreshans, and personal spite against Dr. Teed, reported the death as sudden and suspicious, and there necessarily developed a coroner's inquest,—a gross outrage upon decency.

It is not true that medical attendance is denied any person at the Koreshan Institution at Beth Ophrah, Chicago, or among the Koreshans anywhere. It has been stated, in some of the daily papers, that Dr. Teed could not give a certificate, and a coroner's inquest was held to determine the cause of death. The physician attending the case did give a certificate, and it was not questioned. Dr. Teed does not pretend to give certificates of death, nor place himself in any questionable position by making the attempt. He is not a registered physician in the State of Illinois, though he practiced medicine and surgery in the state of New York twenty years, where the laws regulating the relations of physicians to their patients and practice are probably as civilized as they are in the state of Illinois. Dr. Teed is not practicing medicine. If he were, he could easily obtain the essential prerequisites.

If the Koreshans are violating the laws of state or city, the authorities can readily provide against it. Because they are not violating the laws, and, consequently, there can be no just complaints, our enemies are constantly on the alert to make us trouble. We subjoin the verdict of the Coroner's Jury:—

STATE OF ILLINOIS, } s s
COOK COUNTY. }

"An inquisition was taken for the people of the State of Illinois, at 99th and Oak Sts., in the city of Chicago, in said County of Cook, on the 4th day of June, A. D. 1895, before me, James McHale, Coroner, in and for said County, upon view of the body of Amanda Taylor, then and there lying dead, upon the oaths of six good and lawful men of the said County, who being duly sworn to inquire, on the part of the people of the State of Illinois, into all circumstances attending the death of the said Amanda Taylor, and by whom the same was produced, and in what manner, and when and where the said Amanda Taylor came to her death, do say, upon their oaths, as aforesaid, that the said Amanda Taylor, now lying dead at 99th and Oak Sts., in said City of Chicago, County of Cook, State of Illinois, came to her death on the 4th day of June, A. D. 1895, at the house corner of 99th and Oak Sts., Washington Heights, from hemorrhage of the lungs."

While it is a fact that a lying and murderous daily press will, in a sensational way, traduce and vilify character, it has no disposition to correct its errors. We have tried for nine years to induce the Chicago daily papers to correct their false statements regarding us, which they have utterly refused to do. We do not even expect to see a correct coroner's report of the verdict of the above case, in the Chicago daily papers.

It is not true that Mrs. Taylor was interred in the potter's field.

Eyes That See Not.

Of all the silly, sleep-enslaving snares of human persuasions, laid and drawn to feed insatiate greed and lust of power, the belief that modern Christianity is a heaven-saving institution is the strongest and most pernicious, marching thousands in the shambles of hell, without rhyme or reason other than that a few bigots—self-styled priests and preachers—may feed sumptuously off the church society, receive the reward of power and honor at the hands of their fellow men for having promoted—what? not virtue, for it cannot exist in moral filth; not honesty, for they never earn an honest penny; not piety, for that is only pretense to win approval; not devotion to God, other than loud-sounding prayers: "inasmuch as ye did it not to one of the least of these, ye did it not to me."

What are these men doing, as a class, to ameliorate human wrongs or relieve oppressed human conditions, except to preach to them patience and endurance, promising, to the most tractable, relief and rest on the other side of the river Styx,—a region wholly unknown to themselves. They cannot even locate it, nevertheless they attempt to paint its beauties in satisfactory colors to the weary toilers here, to opiate their unrest under smarting wrongs, while at the same time taking bribes from their oppressors for keeping up the delusion. A murderer with a stiletto in his sleeve is not more dangerous than one of these fellows with a suave tongue; for while the former may slay one or two before being apprehended, the latter will seduce hundreds with the lethargic hope of the hereafter, to acquiesce, yea, even to blindly promote their own wrongs, from generation to generation, or to fight those who endeavor to lift their burdens by enlightening them as to cause and cure.

Israel in Egypt had no harder taskmasters than these slave-drivers who keep their congregations making brick and stone edifices to pierce the sky and attract the eye,—not of faith but of pride,—without even the straws of present comfort and promise of prosperity here. How have the mighty fallen! The Christian church that bore the oppressions and persecutions of enraged pagan Rome and bigoted Jewry, in its youth, becomes, in the senility of age, the oppressor, the persecutor, and the bigot. Strange indeed, how we have departed so far from the simple, self-denying religion of the apostolic fathers that their most loudly professed followers are the most ready to persecute the practice of *primitive* Christian religion, and to despise the poverty that was the affliction of the early church. The love of the neighbor and the holding of all wealth in common

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are practices that find only pretense or condemnation with the Christianity of today.

Alas! despite the writhings of the poor (the increased dire threatening clouds rising in the horizon of human apprehension), these delusions will hold. This church-chanted greed will still grind its hellish grist of oppression until fair earth is blackened with the ruin of internecine war. Brother will fight brother, not for sentiment, not on questions of principle,—but for bread. Both master and slave will fall in the hopeless entanglement of strife. Gog and Magog will die locked in each other's hated embrace. Out of this chaos will emerge only the prophet, the Highpriest of God, with a few followers, to re-establish order and industry upon the enduring basis of love to the neighbor instead of love to self.

The golden dawn of a new day illumines the horizon of the East with happy promise, while the black, angry clouds of the dying dispensation (the Christian) roll heavily down the West. The gutteral threatening of a coming storm sounds ominously upon the apprehensive ear, and the eye of a wideawake faith sees the Son of man struggling in the clouds of heaven,—the darkened understanding of man,—seeking to discern the literal promises of the Word. The great and terrible day of God's wrath is upon us; but the world, lulled to sleep by the soporific teachings of these pious frauds, knows not of its approach. Eating and drinking, marrying and giving in marriage, these blind leaders of the blind will not discover, until all are engulfed in ruin, that there is a God-man upon the earth, taking note of their lusts and oppressions.—*John S. Sargent.*

We are not currying favor with the daily press. We expect nothing from it—a conclusion resulting from our experience of the past ten years. Our religious belief is not popular with the modern church; our social and political views are not in agreement with the cut-throat methods of the great parties, and our commercial principles are not in harmony with the robber barons and tyrants of wage slavery, hence the persecution of a daily press depending for its support upon the great popular institutions of the world. If our cause were not worthy of persecution, it would not manifest the signs of vitality essential to great and progressive development. Persecution is one of the most healthy signs of our progress. No just cause ever flourished without it. If the general daily press of the country favored us, we might call upon God to have mercy—for any cause regarded worthy of support by such a God-forsaken institution a the daily press of America, might well cry for succor, for it is the brand of infamy. May the Good Lord deliver us from its favor!

My friend, all speech and humor are short-lived, foolish, and untrue. Genuine work done, what thou workest faithfully, that is eternal! Take courage, then; raise the arm, strike home, and that right lustily; the citadel of hope must yield to noble desire, thus seconded by noble effort.—*Carlyle.*

The Law of Atonement.

(CONTINUED FROM JUNE.)

The process of the cleansing of the sanctuary was this: "And he [Aaron] shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burut offering. And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself and for his house. And he shall take the two goats and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness."

It will be noticed, first, that Aaron sacrifices the bullock for his own sins. It is seen that the Highpriest of the Levitical order must first make an atonement for himself; that is, he must become one with the Lord before he can officiate for the people and make them also one with the *centrum* (*kentron*) of life.

We have already shown that the bullock signifies a specific desire. This specific desire may be summed up in the one statement—desire for acquisition. This may apply to all things in all domains: but it implies still more than this; namely, the desire of acquiring for the pleasure it affords. If pertaining to immortal life, it is the accumulation of truth that it may be applied to life. In the office, then, of this sacrifice is involved the idea of the sacrifice of this particular desire; that is, the desire for truth for your own life specifically. We have already presented the law of sacrifice, or the principle upon which is founded the law of overcoming any special propensity or desire; and that is, the principle of substitution. The perverted use of accumulation is to hoard up. We need not enter specifically into the laws and motives of miserly determinations. The legitimate use of accumulation is to distribute. Hence, to sacrifice the love of hoarding, the love of distributing must be made the dominating or ruling propensity. If the love of procuring truth is for the life proceeding from obedience to that truth, and this is perverted to the love of pivoting one's self so as to be the ruling or dominating center, the bullock is not sacrificed. All the accumulations of the mind have their manifestation in the accumulation of coincidental form and structure, and they collectively make up the natural life. The accumulated affections for natural life, the self life, must be overcome or destroyed before one can become the life-giver to others. Notice that this affection is related to truth as the inflowing principle, and pertains specially to the selfhood. If you would gain your life, you must lose it.

We have made reference to the bullock again in this connection, in order to present, comparatively, the law of sacrifice as pertaining to both the bullock

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and the goat. The goat pertains specifically to distribution, as differentiated from acquisition. The kid of the goats, which here relates to the kid at the age of coupling, and as pertaining to the state of the mind before its declension, signifies the condition of natural innocence, or the beginning of wisdom in the outward or scientific degree of the mind. The zone of innocence is the one which conjoins. The ram implies the desire to beget, but the goat is the zone of the begotten. The goat *killed* implies the declension from such a state to that of its perversion, which, in the realm or domain of mentality, is the delight of imparting fallacies which are held to be truths.

Swedenborg says that the he-goat of the she-goats signifies, in a genuine sense, divine truths of the external man, such as are drawn from the literal sense of the Word, in which the doctrines of a genuine church are grounded, and also the consequent delight of those truths. Now, the real delight of a truth is in its communication for a given end, that end being the life of that truth to others. It is therefore the forward bent —the communicative or distributive force; and the word goat itself should imply outflowing extremities or outmost scientifics, which are the scientifics of life communicated. We therefore find that the word *seir*, in Hebrew, the word which in this case is used for goat, means to shake, to shiver, to tremble, to be agitated, to greatly fear; and, according to Gesenius, to feel a sacred awe before a divinity. Spoken of the hair, it means to stand on end, to bristle. If in symbolic language the hair signifies the ultimates, that is, the limitations or outmost reach of life, and to stand implies life, for the hair to bristle or stand on end would signify the coming into the life of the outermost, which in the divine degree would be the life of the science of externals. The word *sear*, from the root *saar*, means hair, and the word *seir*, goat, is derived from this root. The Hebrew word in itself confirms the logical conclusion reached through the science of analogy. The zone above mentioned is also represented in the knee; hence, the knee should indicate the feeling of emotion, fear or awe, as pertaining to a sacred presence. It does this by the person's falling upon the knee or bowing the knee in the act of worship. The fear of God or of any divinity is manifest by the bending of the knee. Every person in the presence of an enemy, where flight is cut off and great fear prevails, involuntarily prostrates himself upon his knees in the act of imploration. The knee is represented in so called mythology as Capricornus, the Goat.

[CONTINUED.]

A few more decisions by the supreme court in favor of the non-tax-paying wealthy classes, a few more booms and slumps in the oil trust, a few more turns at the crank by the meat trust, with no effort on the part of the Government to control them, and the French Revolution will seem as a skirmish beside what will happen in this country.—*Nonconformist.*

"When Doctors Disagree, Who Shall Decide?"

On Sunday evening, June 16, at the New Grand Opera House, a Pittsburg audience listened while the Founder of Koreshanity exposited the "Causes and Consequences of the Coming Revolution." The ubiquitous reporter numbered a half dozen or more, and the following are a few examples of the *pros* and *cons* of these adjusters of the public thinking machine. Upon but two points did they present symptoms of concurrence:—

They agree that Dr. Teed was in Pittsburg on the date above mentioned; they are unanimous in the declaration that he then and there addressed an assembly of people, but from that point they become divergent. One estimates the gathering at three hundred, another at four hundred, another at five hundred. One paper gave a fairly good cut of the speaker's face, which was followed by a cotemporary with two cuts, which, being shown to Dr. Teed's father, elicited the exclamation, "I should never know either of those!" In one of these cuts, the speaker is posed upon the rostrum in attitude of earnest gesture, the while his lips are *tight shut*.

"He possesses a vigorous form; a strong, expressive face, and a deep, powerful voice, all of which helps wonderfully in the control of an audience. Persons who went to hear him expecting to find a very ordinary crank or fakir, probably went away disappointed." The scribe who thus summed the personality and power of the man, had a fairly clear field, since the remainder of the *coterie* touched these subjects lightly, or entirely shunned them as a something bitter.

Reading on, we are enabled to compare sentences pitted against each other after this manner: He was applauded "quite warmly." "Response to his many bombastic explosions completely fizzled." "'Christ,' Teed said, 'was not a gentleman.'" "Christ was not a gentleman in the modern sense of the term," was rendered by another, followed with the explanation that the Savior's denunciations of the evils of his time would not meet the requirements of modern culture.

"From start to finish, it was an attempt to embitter labor against capital." "Probably, some of those who attended looked for an uninterrupted flow of anarchistic rant about how downtrodden labor will take revenge upon its oppressors. As a matter of fact, Teed did introduce the conflict of labor and capital as the factor which will bring about great changes, but he did not give it as the cause of them. He claimed to find them predicted in the Scriptures, and the social disturbances of the present day were used in his remarks in a sort of incidental manner. 'The revolution is to come as the fulfilment of prophecy,' he asserted."

"He was vulgar to the border of obscenity, particularly so in some explanations of his idea concerning the immaculate conception of Christ." Since the "vulgarity" and "border of obscenity" consist of Scriptural quotation, it is obvious that Dr. Teed is but *particeps criminis* with the Lord God of heaven and earth, who is the defendant absent. He it is who has the temerity to state to some of his (?)two-legged creatures the manner

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in which their "elder brother" came to earth.

It were consistent either to inveigh against the Bible's occupancy of the choicest repositories of our cultured homes, its professed veneration by the greatest lights of our time, and its genuine position as foundation of our modern civilization, or else to meet its statements without these accompanying advertisements of one's mental and moral smut.

Without feint of outraged modesty, a fellow reporter has favored the people with a *verbatim* report of the Doctor's language: "I believe Christ was born of a virgin. The Bible says God overshadowed Mary and she conceived of the Holy Ghost. It also says his lineage was carried to and continued through Joseph. Koreshanity reconciles these statements. I have discovered corresponding occurrences in the lower kingdom, and I affirm it is the same in the higher kingdom, and that the birth of the Lord came through virginal propagation. God made it possible for Joseph, through psychic law, to transmit life from his brain to that of Mary."—*A. T. Potter.*

Creed and Deed.

The whole obligation of man's moral and religious life can be summed up in two little words—*faith* and *works.* These two obligations should never be separated, as either, alone, savors of death. "For what doth it profit, my brethren, though a man say he hath faith, and have not works, can faith save him?"

The church which Jesus established had no set form or creed. The simple truths he taught were in an unreflective and concrete form. The principles were summed up in two commandments:—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

After the first teachers of the pure gospel had passed from the stage of action, the fundamental truths of the gospel became subjects of deep thought, argument, and controversy, therefore it seemed necessary that there should be established a definite intellectual expression, one drawn up in dogmatic and precise statement. It was impossible for the minds of men to be exercised on subjects of such vital importance without some such result, therefore creeds of various kinds have arisen in succession, marking the climax of the several controversial epochs in the church. These creeds or articles of faith were but the varied expressions of man's consciousness and imperfect reasoning, an effort to realize, to comprehend, and to express in a condensed manner the simple elements of truth as taught in Scripture, thus forming a definite summary of belief to which all must subscribe. These controversies have been the means of segregating the church, separating Christian from Christian under most odious designations. One faction established a church founded upon its own peculiar views; another faction, claiming the same privilege, established another church for worship according to its peculiar belief, each setting aside the principle of the divine Master which has the vital energy to translate his sublime teachings into deeds of self-sacrifice and love.

The "Apostolic Creed" is the earliest form given to the church. This is, in essence, a profession of subjection in a new and special sense to the Father, Son, and Holy Ghost, a profession of being God's peculiar property, and of entire devotion to his service.

The "Nicene Creed" is the next expression of belief in doctrinal truth. This still forms part of the liturgy of the Roman, the oriental, and the Anglican churches.

The "Athanasian Creed," the third of the three œcumenical symbols, contains a detailed account of the trinity, also the doctrine of reincarnation. This creed has been adopted almost universally. The Reformers adhered to it, and Luther calls it "the bulwark of the Apostolic creed." Even the Protestant churches of Europe and America generally accept its tenets, giving due honor to the author whose writings are marked by a style peculiarly cogent and clear, particularly those treating of the doctrine of the Trinity, the incarnation of Jesus the Christ, and the divinity of the Holy Ghost. The churches subscribe to this creed, yet where do we find those who will acknowledge Jesus as Jehovah; who do not totally deny the doctrine of reincarnation?

Despite the general acceptation of these creeds, the churches are divided upon minor questions, until we have permanent separation in the Christian churches, occasioned by these diversities of opinion; breaches of unity among people of the same religious faith, all subscribing to one creed, yet all broken and segregated by schism which sets no bound to passion by reason, or to error by truth. Unbelievers look on and bear witness against the fidelity of so called Christians, unheeding the fact that there is a principle inherent in every domain of being,—that in order to build up a higher or more perfect structure, the old must pass away. The old church involves the new and more complex church, therefore must be broken down and pass through disintegration. This involves contention, strife, warfare. It is no wonder that Polemicists arise on every side to agitate the questions pertaining to the church. It is necessary, for controversy is the first step leading to the desired issue. Agitation, friction, and finally destruction, are all agents of the law of progression, resulting in the development of higher constructions.

The fall of the church was predicted as far back as the days of the Apostles, who, when speaking of the coming of the Lord at the end of the age, said, "For that day shall not come except there come a falling away first." There has been a constant falling away. Churches have left their faith and been extinguished, heresies have sprung up and run their course, corruption of doctrine has set in. There are monstrous caricatures of Christianity put in the place of the faith once in the church; there are new doctrines borrowed from the cast-off abominations of the heathen. Each age has its apostasy, its Antichrist; each, in turn, is overwhelmed by some new manifestation of the power of God in guarding the church which holds within its matrix the germ that will ultimately unfold in all the glory of the "CHURCH TRIUMPHANT."

The controversy, strife, and warfare will go on, by the operation of forces conspiring to the one end, until the great

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battle of "Gog" and "Magog" shall usher in the judgment; but those who stand fast in the Word of Christ shall have everlasting consolation at the coming of the Lord.

A pure creed can be made an inestimable blessing if it only serves as a stepping-stone to stupendous achievements resulting in benefits to humanity. No greater privilege is accorded to man than to be able to advance in knowledge of divine things; to learn how truth is often arrayed against truth; yet all of the various lines of seeming divergence, in the light of revelation, converge to one great unity. With a pure creed as a basic principle, man's mind should expand till it can grasp the divine concept of life. With his feet planted upon the solid rock of truth, under divine guidance he can press forward and reach out and grapple with science, which in turn becomes the Revelator, opening the eyes of his understanding of higher facts and principles, till he attains the perfection of righteousness, with his mind centered in his Leader, in whom he recognizes the spirit of Deity.

This is a wonderful revelation. If it had not been for first principles inherent in belief or creed, call it what you will, man would never take the first step in the grand march of progress. Belief is the germ from which higher religious principles are evolved. Should he confine his mind within the prescribed limit of a creed, he would grow narrow, bigoted, selfish; but with an aspiring mind, reaching to understand the divine, he can attain to marvelous knowledge embracing all truth. In the language of M. Guizot, "Man is grander and less easy to satisfy than superficial moralists pretend; the law of his life is for him in the profound instincts of his soul, necessarily connected with the secret of his destiny; it is only the Christian dogmas that give to Christian ethics the royal authority of which they stand in need to govern and regenerate humanity." Had M. Guizot understood the fundamental laws of Koreshanity, he would perhaps have said *reform* humanity, and left *regeneration* to the law of growth or development.

Religious truth cannot be evinced in the intellect alone, for if held there vitally, it will be manifest in the life. If it remained alone in the intellect it would indeed be a cold belief, but if it descends into the affection, becoming a principle of love to God, then the life of God will spring up in the soul and manifest itself in deeds commensurate with that love.

The great trouble existing in modern orthodoxy is that there is a constant cry for more creeds, but never a cry for an opportunity for good deeds. The church seems to recognize a lack of true principle; in its unsatisfied condition, it fancies more d gmas would satisfy the craving stomach, more creeds lull the accusing conscience. One eminent theologian aptly remarks, "Our age is thickly strewed with interrogation points, and the questions are thickest when you ask for results." People are beginning to question as never before. They are tired of programs without the promised drama. They are weary of promises without a realization in prospect. They turn in disgust from schemes, projects, and empty speculation. It is said that many have come to even suspect fine rhetoric, demanding Anglo-Saxon brief speech, and hard, stern facts, in politics, in business, and, above all, in religion. Since religion is the most obscure question, the demand is:—"Tell me what and where is truth? Why was I created? What is my destiny? What hope have I of any hereafter?"

Creed does not answer; it simply says, "I believe so and so." "But what reason have I for such a belief?" Some of of these queries will find their own reply. To some, Jesus gave a reply when asked by the young ruler, "Good master, what good thing shall I do that I may inherit eternal life?" Jesus answered, "Keep the commandments." Christ commanded him also to follow him, just as he was, without care for his possessions, for the one thing lacking was the denial of self and the world, making everything subordinate to the interests of the divine kingdom.

Today, humanity is becoming impatient and will scarcely give time for the incubation of thought. People are full of projects, and seem to expect them to materialize and burst forth fully armed and equipped like Minerva as she came from the head of Jupiter. They say creeds are almost as numerous as the nations of the earth. The various religious bodies have resolved into bodies of demoralized belief; religion is but a name; creeds, a farce. The world may well bewail the lack of a pure creed that will enable us to realize the facts of the gospel, not alone in the outward coloring, but in the inward vitality which will keep before the mind's eye the glorious image of the God-man, and in that sacred person to enter into the heights and depths of his religion, the binding of ourselves to him when we can better realize his glorious majesty and the subduing sweetness of his love in our hearts; to feel that the highest truths are full of help for our daily lives, while we begin to realize that supernatural truths can never be possessed except by means of the natural.

The best rule for right living is to mingle together equal parts of creed and deed, that they may work together in our daily life. Paul proclaimed the immortal truth lying at the very heart of the gospel. He preached for the salvation of the soul. "By God's grace are ye saved, and that not of yourselves; it is a free gift." James accepted the declaration, but everywhere teaches us to remember that the spirit must have a body; that God's free grace is granted only on conditions, and may be detected by certain signs; that where God's love has a vital seed within, it will inevitably bud and blossom into a pure and undefiled religion, which "is to visit the fatherless and the widows in their affliction," and to keep unspotted from the world. "Shew me thy faith without thy works, and I will shew thee my faith by my works." The two presentations of saving power are but elucidations of the two great sides of one question. Paul, teaching that we must be in union with Christ by faith; James, teaching that the branch which appears to be in the vine must bear fruit; else the union is not complete. It is but a semblance of life, to become as dead wood to be cut away and cast out. Faith may justify, but not that faith that stands alone and looks coldly upon suffering humanity. The word alone here signifies emptiness, barrenness, a naked profession; but true faith is clothed upon with divine energy that animates the whole soul to obedience. "A good man's faith is manifest in his works," standing not alone in words, but in the demonstration of the spirit, a faith that works by love to the purifying of the soul.

Orthodoxy has long sung: "Free from the law, oh! happy

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condition." But the time is at hand when it will understand that unless it turns from its sins to obedience of God's law, it will be cursed indeed by the law. Jesus came for the salvation of the soul "saved by grace," but the day of grace is passed; now, the law of God is thundered from the heights:—"Keep the commandments, or thou shalt surely die." Death came into the world through man's disobedience to the law of life. The power of death can only be overcome by obedience to this law. The spirit and soul must have a body in which to dwell; but obedience alone will insure immortality to the body. Paul says, "Even we ourselves groan within ourselves, waiting for the redemption of our body." Man has not been able to keep the law, because it was not understood. As Jesus came for the salvation of the soul, planting himself in the very life of man, so, now, Cyrus, the Messenger of the Covenant, comes to water the divine germ with the pure water of the river of life, giving to us the science of the law and enabling all who will, to apply the law to their lives and, through obedience to all its principles, become immortal—body, soul, and spirit.

True faith unites to Christ. It is the taking of Christ into our hearts as prophet, priest, and king, to be taught, governed, and redeemed by him. "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure." We may compare faith and works to the activities of the spirit and body of man. The inner man, acting in unison with the outer; the spirit, prompting the body to good deeds. Faith incites to love; love fulfils the law of reciprocal good. The prayer of the morning becomes the precept of the day; the duties of the day, performed in a manner that God approves, will expand into praise offerings at the evening sacrifice. The matins and the vespers are thus united, a perpetual song of thanksgiving for all of God's benefits. Thus faith and works mutually strengthen and illustrate each other. We need wisdom to discriminate between truth and fallacy; we need the pure creed established on the principle of love to God and the neighbor, then shall we be zealous of good works, the proof of perfection, the only true expression of holy principle in the soul, the end and object of all religion, the substance of that happiness which is the very element of heaven.—*Mary Everts Daniels.*

• INEVITABLE LAW.—A social system, based upon greed,—giving to the shrewdest the monopoly of life's opportunities,—by a strange fatality damns those who take advantage of the unjust conditions it decrees. As a consequent of the wreckage of the one class, the other contemporaneously goes out to certain destruction. Dismal death obliterates every scion of every family. Ruin to all is decreed in the immutable law which curses with its persistent evolutionizing energy the selfish systems of inhumanity. While brother lifts hand against brother; while men like wolves, snarl and fight over the bounties of God; while the strong set heel on the neck of the weak; while an accursed social system says to every child born into the sunlight:—"Fight or starve; eat or be eaten!"—so long will poverty, crime, and prostitution be the fate of millions.—*Deadwood Independent.*

Coming Righteous Judgment Will Place Burdens Where They Belong.

The Hon. Joseph Chamberlain, in a recent speech in London, is quoted as saying: "You may try as hard as you like to take the taxes off the poor and put them on the rich; you may try all these schemes of betterment taxes, and taxes on ground rents; you may try till you are black in the face, but in the long run all these taxes will be shifted by the rich onto the poor."

The statement being discredited, Mr. Chamberlain, in a letter to a New York man, substantially confirms the report.—*The Monthly Sentinel.*

The recent decision of our Supreme Court clearly reveals the animus of government which seeks to shield the rich from burdens of taxation, placing them upon the poor. The Constition is a convenient nose of wax which learned lawyers—gone to seed and hence shelved for life on the supreme bench—can twist to any attitude required by the necessities of rich tax dodgers. It is not necessary to consider these men more corrupt than other men; but a portion of them, at least, are men of wealth, and share the views and feelings of rich men, none of whom love to pay taxes. All of them as lawyers, having been accustomed to receive fees from the rich, come naturally, perhaps unconsciously, to regard the rights of the rich as more sacred and more important to be preserved than those of the poor. From this standpoint, property becomes more important than men or human rights. From the standpoint of reason, it is not likely that our fathers (who, on the ground of injustice, rebelled against an insignificant tax on tea), intentionally framed a government that placed the heavy burden of taxation upon the poor who had the least to be protected and were the least able to pay, while entirely exempting, or lightly taxing, the fabulous accumulations of the rich who were perfectly able to pay. It has long been prophesied that the great peril to our free institutions would be found in our courts; and, what with their government by injunction, receivership, and decisions in favor of property and against manhood, they are fast seeking to fulfil the prophecy. But when they have done their worst, and, as lawyers, have bound "heavy burdens" and placed them upon the shoulders of God's suffering poor, there will suddenly come a time when "the yoke shall be destroyed because of the anointing."

That is the time of which it is said, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

There are coming assizes here in earth, before which unjust judges shall come to judgment. Before this tribunal—higher than any constitution, which can be so easily perverted, or judge, who, while sitting to enforce, perverts it—humanity is everything, property, one of the accidents of it, nothing.—*Oscar F. L'Amoreaux.*

Convictions are more than opinions. A man with opinions is a steamless engine: a pattern, but no force. A man with convictions has the steam turned on.—*Ram's Horn.*

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CORRESPONDENCE.

The Shepherd From Judah, and the Shepherd From Joseph.

[REPLY TO E. S. K., BY A. T. POTTER.]

"Take thee one stick and write upon it, for Judah and for the children of Israel his companions: then take another stick and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand."

"Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's."

In conformity to the law of Messianic timic manifestation, the Lord Jesus appeared at the close of one dispensation and at the opening of another. Also, true to the law of human progress and decadence, he found the Jewish church in a state of apostasy. He was denunciatory of the usages of a religion declined from that instituted by the Almighty in the beginning of the age, and as it was the timic epoch for the annulling of the divorce of man from God, he brought the *religare* or religion, which is from the two roots, *re*, again, and *ligare*, to tie, or to bind. Genuine religion signifies neither more nor less than a tying back of man to God, while the spurious religion is the tying back of man to the Evil one.

The character of these retyings varies with the varying ages. The rebinding which marked the beginning of the Noatic age differed from that which opened the Jewish, or the Christian age, and neither was identical with that which opens this the Aquarial age. Neither is the apostasy with which the Christian age culminates, feature for feature with the apostasies of the ages past. However, one has but to consider the base upon which the Lord Jesus founded his church in the beginning of the age, to appreciate that the church of this the close of the age rests upon the antithetical foundation. Communism and celibacy are as much scoffed by the churchmen today as by the money grabbers and libertines of the outside world; yet, we cannot forget that the disciples of the Lord shared from a common purse, and that no wives, not even a Mrs. Judas, figured in their pilgrimage.

The close of the Christian age (at which time is to come that great and dreadful day of the Lord) is here; the apostasy is here, and true to the promise, Elijah is here. In the beginning of the Christian age, he prepared the way for the Lord Jesus. "Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." At the close of the Christian age, he is here to prepare the way for one of whom it is written, "She shall be called the Lord our Righteousness." In the beginning of the age, the Elijah found few to believe on his mission, and today he is confronted with like circumstances.

The Lord Jesus came to join his own spotless humanity with the Father—*to become the Father*, and, as the promised seed, to plant himself in the race to the end that a multiplied humanity become uplifted and conjoined to the Almighty. It is the work of the Elijah to bring this humanity to the birth, which will constitute the 144,000 sons of God. This birth, the redemption of the body, and, in the correct rendering, the "putting on of the Son," is the state for which Paul groaned. It is freedom from "the body of this death" which he so intensely desired. It is the verification of the faith of Job: "Though after my skin worms destroy this body, yet in my flesh shall I see God."

The Son of God was martyred, but it is not his martyrdom that is prophesied in Revelation ii:13. The martyrdom of Antipas is to come. The Son of God overcame death: it remains for the Elijah—the Antipas—of this age to do likewise and to be absorbed by baptism as was the Son of God.

"And Jacob called unto his sons and said, gather yourselves together, that I may tell you that which shall befall you in the last days." ("Last days" refer to the close of the two ages or dispensations, the Jewish and the Christian.) "Judah, thou art he whom thy brethren shall praise. Thy hand shall be in the neck of thine enemies. Thy father's children shall bow down to thee." In his then embodiment Judah received no homage from his brethren. On the contrary, in common with the rest of his brethren he prostrated himself before Joseph lest he "requite us all the evil which we did unto him." Unless we can understand that Jacob looked down to the close of the age and beheld Judah as the Lord Jesus, and his brethren as his apostles, we shall fail to comprehend the truth. Jacob concludes his blessing upon Judah thus. "The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be."

This is a distinct prophecy that the scepter shall pass from the house of Judah. That it did not pass during the Jewish dispensation, is abundantly proven by the fact that the Lord Jesus was of the house of Judah. He was to the Jew the fulfilment of the blessing upon Judah—"*of him came the chief ruler.*" The fulfilment of the blessing upon Joseph is the coming of the Messiah to the Israel—the lost ten tribes. This Messiah, or Teacher, is the Shiloh or the Elijah.

Through their disobedience—the abandonment of circumcision and other religious rites instituted by the Almighty—the ten tribes were, by intermarriage, absorbed by their captors, the Medians, Persians, and Assyrians. Howbeit, their apostasy did not cause the Almighty to rescind his promise of salvation to Israel: "Behold I will bring them from the north country, and gather them from the coasts of the earth." "They shall come with weeping, and with supplication will I lead them." "He that scattereth Israel will gather him, and keep him, as a shepherd doth his flock." "And unto him" (Shiloh) "shall the gathering of the people be." Shiloh, then, is the shepherd of the lost Israel.

To Joseph, Jacob said, "From thence" (from Joseph) "is the shepherd, the stone of Israel." We see God's chosen people divided into the house of Judah, and the house of Israel or Ephraim, each with its specific Shepherd. To David (of the line of, and really a re-embodiment of, Judah) God said, "I will make of thee my firstborn." It was declared of the Lord Jesus that he was the firstborn of every creature."

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Of Ephraim, the son of Joseph, the Almighty says, "Ephraim is my firstborn." The Lord Jesus, "the firstborn," came of virginal propagation. His birth was sinless, and his the perfect or undying flesh. Ephraim, or the Shiloh, has to achieve the state of being the "firstborn" by overcoming, since he is born in sin and shapen in iniquity. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written." (Read Rev. ii : 7, 11, 17, 26; iii : 5, 12, 21, and xxi: 7, as touching reward in store for him who overcometh. Especially note in ii : 17, that he is to have God's *new* name written upon him. Koreshanity teaches that God changes his name at the close of each dispensation.) This white stone symbolizes separated and crystallized divine truth. Again, we read of this same stone cut out of the mountain, which implies that the person thus symbolized possesses the power of the true resurrection, *which is the birthright*, and we read that the birthright was Joseph's. "Upon one stone shall be seven eyes." This stone is a man having the divine natural truth or science of life. He is the Shiloh. He is the continent of the seven eyes, seven outpourings or seven spirits of God, who manifest at the termination of dispensations. The Lord Christ was the sixth of these. The Shiloh comes at the beginning of the Aquarial or scientific age, hence he brings the divine scientifics or science of life.

Jacob prophesied that the Shiloh, the Stone of Israel, the Shepherd, should bind his ass's colt to the choice vine. The Lord Jesus was the vine. The ass signifies the sensual humanity. The foal is the product of the sensual humanity. The Shiloh, being born in sin and shapen in iniquity, is the "man of sin"—the foal of the ass. We give the literal translation: "Let no man delude you by any means, because the apostasy must come first, and there must be revealed that man of sin." This prediction is of the last day, and this man of sin is the Joshua (Savior) who stood before the Highpriest in filthy garments. The filthy garments signify unrighteousness of doctrine and life, *but the garments were changed*. Shiloh is the antitypical sanctuary, and its (or his) cleansing proceeds while the truth, the pure doctrine, is taking form and becoming perfected in his mind. This done, he bestows this truth upon the world.

This sanctuary is the conjunction or passing over of the Melchizediacal to the Levitical priesthood. It is the outward order of manifestation of the conjunction of the stick of Judah (the Lord Jesus) with the stick of Joseph (the present Messenger, Shiloh, Shepherd, or Elijah), in the hand of Ephraim. The spiritual conjunction occurred when, through the theocrasis of the Lord's person, the lambs he had gathered with his arm and carried in his bosom were transmitted *to the lost Israel*, who, having become Gentile, constituted the churches of Asia Minor, and were subject to the ministry of Paul. The lambs were the entire spirit life of Judah, which had looked forward to the coming of the Lord. Thus was the spirit (the stick of Judah) united to the body (the lost Israel made Gentile), to come up in the resurrection. *Goy* is the Hebrew for Gentile, and its root is *gava*, which signifies *body*. The passage translated "and his" (Ephraim's) "seed shall become a multitude of nations," by the ablest Hebrew scholars is rendered, "*shall become the fulness of the Gentiles.*"

In Isaiah xliv : 28, and xlv : 1, we read further of this Shepherd, who is to gather the lost Israel. "Who saith of Cyrus, he is my SHEPHERD, and shall perform all my pleasure: even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid." Jerusalem, in the antitype is doctrine, the science of life. The temple, in the antitype, is the perfected flesh. The disciples, understood this when the Lord Christ spoke of rebuilding the destroyed temple in three days.

"The Lord God stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, thus saith Cyrus king of Persia, all the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him a house at Jerusalem, which is in Judah." If stirred up of God, his was the spirit of prophecy. But did all the kingdoms of earth yield to the Persian king? If not, we look yet for the fulfilment of God's promise to him, and believe the temple at Jerusalem was but a type also to be fulfilled. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

The Lord Jesus was the root of David. The root of Jesse is the Shiloh, and he is the gatherer of Israel, who has become Gentile. He it is who is *the sign of circumcision or cutting off*. In his theocrasis, he will present this unanswerable sign to the world.

[CONTINUED.]

The "Standard Dictionary."

We have been favored with an opportunity of reviewing the "Standard Dictionary," published by Funk & Wagnalls, of New York. After a comparison with all other prominent works of this character, and after a long and critical analysis of its contents, we are impelled to publicly announce our opinion for the sake of public benefaction. The general public requires such a work more than any other, as the foundation of a general and specific educator.

If a person or family possessing this valuable book would take three words a day and study their analysis and the things to which they pertain, from the superabundance of knowledge contained therein, it will form a basis of mental progress and development, *par excellence*. People who desire information on all subjects require a work containing all words, or the greatest number collected not only in a concise, but in the most perfectly concise, arrangement that can be produced, with the best explanations possible.

Everything goes to show the most indefatigable conspiration of scholastic ability to have been displayed in the development of the "Standard Dictionary;" and we are not only proud of the book as an American production, but can safely say that it distances all other works of the kind, in its superior excellence. In its recommendation to public consideration, we declare it by far the best work of the kind now extant. No family or publishing house can afford to be without it. Its name tells the story; it must, by virtue of its great su-

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periority become *the Standard Dictionary* of the present age.

The price of the book, when compared with its superexcellence, is commonplace; and when we consider the great number of words it contains, above other dictionaries, it must be seen at once that no vocabulary can be complete, and no one's education finished, without it. The authors of this work are entitled to the greatest praise for their persistent efforts to get before the public a truly magnificent memorial to the greatest painstaking of any modern effort, and for this philanthropic boon to the lovers of valuable information. It is valuable not only for its great wealth of information, but for its great beauty.

In Review.

The June *Arena* comes to us filled with the usual matters of general interest.

Its leading article, by the editor, on "Winter Days in Florida," is beautifully illustrated by eighteen full-page photogravures of the incomparable Florida scenery. Following it comes "First Steps to Nationalism," by Solomon Schindler. According to this writer, who professes to be an ardent follower of Bellamy, the very first step toward Nationalism is a remodeling of the Constitution, and a centralization of the government; as these require a change in public sentiment, which comes in the ordinary way, as the result of long and persistent education, this seems to be a wet blanket upon the ardent nationalism of the present. Nationalism and concentration will come, not as here pointed out, but suddenly, as the ripe fruit of an age-long evolution from Jesus, the seed of it planted in humanity in the beginning of the Christian age.

The other papers of this number are, "The British House of Commons," by Marcus J. Wright; "Boston Schools and Teachers," by the author of "Preston Papers;" "The Psychic and the Spiritual," by Margaret Peeke; "Mr. Bland and a New Party" by an Ex-Democrat of Missouri; "Prostitution within the Marriage Bond," by B. O. Flower; "An Epoch and a Book," by John Clark Ridpath, whose likeness is th e frontispiece of the number; "Laws Governing the Age of Consent," "by E W. Smith; "Are the People of the West Fanatics ?" by J. K. Miller; Monopoly, Militia, and Man, as Revealed in the Brooklyn Trolley Strike," by Emil Richter; "The People's Lamps, by Prof. Frank Parsons; "Shall our Young Men Study in Paris ?" by an American Girl; "Two Beasts," by Grace Shaw Duff.

Reviews of "Books of the Day," and "Notes and Announcements" contain matters of more than ordinary interest. Among the good things of the latter are the questions by Hon. W. J. Bryan, to the "artful dodger" (Cleveland) asking for explanations of some of his statements and terms used in recent letters on the subject of money.—*O. F. L.*

It is most beautiful when the strength is one of humility instead of pride, and we trust no more in the resolution we have taken, but in the hand we hold.—*Ruskin.*

PUNGENT PARAGRAPHS.

A crank is a fellow that wants to do the world a good turn.

We would always preserve the dignity of the law—whenever it has any dignity worth preserving.

When labor comes to know that *it* is capital, instead of money, it will take a grand stride toward liberty.

Christians are all the time execrating Judas, yet are themselves selling Christ for a few pieces of silver.

All this fuss about the tariff is to enable the plutes to tear off a little more profit from the earnings of labor.

Bonds, Government *bonds*, are rightly named; their sale means the bond slavery of the masses to the moneyed classes.

The short-sighted manufacturer, in reducing wages, thereby decreases the ability of the consumer to purchase his product.

The greatest stock raisers of this country have their ranches in Wall Street. They raise their stock on water instead of grass.

The Devil keeps pace with the church, Christian, so called. In fact, the church seems rather to be a feeder to his kingdom, for as it increases, the Devil's power also increases.

Are there now any *living* men ? If in the first Adam all died, then all are dead, are they not ? Only the Lord Jesus, as the firstfruits of the resurrection, has arisen from the dead—dead humanity.

In the olden days, greedy kings led vast armies to plunder neighboring peoples. Now-a-days, the money kings need only to sit in their counting-rooms and, by simply cornering money and controlling the avenues of trade, rob vast territories and despoil millions of people.—*J. S. Sargent.*

Freedom.

O Freedom! * * * * * * * * *
Thy birthright was not given by human hands;
Thou wert twin-born with man.
* * * * * * * *Tyranny himself,*
Thy enemy, although of reverend look,
Hoary with many years, and far obeyed,
Is later born than thou; and as he meets
The grave defiance of *thine elder eye,*
The usurper trembles in his fastnesses.

Thou shalt wax stronger with the lapse of years,
But he shall fade into a feebler age;
Feebler, yet subtler. *He shall weave his snares,*
And spring them on thy careless steps, and clap
His withered hands, and *from their ambush* call
His hordes to fall upon thee. He shall send
Quaint maskers, wearing fair and gallant forms,
To catch thy gaze, and uttering graceful words
To charm thy ear; while his sly imps, *by stealth,*
Twine round thee threads of steel, light thread on thread
That grow to fetters; or bind down thy arms
With chains concealed in chaplets. Oh! not yet
Mayst thou unbrace thy corslet, nor lay by
Thy sword; nor yet, O Freedom! close thy lids
In slumber; *for thine enemy never sleeps,*
And thou must watch and combat till the day
Of the new earth and heaven. * * * * * *

—*William Cullen Bryant.*

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Governor Altgeld's Opinion of the Supreme Court.

"The remanding of Debs is in itself a matter of small consequence compared with the principle established, which is of transcendant importance. This decision marks a turning point in our history, for it establishes a new form of government never before heard of among men,—that of government by injunction. Under this procedure, a federal judge, sitting in a rear room, can, on motion of some corporation lawyer, issue a ukase, which he calls an injunction, forbidding anything he chooses to, which the law does not forbid. Where the law forbids a thing, no injunction is necessary. In other words, he can legislate for himself, and having done so can then turn around and arrest and imprison as many people as he pleases; not for violating any law, but on the mere pretext that they have disregarded his injunction, and, mark you, they are not tried by a jury according to the forms of law, but the same judge who issued the ukase, and who claims that his dignity was offended, himself tries the case; and whether anything is proven or nothing is proven, he can send men to prison at pleasure, and there is no remedy.

"The provision of the Constitution, 'That no man shall be deprived of his liberty without a trial by an impartial jury,' is practically wiped out by this decision of the United States Supreme Court, and the theory that ours is exclusively a government of law is now at an end; for every community is now subject to obey any whim or caprice which any federal judge may promulgate. And if federal judges can do this, then it will not be long until state judges will follow this example. The Constitution declares that our Government has three departments—the legislative, the judicial, and the executive, and that one shall not trench on the other: but under this new order of things, a federal judge becomes at once legislator, court, and executioner.

"For over a century our Government moved along the lines of the Constitution, and we became great and powerful. Life and property were protected and the law was enforced. Now, we have made a departure,—the bulwark of liberty has been undermined, trial by jury has been stricken down.

"There were two separate proceedings against Debs. One was according to the established forms of law; he was indicted by a grand jury for acts alleged to have been committed during the strike, and was regularly tried by a jury, and it turned out there was absolutely no case against him. Nothing was proven. It is true, the jury were not allowed to bring in a verdict, because near the end of the trial one of the jurors became ill and the prosecution refused to go on. Debs' attorneys offered to proceed with the remaining eleven, or to add a new man and proceed, but the railroad lawyer, who also represented the Government, feeling that he had no case at all, would not consent; he thereby prevented a verdict of acquittal and had the case postponed.

"The other proceeding was by injunction. A federal judge, on motion of some railroad attorneys, issued a ukase against the people of all the states in that judicial circuit, in which he forbade nearly everything that the ingenuity of man could think of, and which the law did not forbid, and having thus legislated he then turned around and had Debs and others arrested, not for violating any law, but for failing to respect his ukase or injunction. And then this judge not only failed to give a jury trial, but proceeded to determine whether his own dignity had been offended, and promptly sent the defendants to prison, the judge being legislator, court, and executioner.

"Had there been a jury trial the defendants would have been discharged, because it was not proved that they had violated any law. This would have been in harmony with the Constitution, with the law of the land, and with eternal justice. But the corporations wanted the Constitution brushed aside, and the federal judge kindly obliged them, and the Supreme Court has now approved his acts.

"For a number of years, it has been marked that the decisions of the United States courts were nearly always in favor of corporations. Then it was noticed that no man could be appointed to a federal judgeship unless he was satisfactory to those interests. Over a year ago the New York *World* talked about a packed Supreme Court, and that court has within a few days rendered two decisions which unfortunately tend to confirm this charge. A week ago it did violence to the Constitution and laws of the land by holding that the Government had no power to tax the rich of this country. Now it has stricken down trial by jury, and has established government by injunction.

"Forty years ago, the slave power predominated; today, it is capitalism.

"George William Curtis described the slave power of forty years ago as follows:—'Slavery sat in the White House and made laws in the Capitol; courts of justice were its ministers, and legislators were its lackeys. It silenced the preacher in the pulpit; it muzzled the editor at his desk, and the professor in his lecture-room. It set the price upon the heads of peaceful citizens; it robbed the mails and denounced the vital principles of the Declaration of Independence as treason. Even in states whose laws did not tolerate slavery, it ruled the club and the drawing-room, the factory and the office. It swaggered at the dinner table, and scourged with scorn a cowardly society. It tore the golden rule from school books, and the pictured benignity of Christ from the prayer book.'

"Now, substitute the word 'capitalism' for the wo 'slavery,' and the above is an exact picture of our conti n today. The American people crushed the slave power; they washed its stain off our flag and saved our institutions. Can they rescue them again? Many say yes, but they have not reflected that the crushing force which now confronts them is greater than was ever the slave power. Besides, slavery itself was sectional, and in the end it was possible to unite the rest of the country against it. But the corrupt money power has its withering finger on every pulse in the land, and is destroying the rugged manhood and love of liberty which alone can carry a people through a great crisis. What, then, is the situation today? For over twenty years, foreign and domestic capitalism has dominated. 'It sits in the White House and legislates in the Capitol. Courts of justice are its ministers, and legislatures are its lackeys.' And the whole machinery of fashionable society is its handmaid.

"Just see what a brood of evils have sprung from the power of capitalism since 1870.

"1. The striking down of over one third of the money of the world, thus crushing the debtor class and paralyzing industry.

"2. The growing of that corrupt use of wealth which is undermining our institutions, debauching public officials, shaping legislation, and creating judges who do its bidding.

"3. Exemption of the rich from taxation.

"4. The substitution of government by injunction for government by the Constitution and laws.

"5. The striking down of trial by jury.

"Never has there been so much patriotic talk as in the last twenty-five years, and never were there so many influences at work strangling republican institutions."

JOHN P. ALTGELD.

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Sharp Cuts.

We may not be able to make men virtuous by law, but we can stop the law from helping to make men vicious.—*Voice.*

The first and most pronounced indication of the downfall of government is when its courts of last resort become corrupted.—*Nonconformist.*

The "sound money" campaign is a *sound* campaign, and nothing else. Thus far, its advocates have produced no arguments worth mentioning.—*Kansas Commoner.*

When it comes to the place where people ask, even under their breath, how much a judge of the Supreme Court got for changing his opinion in a week, the revolt is not a quarter of a century away.—*Nonconformist.*

Keep it before the people that bonds mean bondage, and nothing else. Bonds mean interest, and interest means some one to work for it, and that means that your are in bondage to pay some one for something that you never got.—*Grander Age.*

It is said that "the man who hesitates is won." Why? Because, whenever a man stops long enough in his mad career to think, he will usually come out all right. It is the unthinking man who causes all the mischief in the world. —*Contestant.*

Co-operation cannot be built upon a competitive base, neither can it enter into partnership with the competitive system and live. Co-operation must stand at the head of reform, or it has no place to anchor itself in the moving procession of humanity.—*National Referendum.*

The liabilities of tenants seem endless. They have to pay even for the "acts of God." The other day a case was decided in which a man who had taken a lease of a house declined to pay because, owing to an earthquake or landslip, there was no longer any house there. But the law said he must pay, all the same.—*Land and Labor.*

There is just the same reason for intrinsic value, as a medium of exchange, that there is for a baggage check or a railroad ticket to be made of gold; and the fact that over 94 per cent of the business transacted is without any cash foundation, except in name, is an evidence of this fact.—*Chicago Express.*

One of the most infamous ideas which has gained credence among the people is, that the right exists to bind unborn generations with a bonded debt. The time will come when such a thought will not be tolerated; when every bond will be wiped out of existence; never until then will we have a free people.—*Chicago Express.*

The country opened wide its eyes in wonder at the anarchist-socialist talk of Justice Harlan and the others in the minority of the Supreme Court's income tax decision. Even the "red spectre of revolution" was seen in the wind. Cranks, it is said, make revolutions. But who would look for cranks on the United States Supreme Court Bench, carefully selected as the judges are by the President?—*Cincinnatian.*

The Latest Spoken.

A Good Work.—The United States Supreme Court has rendered two decisions within a week which are complements of each other. The income-tax decision was a declaration in favor of government by plutocracy, and the Debs decision means that citizens who have the hardihood to question that form of administration must go to jail. If these decisions set the people thinking and seeing that the nation is surely falling a prey to a pack of unscrupulous usurers, it will be the best week's work the "highest tribunal" has ever performed. And if the people have the faculty of thinking and seeing aright they will do the right thing in the premises, and waste no time in denouncing the mere instruments of the evil power.—*Coast Seaman's Journal.*

An Upright Judge.—Judge Shiras, says a writer in a Republican paper, by exercising the right of every man to change his mind, made himself umpire in the income tax case. Read this carefully, then lay the paper away and think. Shiras, as Judge of the Supreme Court, is expected to lay aside all prejudices and interpret the law in accordance with his ideal justice; when once he has delivered an opinion, it is supposed to have been arrived at only after a careful and thorough investigation, and should be a firm and immovable conviction of right. And when a man in his position exercises "his right to change his mind" inside of a week, he must either have formed a hasty and unreliable opinion in the first place or have been unduly influenced in the second. In either case, he would be unfit to occupy a position on the Supreme Bench.—*Wyoming Freeman.*

The British Wonder At It.—The recent Supreme Court decision on the income tax shows us so much farther advanced in monarchical ways than they expected that the British themselves are astonished at the decision. The London *Times*, the leading paper of the Empire, says: "The practical result is that direct taxation must fall on the citizen in direct proportion to his voting power, without reference to the amount of his property." The London *Chronicle* says: "The loss of £6,000,000 must still further derange American finance, but the millionaires have escaped the net, and the people generally will be compelled to make up the deficit. It is a strange comment on American democracy, and on the limitations of the American Constitution."

When we can surprise the British by our plutocratic ways, we have gone considerable lengths, sure enough.—*Progressive Farmer.*

A Critic Disgraced.—Rear-Admiral Meade, U. S. N., has been retired with a reprimand for "conduct at variance with a commendable career." No doubt Meade was indiscreet in his criticism of the Administration, but those who know anything about the trials of a seaman under the thumb of 'longshore authority, will find extenuating circumstances in the case. It is another evidence of the subversive tendency of governing maritime affairs from a three-legged stool.

Seamen find it harder every day to run their ships, and

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keep their tempers under the system. We are inclined to the opinion that there is more in this case than appears at first blush. Meade had aspirations to find out what there was in the ships of the new navy, and had declared his intention of giving Mr. Cramp "the benefit of his experience." His endeavors to make practical speed tests of the commerce-destroyers had been frustrated on several occasions, but still the Admiral was irrepressible. Clearly a man of this kind was dangerous to the welfare of shipbuilding contractors and the confidence of the people in the nation's defenses. It is more than likely that Meade's alleged disrespect was taken as an excuse for squelching a "curious impertinent."—*Coast Seaman's Journal.*

A NEW IDEA.—The times and manner of the administration of the Holy Supper was the subject presented in the address of the Rev. Dr. Norman Fox, at the regular weekly conference of the Baptist ministers of New York City, some months ago. He held that the Scriptures teach that in commanding the eating of bread and the drinking of wine in remenbrance of Him, Jesus in no way intimated that the observance should be periodical, once a week or once a month, but said: "Whenever you eat bread to sustain your mortal life, remember me, the bread of eternal life." Dr. Fox maintained, secondly, that "nothing is done at the breaking of bread in church which may not, or should not, be done when we eat our daily bread." The speaker declared that "the New Testament knows no breaking of bread apart from an ordinary meal," and insisted that "the Lord's Supper is an eating of bread in remembrance of Christ, and whenever a man eats of Christ, the spiritual bread, he eats the supper of the Lord." One of the speakers characterized Dr. Fox as "a bull in a china shop," and added that it was becoming almost dangerous for the ordinary preachers to attend the conferences, because of the danger to which they were subjected of having their earlier faith completely uprooted and destroyed by the "high-thinking qualifications of Dr. Fox."—*New Church Messenger.*

COMING CHANGE.—Poor Cuba. For generations Cubans have labored and produced, and Spanish grandees have squandered. Whenever they made outcry they have been met by their own people, those anxious to curry royal favor, and have been butchered and left to rot in prison. My heart has always bled for them, and while I doubt not that their struggle for "independence" will not gain them any real advantage, I hope they will succeed. But the fates are arranging for a universal change, and they must wait. The insurgents are fighting, not to free and help the people, but to displace the rulers so they can govern. There is no economic question in the fight. The Cubans are as selfish and ignorant of human rights as are their rulers. They are slaves to creed and prejudice. They are not fighting to free the land, the money, the opportunities to labor, and get the full fruits thereof—these are not a part of their program, and without them any victory will be barren. In travail must they be punished until they learn what is justice.

Our struggles in this nation have been barren of the good they should have gained, because we failed to learn the lessons of tolerance and unselfishness. British subjects are just as free to-day as are Americans. Cuba will, if successful, only throw off the tyranny of Spanish oppression for a home capitalistic oppression of the same kind. Only ignorance compels obedience to injustice.—*Coming Nation.*

A PROHIBITION LEADER BROADENING.—The story is being given wide circulation by old party papers in the West, particularly in Kansas, that Ex-Governor St. John has abandoned prohibition and the prohibition party to take up the cudgels for free silver. There has been great rejoicing among the whisky people, who would believe, if they could, that this story is true. On April 29, Mr. St. John wrote a letter to a friend in Lawrence, which was published, and which was made the basis for this report. The letter contains nothing but the Ex-Governor's well-known sentiments on the financial question, and is as follows:—

"In my judgment, the campaign of 1896 will be the most hotly contested of any that this country has ever known. While the tariff will be used as it has in the past, to deceive and mislead the people, the real issue will be between capital and labor. Capital, as represented by Wall Street, has the nation by the throat; the struggle on the part of labor will be to break away from its grasp, and strike a final blow for freedom. Nothing will help more to bring about this much desired result than the free and unlimited coinage of both gold and silver at a ratio of sixteen to one. There should be no limitations, no evasions, no compromises touching this matter. Any declaration in favor of free coinage that does not fix the ratio, means nothing and is calculated to humbug the people. I can scarcely imagine any greater calamity that could befall our people, than the triumph of the financial policy of Wall Street in 1896. The struggle that is now upon us, really involves the liberties of our people. A continuation of our present financial system for a few years more, means a nation of tenants ruled by a few money kings. All men who love home, country, and freedom ought to stand together in the fight, and, at the ballot-box, strike a death blow to the financial policy which has plastered our homes with mortgages, filled our land with tramps, and now seeks to enslave a people who of right ought to be, and remain, forever free."

A clipping from the Kansas City *Star* was sent to Mr. St. John, containing the story and also an elaborate editorial on the subject, reviewing the situation and attempting to explain the causes which led up to Mr. St. John's change of heart. The following reply was promptly received, which indicates that no change of heart has taken place in the sentiment of the great prohibition leader, and that he is the same stalwart, uncompromising prohibitionist he always was:—

The clipping from the *Star* is partly true. I wrote the letter referred to and intend to stand by it, but I've not abandoned prohibition, and don't intend to. Some may think a prohibitionist can't have but one idea, but I say to such, that I am not, and never was, that kind of a prohibitionist. Robbery is robbery just the same, whether it is perpetrated by the saloon or an infamous financial system; and I propose to fight robbery and oppression in any form whatsoever. If there is anything in my letter, published by the *Star*, contrary to "good doctrine," I am not aware of it. It had just as well be understood now, as later on, that if the prohibition party wants to live and grow, it must broaden out in its work, and keep pace with the progress of the age and demands of humanity. Your friend, JOHN P. ST. JOHN.
—*The Signal.*

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The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 7:30 o'clock P. M., at Beth-Ophrah, Washington Heights, Ill.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the Second Court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The WOMAN'S MISSION meets every Friday at 2 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 1227 McAllister Street, San Francisco, Cal. Information may be obtained by addressing the Secretary.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30 P. M., at the residence of Mrs. A. K. CORNWALL, 917—E. 13th Avenue, Denver, Colo.

Ladies are invited to meet with us and investigate Koreshan Doctrines

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The HAVERHILL BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30 o'clock, at the residence of Mrs. L. O. Putnam, No. 21 Cedar St., Haverhill, Mass.

Ladies are invited to attend these meetings and investigate the doctrines of Koreshanity.

VICTORIA BRANCH ASSEMBLY SOCIETY ARCH-TRIUMPHANT, ALLEGHENY, PA.

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All who desire to investigate the doctrines of Koreshanity are cordially invited to attend.

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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."—Gen. III. 24.

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THE GOLDEN CALF.

"The Love of Money Is the Root of all Evil."

"When Ye Therefore Shall See the Abomination of Desolation, Spoken of by Daniel the Prophet, Stand in the Holy Place, Then Let Them Which Be in Judea, Flee into the Mountains"

The root of all evil must of necessity constitute the abomination of desolation. The time has come, therefore, when God will judge the world in righteousness, for the culmination of iniquity is upon us. The love of God manifest in love to the neighbor, and the love of money, are diametrical impulses of the human soul. The love of God—as indicated in the performances of use to the neighbor—is heaven-born and God-derived. The love of money, in which resides destruction to the neighbor, is hell-born and originates in self-love—which is the Devil and Satan.

Gold, the money god, the god mammon, the power which today controls church and state, has enthroned himself in the *love* of gold, and that wisdom which manipulates the gold god, and through it governs politics in the interests of the bondholder, is the same old Devil that tempted church and state in the beginning.

The next great contest in the political arena will be the contest for gold supremacy; and the man in whose hands the gold-mongers of Wall and Lombard Streets regard their interests the safest, will be nominated for the Presidency of the United States. The present apparent improvement in the industrial world is a put-up job of the money power, intended as an illusory demonstration of the correctness of Cleveland's position regarding the single standard. While it will operate to deceive the people, it is one more link in the great chain of oppression which brings them more and more under the galling influence of the bondage of wage slavery.

Nothing less than the miraculous power of the Almighty can overwhelm the human lust for gold, which has become a deep-rooted mania that is sweeping humanity to its utter destruction, with the madness of a rushing torrent. It will take more than the Devil's subtlety to blind the wise to the observation of the modern tendency to rest its hope in the power of gold. Next to God, it is supreme; and so far as the present status of the world is concerned, it is the ruler of church and state. Its days are numbered, and the time is at hand when the people will confess that a prophet is among them.

The power of money is about to be dethroned. It will be the final act of judgment at the closing era of the great cycle. May God hasten the hour of his judgment and the inauguration of his kingdom of righteousness in the earth!

Who Would Be a Pessimist?

Isn't the World Growing Better?

Is not Christianity extending broadcast? and is it not a high-toned Christianity? Are not our churches fine, and growing more expensive every day? Are not creeds multiplying? Are not the A. P. A.'s making it warmer for the Roman Catholics? and are not the Roman Catholics making it hot for the A. P. A.'s? Are not the rich growing richer and the poor poorer? What better indications can we have that there is constant improvement in the conditions of the world? Business on the competitive basis is educating the world to be sharp. Wire pulling in the church and in state and municipal government is more wily as the days and years multiply.

The masses are robbed, that corporations may thrive; and as it is important that the masses be trodden under foot, and that the corporate thief, bondholder, and millionaire be maintained at the expense of the laborer, why is it not a good thing for Lombard and Wall Streets to govern the world? And why are not all these indications that the world is growing better?

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The Tower of Babel.

Why, in the name of common sense, do not men say what they mean? Surely, at least upon those who assume the position of teachers to the people, the duty is imposed of using language which truly expresses the idea intended to be conveyed. This is so simple a proposition that it would seem as though its truth should be evident to all,—so evident that the statement of it would be superfluous were it not for the fact that we constantly find so called reformers—men who presume to teach others—exemplifying that pernicious aphorism which runs to the effect that language was bestowed for the purpose of concealing thought. And then they defend their slipshod, cloudy, confused expression—which, to do them sorry justice, is not so much the result of intent to deceive as of inability to clearly conceive—by the declaration that it makes no difference what their words be so long as their hearers know what they mean. Now, the truth of the matter is that their hearers do *not* know what they mean. A small proportion of their hearers think they mean what they say, and the rest of their hearers do not think at all; and as for *knowing* anything—well, that idea is too preposterous to even consider!

Now, for example. We have a class of persons in this country at the present time advocating what they call a single tax—a tax on land. They declare the present method of taxation to be altogether wrong; that as all tax on commodities is ultimately paid by the consumer, commodities must not be taxed; that the merchant transfers the tax on his goods to the goods, adding it to the price which the purchaser pays—and that this is unjust. Now they feel that something *must* be taxed to yield revenue to oil the wheels of government, so they say, "Let us tax the land." This is their original proposition—tax land only, and this will prevent the holding of unimproved land, and will make such tracts available for agricultural purposes, for mining, etc. But at once difficulties arise. If only land is taxed what is to prevent wealth being held in other forms free from taxation? And city land is valued, primarily, not for the quality of the land but for the commercial advantages of its location. So the single taxer would get over these difficulties by fixing a high rate of taxation for city lots advantageously situated for the purposes of trade, and a lower rate in proportion as this advantage of situation decreases. To a clear, unbiased mind it is evident that such a tax is not a tax on land at all. It is a tax on the artificial conditions produced in a city. The fact is that the single tax idea as originally conceived is utterly untenable, and had to be modified until its advocates no longer mean "single tax" or "land tax" when they use these terms. Any tax imposed with reference to anything other than the quality of the land cannot rightfully be called a land tax, and when a tax on commercial advantages is called "land tax," those for whom words possess any meaning are thinking of one thing while the one using the term is thinking of something else. It is safe to say that the majority of persons in this country think that the single taxers are advocating a tax on land as land. Well, they are not.

And, after closely studying their idea, it is evident that the result of its application would not produce very different results from the present method of taxation. For instance: if a merchant owning a store full of merchandise, located on a lot advantageously situated for trade (and if his trade was good his lot *would* be so situated according to the single taxers), must pay an enormous tax on that land instead of paying a tax on his goods as now, what is to prevent him adding the amount of his tax to the price of his goods just as he does at present, and making the purchaser pay it? And if tax depending on other than the price of the land can be called land tax, the possibilities for taxation are unlimited. Land on which banks are erected might be called bank land and a higher rate of taxation fixed than for land upon which stores or office buildings are erected. Of course the tax would really be not on the land, but on the bank; but there would be just as much reason for calling it a land tax as there is for calling a tax on commercial advantages a land tax. Point these things out to a single taxer and he will acknowledge that the tax on city property should not rightfully be called land tax, but that it does not make much difference what terms are used if the meaning is understood. But you say to him, "Why do you call it land tax if it is not land tax?" "Because the land is necessary for existence and is a permanent thing." Well, so are the sunshine and the air necessary and permanent, and there is just as good reason for calling a tax on the thousand and one artificial conditions which go to make up a city, an air tax, or a sunshine tax, as there is for calling it a land tax.

Our purpose is not to show all the fallacies of the single tax idea. It is merely to point out the fact that the single tax propaganda is but adding to the general state of confusion in which the world is struggling at present. It is impossible for men to get a clear understanding of the various theories advanced as possible solutions of the great problems of the age, because of the great confusion of language. We have reached the condition typified by the tower of Babel—the confusion of tongues. Language is of no good but as it correctly expresses thought. If it does not do this it is a positive evil. Thought and speech are at present divorced, and as a result we have neither clear thinking nor clear speaking in the world today. Consequently it is impossible for men to understand one another. No man can tell what any other man intends to convey by a word unless he knows what value that man attaches to that word. And how few attach any special value whatever to words! Right at this point is where reform in culture must begin—with the *Word.—Eleanore M. Castle.*

"Sell a country! Why not sell the air, the clouds, and the great sea as well as the earth? Did not the Great Spirit make all this for all his children?"—*Tecumseh.*

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Why Are We Having Good Times?

Why Are the Manufacturers Increasing Work and Wages; Why Does Pullman, Just at this Juncture, Increase Wages Ten Per Cent?

It is the trick of the gold power to deceive the world into the belief that "sound money"—adhered to by the administration—is working favorable results. It is in the power of the combined influence of so called "sound money" to make times hard and easy at will. Lombard Street can tighten or loosen the screws at pleasure. It is the power of the old serpent, the Devil, the modern boa constrictor, having the subtlety to tighten or loosen his grip whenever the necessity of the case demands it for his interest.

The masses require a few more lessons before they will relinquish confidence in the millionaires who are running the country in their own interests. Millionaires who control our Congress and legislatures are not supposed to enact laws for the people. The people are fools. They imagine—because they vote—that ours is a Government by the people and for the people. The people who vote do so for the millionaire and not for themselves; and whether it is for the gold bugs or the silver bugs, it is all the same. They are a set of cutthroats and robbers; not the people, but the robbers for whom they hurrah and throw up their hats.

Turn the tables before the *so called Government* and the military, with the millionaire to back them, make it impossible for the poor masses to exercise the franchise.

The English Empire Has Prepared the Way.

While might does not make right, still it is a fact that whatever conditions the force—whether mental or physical—of an age is able to impose upon that age, those are the necessary conditions for the age's development. This does not mean that "whatever is is right," but it does mean that whatever exists is necessary during the period of its existence. Wrong is never right, but the existence of wrong is an essential element of progress, just as darkness, no less than light, is a necessity in the economy of the universe.

It is necessary to the bringing into existence of a higher social order, that the preceding order be disintegrated. The law of development demands the dissolution of old structures for the purpose of creating new forms. Society undergoes processes of growth which make necessary a constant warfare during the period of growth, and not until growth is finished and the fruit manifest can rest come.

A careful study of history discloses this law of development operating through, and indeed causing, all political and national changes, carrying the world onward to the present condition, when the might of the Anglo-Saxon is about to dominate the universe. Already destiny has spoken, and no opposing power is mighty enough to prevent the civilization and language of the Anglo-Saxons spreading over the entire globe. The ambition of England, backed by her military and naval force, has in great measure made possible this result which the near future must see realized, when again the whole earth shall be "of one language, and of one speech."

To bring about such a condition, so necessary to the establishment of one kingdom—the Kingdom of Heaven—throughout the earth, was needed that aggressive power which has laid its greedy hand upon every available spot in the earth, imposing its language and customs there, until as Prevost-Paradol says, "it is with English words that the navigator is hailed on almost all the accessible coasts of the earth."

That English Empire, more extensive than any other whose fate history records,—has paved the way for the new Kingdom to spread majestically from its starting point in America until its dominion extends "unto the uttermost parts of the earth."—*E. M. Castle.*

"The Letter Killeth."

The Devil Hath the Power of Death.

These two statements of the Scriptures seem to imply that God and the Devil both have power to kill, which is true in one sense; but there is a vast difference in results obtained by the two powers.

The true letter or word is the ultimate or scientific exposition of the laws of the universe; it is the absolute knowledge,—God's knowledge of all things. Opposed to this is the false word or perverted science of man in fallacy, and in the consequent evil life of fallacy. Man in fallacy and evil is the Devil.

The Devil hath the power of death. Yes, but he has not the power to *kill completely*; he can only bring continuous dying, through successive embodiments. He has power to produce only mortal bodies, in a continuously dying condition, filled with an equally mortal spirit that repeatedly loses its body, and is dependent for existence for a period on some other body (not its own). Then this mortal spirit dies as to its spirit life by disintegration of its group of spirit entities, losing memory and consciousness; and, forming a new combination or group with other disintegrated spirit entities, builds up a new mortal body and comes back to sight of men as a newly born being—just as mortal as before, and just as much under the power of the Devil. This is all the power the Devil has. He cannot stop this continuous dying, this endless (so far as he is concerned) dying of the body and dying of the spirit that so changes the whole being that he does not know what or who he was in his former embodiments.

"The letter killeth." The letter has power to put an end to mortal conditions, hence it has power to actually kill out or banish from man the old nature, the Devil nature which Jesus said was from beneath. How does the science of the word banish fallacy? In the first place, let us say that when the word or letter is manifest to the world through God's messengers, it does not

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banish fallacy from every brain. A mind must have some degree of previous preparation before it can grasp the truth when it is presented. A mind may be wholly in fallacy, having been surrounded by a sphere of fallacy since its birth, yet it may have an interior preparation that will enable it to recognize and receive the truth when it comes; and through this reception of truth in the intellect, the old fallacies must be driven out; and through the effort to walk by the light of truth, the old evils are killed out and banished from the life. Thus the letter has power to *kill*. But we read that it is the *spirit* that "giveth life." The letter has power to slay fallacy and evil by the sword of truth—but it, being but one half the power of God, has not the power to give life, and it devolves on the spirit, or more properly the soul, of God to breath into the dead man the breath of lives—and to make man a living soul, over which the Devil has no power.

The spirit of God that "giveth life" is always given out through the overshadowing of the Holy Spirit, the baptism from the translation of the personal Messiah of God. His office is always twofold—to give the letter of the Word and the Spirit. In the seven successive overshadowings of a great cycle, each messenger brings and teaches by word of mouth the specific degree of the word that pertains to his age; through this he is able to begin to kill out or banish the Devil from the degree of mind he is operating on in those prepared to receive it. He then culminates his labors by baptizing them with his Holy Spirit, which quickens the degree of mind from which the Devil has been cast out. Thus the man is made *alive*, not all at once, but by stages or degrees, working from his interior toward his circumference, or outermost environment or body; hence it is in the *body* that the last degree of killing is accomplished, and it is the body that is last to put on life. Paul's teachings plainly corroborate this doctrine. He says, "We who have the firstfruits of the spirit," that is; are quickened or made alive in the spiritual degree of our beings, "groan within ourselves," "waiting for the *putting on of the body*," the new live body, over which death and the grave have no power.

The passage in the Bible, "the letter killeth," has particular reference to the ultimate or scientific degree of the Word. It is only the scientific or rational degree of the Word that is able to penetrate the hard-shelled outer or natural, rational degree of the human mind, which corresponds to and presides over the ultimate degree of life, namely, the body. Hence, in order to completely kill the mortal man (body, soul, and spirit) that the Devil is always trying to kill but never accomplishes, it is necessary for the natural mind to receive the natural or scientific truth, "the letter." When this is accomplished and truth sits on the throne of man's reason, the last enemy, death by the Devil's power, is overcome, and the letter, containing the science of the law of dematerialization, enables man to kill completely the old body by transmuting it to spirit. Then the spirit of truth can bring man into the last degree of life, giving him, through the laws of polarization and materialization, a new body, arch-natural, immortal, beautiful, glorious; like unto Christ's glorious body.—*Alice Fox Miller.*

Turning the World Upside Down.

It was at an early date in the Christian era that humanity was instructed not to put new wine into old bottles, or new patches on old garments. These sayings are as wise today as when first uttered. The supreme need of our day and generation is the involution of all vitalizing energies into one person who can say: "Behold, I make all things new." Such an involution is the seed man of a new era for humanity and its environment. He is the potency of the increate to breathe anew "the breath of lives." Is such a personality inconceiveable? Not at all to a mind mature enough to grasp the science of the law of universal resurrection. Each seed reproduces it own kind, modified only by developing environment. This age necessarily produces its Ancient of Days, its ingatherer, who should be transformed to the children of a *divine* era and kingdom, since it was the spirit of Jehovah which vitalized the progressive spirit of the age now passing away.

For two thousand years, the spirit of the Lord Jesus has operated in our mortal race to produce from it the ultimate wisdom of his sacrificial love, the serpent to be *lifted* in this wilderness of sin, for the restoration of the sin-stricken. Wisdom reveals the righteousness of the law of love; and all who look to this serpent for life will have it.

When Elijah, the Voice of one crying in the wilderness, comes to restore, he begins by dealing with the wisdom of fools. It crackles as stubble in the burning heat of the purifying fires of God's dishonored law, kindled by the word of the prophet. The scribes, Pharisees, and hypocrites sit in the seat of the scornful and ridicule Him. With His plumb line, the law fulfilled in the man Christ Jesus, he measures them all, and none have the stature of the upright. The crucified Jehovah on his cross at Calvary was a prophetic type of the man with the plumb line, the man who stands before the world today as the law of the cross fulfilled. He bears the plumb line in his hand as the sign of his ruling spirit. It is the builder's plumb line, by which He lays the scientific foundations of the kingdom of heaven in the earth. With it He will turn the world upside down and inside out. The cross of Jesus the Christ on Calvary was a vertical piece of timber, crossed by a horizontal. He who hung there was the living Vertical, *the truth*, upright in all his ways. On the horizontal bar his arms were outstretched, his fingers pointing to the confines of the universe, which is his inheritance. Of it, he is the apex and stellar nucleus of its culminating glory. The cross rested in the earth of the mountain, and a line drawn from the outstretched fingers of the crucified to the horizon would have delineated the chord of an arc, which the plumb line demonstrates to be the hollow of God's hand, in which he holds his own, to mould it to reveal His will. It defines the sphere of his power and glory.

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Today, the man with the plumb line confronts the cross of Calvary, the pivotal center of a world now passing away, and refracts its light on a world to come. This is the circumferential man of the world that now is, and the central sun of the world that is to come. His heat is the love of Jehovah, that saves to the uttermost, and his light is the science of life and immortality. Those who walk in the light, see in him no darkness at all. Those who feel but the burnings of his wrath—the wrath of outraged love—see him as the blackness of darkness, at the mouth of the abyss. He brings the people face to face with facts, and reveals the operations of the laws which underlie them. The peace of modern Israel is being disturbed by his SWORD of absolute truth. He is calling a halt, and is giving the priests of Baal a diet of facts, in return for the empty froth of their fictions. This must finally bring to them the new world's ridicule, and call to the standard of the prophet of God those who can honor his laws and glory in his cross. Elijah is enunciating the principles which, applied, recreate from the chaos of one age the order of the next. He comes to lay the foundations of the new earth in righteousness, in the thoughts and lives of men. He restores again the knowledge of the firmament above and the firmament beneath, and sets again the sun, moon, and stars in their right places in human thought. He creates again the greater light to rule the day, and the lesser light to rule the night. He maketh the stars also, and sets them in their places, declaring them to be for signs and for seasons and for times and for days and for years, to give light unto them that are in the earth.

Elijah is the primary sun of wisdom's light. The last being first and the first last, therefore is his name Koresh, meaning sun and source. When the sun shines as Jehovah, he is the enthroned Fatherhood of his being, to whom the Son cries, saying, "Elohi, Elohi." Every age produces its restorative Elijah or Fatherhood from whom ultimates the Wisdom or Motherhood of all future glory. Fatherlike, he brings his children face to face with the facts of their true conditions and forces upon them a realization of their absolute dependence on the God or mighty Spirit of his Fatherhood for quickening to the life of light, if they would be children of the light. He is the Father of lights. We have reached the very closing hours of the Christian dispensation, and Elias stands at the door of the new age. It is the door of the tree of life, of the temple of His Holiness. His *Flaming Sword* will guard the way, and will rend the vail for all who would behold the Holy of Holies, and enter its temple by the new and living way.

By one class, Elias is seen as the one altogether lovely; by the other, as one possessing no beauty that they should desire him. He, the true cross of Christ, is dividing the world. On which side are you? This cross, this true cross, and *this alone* will turn the world upside down and inside out, and make all things new. All within His kingdom will see their sun in the center, and a glad circumference rejoicing in his light. They will see the free inflow and outflow of all the energies of life from circumference to center, and from center to circumference. They will see the interdependence of God and man and their ultimate unity; then, oh glorious consummation, devoutly to be wished, will be seen that holy city, the New Jerusalem, whose inhabitants need neither the light of the sun nor the light of the moon, for the Lord God is the light thereof. In His holy interblending with his humanity will be that light of his promised day of rest, neither dark nor light, but replete with the harmonies of that peace which passeth all understanding.—*Berthaldine S. Boomer.*

The Law of Atonement.

(CONTINUED FROM JULY.)

From the foregoing considerations, the reader may be induced to accept the truth that to sacrifice the goat, in the highest or supreme degree, is to impart external or natural divine life by the actual transmission of the natural life by translation. To make clear the distinction between the sacrifice of the goat and that of the ram, in this supreme degree, we will take the two translations—that of Jesus nearly nineteen hundred years ago, and the one to come, which will mark the division between the old and the new dispensations. The sacrifice of Jesus was the translation of the formate will of man, the manifest divine life; but the sacrifice of the Messenger of the New Covenant will be the translation of the man who is the ultimate truth, and not the ultimate life, as in the incarnation of Jesus.

The highest natural life is a quality or state which precedes the real divine life. It is the point and state of transition. It comes at the extremity, or at the outmost (ultimate) science of life. It corresponds, in the Grand Natural Man, to the innermost covering of the cortical substance of the brain, the pia mater, that is, the soft mother of the brain, which has as many origins as there are cortices in the cerebric structure. The cortical cells are the origins or sources of the pia mater, which is the immediate environment of the mass within the cranium. It is the product of the union, in the cell, of the *pneuma* and the psyche, or the spirit and soul of the man. But while it is the product of the elaborations of the cortices, it also contributes to the cortices, in turn, its own elaborations as related to both the arachnoid membrane and to the piissima mater; namely, the environments of the cortices themselves. Succeeding the coming translation of the Messenger of the Covenant, there will come a dissolution of the male and female organisms receptive to the outflow of the forces resulting from the central theocrasis. This incorruptible dissolution of the male and female forms is the source and origin of their permanent unity in the one integral form, constituting as many unitary forms as there were pairs entering into conjunction. This point of conjunction, this act of conjunction in the many, is the extreme and outermost point and act of death to the old or natural man. It is therefore the beginning of life to the new man. It is that extreme point and quality of death to the dying man, where nothing of *excreta* remains to

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pass to corrupt dissolution or decay. This, to the many, is the goat and its sacrifice.

In a former statement, we have noted the sentiment that God, for the sake of a mere symbol, would not institute the wholesale slaughter of animals of domestic and harmless natures. Such a statement does not require logical demonstration to any mind having the least possible conception of the true character of the Creator and Governor of the universe. If, then, the sacrifice of animals had its origin and institution in the laws governing the necessities of the progressive evolution of animal and human existence, the perpetuity of the soul entities which begin in the lower forms and terminate in the highest, why may we not examine those laws and comprehend the plan and method of spirit (pneuma) and soul (psyche) progress?

The mineral, vegetable, and animal kingdoms are related as are the chemical, organic, and vegetable substances and offices (functions) of the animal organisms. In the economy of animal or human life, there is a constant metamorphosis (transmutation) of one substance to another, in the body. This process operates both ways—from the mineral toward the animal, and from the animal toward the mineral. The chemical constituents of the human structure, appropriated through the medium of vegetable and animal nutriment, are transmuted to the substance of organic structure in the life of the animal and the man. These processes of transmutation proceed through all the stages of progressive metamorphosis, from the most elementary conditions to the highest or supreme state of the organism; and when any corpuscle is worn out and yields up its spirit or force, the contiguous corpuscles absorb the spiritual essences or life of the disintegrating cell. The progressive cells appropriate the vitreous spirit, while the retrogressive ones appropriate the resinous or alkaline elements or substances of the cell.

We have repeatedly asserted the fact, that thought, whether as pertaining to desire (the will, hence, the love principle) or to intellection, is real substance. We have repeated this so often because we know how oppositely the mind has been, and is, educated; and though, in some measure, it is willing to be receptive to the new idea, it is still influenced by the old and fallacious bias, to forget the fact in many of its most important bearings and relations. It is impossible to enter into the occultisms of transmutation, in the metamorphic relations of spirit and matter, without a constant, clear, and ready apprehension of the subtlety of spirit substance, and a vivid conception of the mutations to which every quality of feeling is subject.

[CONTINUED.]

The best part of one's life is the performance of his daily duties. All higher motives, ideas, conceptions, sentiments in a man are of no account, if they do not come forward to strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.—*Henry Ward Beecher.*

"Human Evolution and the 'Fall.'"

In the human domain, evolution starts with Adam, and has the Christ for its ideal and ultimate climax. The transition must be subjectively actualized in every human being. Adam is the concept of self as a physical body. Christ is the *knowledge* of self, as mind, soul, spirit—divinity within. To wait for the evolution of the spiritual consciousness until after the event called death, is to squander the divine birthright and heritage. The supreme feature in the brilliant afterglow of the nineteenth century is the discovery that man does not need to wait to be pushed from behind, and torn by evolutionary friction, but that he can voluntarily unfold himself and escape it. Displacing a material with a spiritual consciousness lawfully assures progress. It is practically the "Christ-mind" in humanity, or the general incarnation. The single historical ideal is only the life-size picture of man. The present universal gestation will end in a new universal nativity.—*Henry Wood, in May Arena.*

The above, taken from an article entitled "Human Evolution and 'the Fall,'" is a fair sample of the inversions and perversions of the theology and so called science of the present.

In the human domain, evolution does not start with Adam as he was before the fall, "created in the image and likeness of God"—just like God. When Adam fell, he fell into the lower sinful humanity, having first been theocrasised or translated, that is, converted—body, soul, and spirit—to spirit, which was Holy Spirit, the divine seed, as Jesus was after his translation. This Holy Ghost, as a new atmosphere, was breathed into the humanity having a desire, an affinity, for it; dying, according to the law of seed growth, it was made to be sin, whereas, before, like Jesus, "it knew no sin." From this Holy Ghost, as seed, was evolved the Adamic church and tree of lives. Jesus was the ripened fruit and involved seed of this "tree of lives which bare twelve manner of fruits, and yielded her fruit every month" (dispensation): "and the leaves of the tree were for the healing of the nations." As Jesus was expressly declared to be the beginning and the end, the first and the last,—the cause and the effect, he was the re-embodiment of Adam, but not the evolution of him in the ordinary sense of evolution from a lower to a higher form of being. Jesus had a twofold origin—from above, from God, and from humanity, being the Son of man, the Son of God, the God-man. In the latter case, he was an evolution from the sinful humanity, not from the Adam who was created in the image and likeness of God. While the Bible plainly teaches that "As in Adam all die, so in Christ shall all be made alive," it also adds, "but every one in his own order; Christ the firstfruits; afterward they that are Christ's at his coming;" it just as plainly teaches that not all men, but only those who received the divine seed, the Holy Ghost, at the time of seed sowing in the beginning of the Christian age, càn, now in the end of that age, have the "ideal and ultimate climax," "which is Christ formed in you, the hope of glory," "subjectively actualized" in them at this harvest time.

It is not true that "Adam is the concept of self as a physical body," while "Christ is the *knowledge* of self, as mind, soul, spirit—divinity within." Surely the Adam who was created in the image and likeness of God was not in any sense an inferior being to him who was only in the "express image of God." The needs of modern evolution, which teaches a constant evolution without any corresponding

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adequate involution,—that which is nowhere found in nature, and hence does not exist,—seems to require that the Adam be inferior; but such is not the fact as taught in the Scriptures. It is quite true that the kingdom of heaven, for the advent of which Jesus taught us to pray, is coming right here in earth, not in some imaginary spiritual world; it is just as true that the subjects of it will not die and their bodies go into the grave to rot, as that of Jesus—the Father's seed, of whom they are the begotten and will be the offspring—did not.

The knowledge that man does not need to wait until after death to rise into the higher, the divine, consciousness is not a discovery of the "afterglow," or *any* glow of the nineteenth century, but was clearly revealed in the Bible, if men had had eyes to see, or ears to hear, it. Still another fact is there revealed which does not yet appear to have dawned upon the intelligence of the *Arena* writer, in common with the great body of religionists of the present. As long as men travel the broad road that leads to death, they will continue to fail of attaining the higher, the divine consciousness and life. We only attain the "Christ-mind" when we have developed into the Christ-body, that body for which there is no longer death and physical decay. Then, at last, for us, "This corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

Neither is it true that of himself, unaided, "he can voluntarily escape it," whatever the *it* means in that connection; whether it means death or continued life in the lower consciousness, any more than the seedling apple can, of its own volition, escape the knurlyness and bitterness of its own condition, and rise into the excellent quality and beauty of the choicest Spitzenberg or Bellflower. There is but one way in which this higher quality can be attained (and that not for that individual apple, but for the tree which produced it), and that is by grafting the higher quality into its circulation, the identical process by which the higher, the divine humanity, is attained by the lower, sinful human nature, according to the Bible and according to reason. If by "the single historical ideal" is meant Jesus, it is not true that he is "only the life-size picture of man." He is, as well, the God-seed from which, when the time of birth comes, will be born the one hundred forty and four thousand sons of God—that John saw on Mount Zion—who had been "redeemed from among men." It is true that the present is the period of gestation for the birth of these, but it is not—at least on the higher, the God, plane—a "universal gestation," and will not "end in a new universal nativity."

"THE FALL."

The great mistake of this present writer, as of many, is a failure to recognize the twofold origin of the higher humanity, the God-man, the Adamic man; or rather, perhaps, the specific source and fountain of these origins. Jesus put it thus: "I came down from heaven, ye are of your father the Devil." "For as the Father hath life in himself; so hath he given to the Son to have life in himself." "I and my Father are one." "Ye will not come unto me that ye might have life." "I am the way, the truth, and the life: no man cometh unto the Father but by me." He is not only the life, but the truth that reveals the life, and the way that leads to it. The way referred to is the way of seed sowing; "He saith not, and to seeds as of many; but as of one, and to thy seed, which is Christ." He was the Son of man, the Son of God, the seed of the Father God, which, if it were sown in the lower humanity—the merely animal man—would, in the end of the cycle of its reproduction, regeneration, reproduce some more beings just like himself, sons of man, sons of God, possessing the life of the Father in his divine-human. But he plainly declares the time of this cycle to be an age or dispensation, at the expiration of which time will come the harvest of this seed, which in body, soul, and spirit will be just like the seed,—divine-human God-men. Eden was the garden where this God seed was sown, and did not only "represent the ripeness and perfection of a great kingdom," as this writer declares, but also the garden in which the seed of such a kingdom, the kingdom of heaven in earth, is sown.

We are told, in Revelation, of a tree of lives which produces its fruit every month (every dispensation), of which the leaves are for the healing of the nations. This tree of lives is the human tree, and the year is the zodiacal cycle of twenty-four thousand years, called in the Bible, Mazzaroth. The twelve months of it are twelve dispensations or ages, in each of which the tree of lives matures fruit which, when planted as Holy Spirit, as Jesus was, in God's Garden, "guards the way" of the tree of lives for the coming age, just as the seed of any tree guards the way of its kind by reproducing the tree. At the end of the great year, the grand cycle of the equinoxes, which period we are now approaching, there comes the ripened product of the whole cycle, the resurrection of the dead, the perfected sons of God, of whom Jesus, being the seed from whence they sprung, becomes the Father. When "in the spirit on the Lord's day," John, with prophetic eye, saw them on Mount Zion, and said they were virgins, men-women, as Jesus was, and that they were "redeemed from among men." He said that they had "the Father's name in their foreheads," had the divine nature in them. The promise is that "seed time and harvest shall never fail." This harvest time in humanity, which is the harvest of which the Bible speaks, will be succeeded by another seed sowing for a future harvest; hence, with this harvest of sons of God (Gods, the Adamic race, of whom it said, in Obadiah, "And saviors shall come upon Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's,") will come again the Garden of Eden. Keeping in mind the dual nature of these sons of God that will be redeemed from among men, we may be able to understand the fall of man. The so called evolution of what is called the science of today (of which this writer is an exponent, though discarding the materialistic phase of it, claiming that the real evolution is of the spirit, having nothing to do with the body, which is constituted of matter, which in its elements is always the same,) has no analogy in nature, and hence is impossible.

The quality of the material part of the tree is determined by the quality of the life or spiritual part which impregnated and appropriated it. Such is the law in all material things. The process of impregnation by its spirit, its assim-

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ilation and appropriation—creation—is going on in every thing that grows. The apple of a given quality cannot perpetuate that quality by willing its posterity to be of that quality, or even by the planting of its own seed. For that particular apple there is nothing possible but death and decay. A seedling apple tree, however good the fruit from which it came, is usually but a worthless seedling, almost never like the fruit from which it sprung. The only way to make this tree bear fruit like the original,or of a higher quality, is by inoculating it with the life of the tree which produced the fruit of higher quality. So with the human tree. The mere seedling always produces seedling fruit, more or less beautiful and valuable, may be of a higher order and quality, but never anything but a seedling. There are "times of refreshing" (Greek, souling up, getting new accretions of soul power) that "come from the presence of the Lord." The *parousia*, presence, of the Lord is when the Lord is present as the ripened fruit of the tree of lives, in the end of an age or month of the great year of Mazzaroth, as Jesus was in the end of the Jewish month or age. Whoever avails himself of these refreshings, or soulings up, that come from the presence of the Lord, will find them in himself "a well of water springing up unto" (into) "everlasting life." Whoever fails, at these times of refreshing, to become a partaker of them, like the persistently disobedient Jews in the time that Jesus was in earth, and the times when his spirit, the Holy Ghost, was poured out, which time is long past, must fail to reap eternal life, at the time of harvest in the end of the age.

This fruit, having attained to the quality of the God life, is plucked and appropriated by the Gods. It was said of one of these ripened fruits, "And Enoch walked with God: and he was not; for God took him." As in the case of all appropriation of fruit there is a part that goes upward to sustain the higher life of beings, so there is a part that descends to the earth to become the seed of other fruits to be similarly appropriated, in the end of other cycles. The unscientific evolution, so called, of today, whether materialistic or spiritualistic, is unlike the wisdom of the wise man, in Ecclesiastes, who said, "Who knoweth the spirit of man" (the Adam, created in the image and likeness of God) "that goeth upward, and the spirit of the beast" (the descending spirit of the same being) "that goeth downward to the earth?" the human earth, which received it as the divine seed of a future harvest. There is an upward way and a downward way, which Jacob's ladder typified, and there are spirits descending as well as ascending; the former are just as essential in the economy of being as the latter, indeed, without the former the latter would be impossible. The fall, then, was the fall into the earth (the human earth) of the descending spirit of the perfected divine-man—the God-man, the Adam created in the image and likeness of God—into the mere animal man (who came, as Jesus declared, from beneath, from his father the Devil), in order that from it, in the harvest, in the end of the age (world), there might come up some more ripened fruit on the tree of lives, some more sons of God—God-men. It was the planting of the involved ripened seed of Divinity in sinful humanity, that from it might be evolved, during the cycle or period of re-production, more beings like that from which the seed came. But as Jesus and Paul both plainly taught, and as is the nature of all seed, this seed had to die in order to reproduce. It is not true, then, as this writer declares, that this fall, or the fall of man, was a "fall upward." What comes in the weary centuries afterward as the result of this fall is not a part of the fall. The fall of wheat into the ground is not the maturing of the harvest.

It was said to the mother of Jesus, at his birth, "Behold, this child is set for the fall and rising again of many in Israel; and for a sign that shall be spoken against," as it is today. For the higher, the God-man it was a great, a disastrous fall in which he who of himself "knew no sin" was "made to be sin for us;" "that we" (who, in the time of seed sowing, the time of souling up, which came from the presence of the Lord, received it) "might be made," in the harvest of that seed, "the righteousness of God in him;" but for the man born in sin and shapen in iniquity, who by reason of conjunction with the higher spirit was, in the end, elevated into the throne of God, it was no fall at all, neither was it declared to be, but, contrariwise, an inconceivably glorious uplift, contemplating which, Paul exclaims: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—*Oscar F. L'Amoreaux.*

The Cross of the Divine, the Perfected Man With the Scrub Human.

For the last two centuries, man, progressing along the lines of material prosperity, has sought, with painstaking effort and enduring patience, to develop all domestic animals to the highest possible capacity in their especial productions of food, raiment, and service to mankind. None have been neglected or forgotten, from the hen that scratches in the barnyard and accurately corroborates the cosmos in the production of carbon and albumen for our table, to the patient ass and horse that carry our burdens, plow our fields, and speed us on the highway to wealth or pleasure.

Men have spent their lives and fortunes in development of one particular breed of horses, cattle, or sheep. Their mantle falling upon other willing shoulders, this work has been taken up where left off, and pushed on and on to the highest possible perfection. The effect of crosses in breeding and of the infusion of new blood has been studied and demonstrated over and over again; the selection of the fittest —especially of the males—has been practiced, until it would seem that nothing more can be done toward perfecting any class of domestic animals. The sole need, now urgent, is to preserve and maintain the present standard of excellency in each, and to disseminate the improved blood as widely as possible, that all may have the benefit of the cheapened productions.

Slowly but surely all scrub stock is being displaced by the better, not so much by replacing the scrub with the thoroughbred, as by grafting or crossing the good with the bad. By continuing the crossing from generation to generation, the scrub becomes absorbed, in time, into what breeders call full-blooded, in contradistinction to the thoroughbred. The latter may be, so far as history goes, but the best selections from fixed types that have been preserved in nations or

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tribes of men from periods too remote for authentic history. But as others more modern have had their base or origin from one or more crosses between two or more distinct breeds or fixed types, followed by selection and in-breeding, until the type is permanently maintained in every reproduction, and a pre-potency to beget after its own kind is so strong as to largely overcome the same potency of inferior breeds when crossed with them, we may safely presume that all so called thoroughbreds have had their origin in some such manner.

We think we may even go farther, and presume that as God—in the beginning (taking the most materialistic view), created all things good, and very good, to Adam's hand, that domestic animals must have then existed in the very height of their perfection; but as man fell and retrograded more and more, mentally, and perhaps physically, the animals in his charge followed suit, not alone by the neglect of those patient and intelligent efforts that we find necessary in order to improve and maintain such high qualities, consequent upon man's growing iniquity and ignorance, but also degenerated through the power of that mysterious something —sympathetic cord we might call it—that unites all nature to human mentality so firmly that the ascent or descent of man along the line of progress is followed by old Dame Nature as a thread follows the shuttle in a weaver's loom. That mysterious occultism by which man, both consciously and unconsciously, renders his material surroundings objective reflections of himself, prevailed pessimistically during the dark ages (the most degenerate time of human history), to that extent that all knowledge or care for the improvement of our animals was almost, if not quite, utterly neglected, and the fact that anything was left upon which to build anew, or repair the waste places, is due rather to an overruling providence for ourselves. To this kindness we may be thankful that when we began to awake to a new dawning wisdom, we found the material out of which to bring forth that which we now have, and that may, for ought we now know, reach a higher perfection yet.

The experience of these years has brought breeders to adopt the axiom of taking always a "top cross," that is, using the male instead of the female of a superior breed in making a cross, not only because of the very much more rapid multiplication of the get, therefore reducing the cost of the improvement, but because of the greater potency of the male over the female in overcoming the inferior blood on the other side of the cross. This law prevailing in the animal kingdom, must also prevail in the human or anthropological domain; for a law found to be true and operative in one order of life will be found to be true also in every other, with this difference—in the higher it becomes more and more complex, intricate, and comprehensive, while in the lower it is more simple, gross, and circumscribed.

In following this law into the human, we must not forget that God is the proprietor and operator of the science; man only co-operating through his desires, as the animal does under the control of man. God, in originating the Hebrews, whose racial proclivities today permeate all European and American blood, selected Abraham, or rather produced him, from a preserved line of descent through Noah and Enoch, from Enoch, from Adam, "which was a Son of God." And to him, Abraham, was given the promise that "in thy seed shall all the nations of the earth be blessed." A promise partly fulfilled in the coming of Christ and the dispensation of his truth, and in the very general diffusion among all the Gentile nations of the more potent Jewish blood; but the promise will be complete only in the harvest of humanity, soon to be accomplished.

Abraham took to wife not only Sarah of his own people, through whom was preserved the higher line of descent to Christ, but his seed also lifted up lower grades of humanity in the cross with the two Egyptian women, Hagar and Keturah. From the former of this latter union originated the Arabs, the oriental splendor of whose achievements in the arts, learning, and in war, under the Mahomets, outshone all Europe, and threatened at one time to supplant the Christian with the Mohammedan semi-civilization.

Another interesting instance may be observed in the marrying propensity of Solomon, whose wisdom did not discover that marriage was a failure; for even with an espousal of seven hundred strange women, princesses of surrounding nations, he gathered to himself three hundred concubines upon which to engraft the pre-potency of his wisdom in that measure, at least, dispensing the promised blessing of Abraham's seed. But the greatest of all bestowals of the blessing of Abraham's seed occurred in the carrying away of the ten tribes of Israel into Media and Persia, where they were lost in the general commingling of their blood with those Gentile nations. From this commingling has come the great Germanic family, including the Anglo-Saxon race, which together with the Teutonic, in America, will attain to that fulness of the Gentiles promised by Jacob to Joseph's son Ephraim.

While God has endeavored, all along down the history of man's declension into mortal life, to lift him into higher and nobler mental and physical development, he has had a still greater purpose in view—that of man's immortality, attained only by his introduction into the divine domain itself. This is accomplished only through the infusion of the blood of the Lamb or Ram of God (the begetter) into downfallen humanity. To accomplish this, Jehovah becomes the progenitor, through the Messiahs or sons of God—in whom he dwells. At stated periods he impregnates the race—through his theocrasis—with the more or less perfect seed of Deity, according to the approach to Deific perfection; beginning with Adam, who, though in the image and likeness of God,—an immortal man,—fell into the mortal humanity as a seed cast into the ground to spring up, grow, and evolve the spirit of his life into the four races of men that went out from the Garden of Eden, as a river parted into four heads to water (people) all the earth.

This spirit was again gathered in Enoch as another Messiah or seed man; the same was repeated in Noah, Moses, and Elijah, until Jesus came, the sixth of the series. His line of blood being maintained and improved down through all the preceding ages from Adam, Jesus came forth immaculate—the fulness or full-blood of Deity dwelling in him, bodily. He was thus created the perfect begetter, not after the manner of the flesh, but after the manner of the Spirit—the Holy Spirit that was the Lord Jesus' theocrasised flesh and blood, which if a man eat and drink thereof,—as

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he taught in the symbol of the last supper,—"will raise him up at the last day." That is, those who believed and accepted the Spirit, conceived the divine life in themselves; these constituted the church—the Bride, the Lamb's wife—in which the period of gestation has obtained until the harvest soon to be, when the seventh Messiah will usher in the kingdom of heaven in earth. The sons of God, bred and born in his image and likeness, will then arise from the sensual, segregated, and degraded humanity, as perfect, immortal, *virgune* beings.

This is indeed the cross of Christ with fallen humanity; by this process alone can man be raised up and restored to the lost estate which he had in Adam. This operation is symbolized only by the crucifixion of Jesus on the cross, where a cruel world put him to death that they might obtain his inheritance—the good seed of the kingdom. This is the conjunction of God and man that effects the improvement of the latter, as the cross of a thoroughbred—a perfect man—onto scrub humanity.

Comparisons are said to be odious, and this one may startle the prudish reader; but, nevertheless, it is strong in the truth and the simplicity of its illustration.—*John S. Sargent.*

How Is It?

If the Devil hath the power of death, and the letter killeth, does this make the letter the Devil, or is it an instrument in the hands of the Devil? There are three important factors involved in this question. It is essential that we have a clear and definite conception of these factors—the Devil, death, and the letter—and of their origin.

The universe as a whole is a perfect organic structure. Its domains and the principles governing them are perpetual. Two primary principles of Being, upon which this perpetuity rests, are the principles of life and death. These operate in every domain. Every atom of every domain of the universe pivots, consciously or unconsciously, directly or indirectly, at one center—the God-man, the Lord Jesus. This God-man says of himself:—"I form the light; I create darkness; I make peace; I create evil; I, the Lord, do all these things."

Notice, it is the *Lord* that doeth "all these things." *How* does he do all these things? Primarily, in his theocrasis. Jesus, the *Lord*, said to his disciples that it was expedient that he go away, otherwise the comforter would not come to them. The "new and living way" by which he went was the way of theocrasis. His ability to pass out and in through this "living way" was the result of his scientific understanding of the law of transmutation in every domain.

All activity of the universe pivots, primarily, at the anthropostic center. This center, in every cycle, is the Lord, the degree of fulness of the manifestation corresponding to the cycle. One of the axioms of Koreshan Science is that everything in the universe has its opposite. There are co-ordinate opposites, as wisdom and love; there are also antithetical opposites, as wisdom and ignorance. These opposites—whether in the organo-vital or the alchemico-organic domain—have their alpha and omega in *the* Alpha and Omega—the Lord. In the anthropostic domain the center comes and goes; upon this depends the perpetuation of the universe. The theocrasis of the Lord Jesus furnished the pabulum essential to the perpetuity of the domains of life and death. In the realm of perpetual life there are the three degrees: celestial, having the co-ordinate opposites, wisdom and love; spiritual, having the co-ordinate opposites, faith and charity; natural, literal or scientific, having the co-ordinate opposites, truth and good. In the perpetual sphere of death are the three degrees having the antithetical opposites of the degrees in the perpetual domain of life. The antithets of wisdom and love are ignorance and lust; of faith and charity, doubt and coveteousness; of truth and good, fallacy and evil.

Now, as to the Devil. In the theocasis of the Lord he *voluntarily* creates, recreates, perpetuates, the Order of Melchizedek, the perpetual domain of life. There can be no voluntary power exercised without the activity of its opposite, its reflex, the involuntary. This involuntary power of the *Lord* is the agent by which he creates evil. This agent and the perpetual domain of fallacy and evil constitute the Devil, the antithetical co-ordinate of God. The voluntary power of the Lord is deific; its reflex, the involuntary power, is demonic.

Death is disintegration. "The sphere of perpetual death is the state in which the male and female principles are manifest in different forms. Death is a force, an activity, just as eternal as is life. Without it the universe would cease to exist. But it is a disintegrating energy, deriving its reflex activity from primal good.

The letter of the Word is the literal or scientific degree of the Word, the Lord. As there is a true science with its *letter*, or scientific degree, so there is a false science, having *its letter* or false science.

In the theocrasis of the Lord Jesus the whole man (of whom it is said, "who knoweth the spirit of the man that goeth upward,") passed into the interior of humanity, into the Order of Melchizedek, the perpetual sphere of life; here male and female principles are ever united. At the same time, the whole beast or animal, divine-animal, nature of the Lord (of which it is said, "or the spirit of the beast that goeth downward,") passed into the external mind of humanity. The male and female principles, separating as "cloven tongues," pass into and perpetuate the domain of evil and fallacy. The Devil has the power of perpetuating a dying state, *but* in his own domain only. Here his power is absolute yet relative.

The differentiation between the Lord's voluntary or God exercise of the power of death, and his involuntary or Devil exercise of the power of perpetual dying may be illustrated by contrasting the culminating processes of the generation of the God-man, Jesus, and his theocrasis. During the re-embodiments which constituted the generation of the Lord Jesus, the entities which formed that final reincarnation were subject to the Devil's power of death (Jesus' own involuntary power sent out twenty-four thousand years before), the false science or letter of the inverted Word. Now, although Jesus was born holy, whole, having in his body the biune entities which enabled him to completely overcome the Devil, *yet* because there still inhered in him a remnant of the hells out of which he had ascended, the Devil (in Judas) had the power to cause the *apparent* death of Jesus,

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and the *actual* death or disintegration of those entities constituting the blood which flowed from his side, these entities inhering in him because of his gestation by Mary. Here Jesus said to the Devil—thus far, *but no farther*. He not only used the "letter" of true science which kills out evil and fallacy, but he *was* that letter, the natural degree of the Word, in which is all potency. In his resurrection from humanity and also from the tomb of Joseph, Jesus demonstrated the possibility of each to come up out of the perpetual domain of dying, the bottomless pit (and, by the way, if this pit were not bottomless we would never get out of it), by redeeming, lifting up, transmuting, his own involuntary power of evil and fallacy.

The use of the principle of death by the Lord's voluntary power is illustrated in his theocrasis. The Devil had nothing whatever to do with *this* death, except in the fact of his need of redemption. Jesus knowing this, knowing also the one and only law by which to accomplish it, voluntarily committed suicide, killed himself. Here we see the domain of life perpetuated as the result of death; the domain of dying perpetuated as the result of life coming into it as the result of the same death. He gave his life to save his life. (In this we have one of the beautiful paradoxes which Koreshan Science so adequately explains.) Whatever is expressed in effect must exist in cause. We see personality in effect, hence personality must exist in cause. We see death, suicide, in effect, hence they exist in cause. *But* as all things exist in cause—the Lord—they are perfect, upright; as they exist in effect, in the antithetical state, they are imperfect, inverted.

All of which is meant to make clear the fact that all things have their origin in the one center, the Lord; that the letter that killeth is the true science of the Word, the speech of Being; that the Devil, the false letter or science of the inverted Word, and the perpetual domain of evil and fallacy constitute a necessary factor in the perpetuity of the universe, an instrument in the hand of the Lord. The Devil, evil and fallacy, the letter of this sphere, are in one sense, one and the same thing. The Devil uses himself, or the false letter, to perpetuate the state of separation of male and female principles, *but* he cannot create this state; he with all he involves is but a necessary instrument. The wicked is the Lord's sword. The Devil never uses the "letter that killeth." The "letter that killeth" is the Lord God Almighty. This Lord God Almighty, or "letter that killeth," is the instrument in his own hand with which he perpetually creates and re-creates.—*Gertrude Thayer.*

Foul at the Core.

The *Loyal American* speaks of the fact that the city of Washington and the District of Columbia are the only places in the world where seduction and adultery are not crimes before the law. It concludes its statement with the remark that "as the members of Congress make, or refuse to make, the laws of the District, comment is not necessary."

This is doom for the "Land of the free and the home of the brave." In such verdicts we hear the ring of the hammer which clinches the nails in the coffin of our national existence.—*A. T. Potter.*

The Divine Seal.

"Him Hath God the Father Sealed."

Sealing implies direct contact or impress of a seal with that which is sealed, leaving the stamp thereon of whatever device is carved on the seal. The purpose is for surety or identification; to evidence a standard of exactness by affixing a seal, or to close up for safety.

When God, through the Holy Spirit, comes in direct contact with the soul of man, he stamps or impresses the whole character with a copy of the divine likeness, while his holiness and majesty are mirrored in the soul, becoming a pledge of security and certainty that he will be kept in the way of life.

Of Jesus it is said, "Him hath God the Father sealed." This sealing was not to be understood in the light of a miracle, but as a stamp of divinity which impressed his whole life and teachings, proclaiming him the God-man. Jesus was the purest among the mighty, and the mightiest among the pure, having overcome all evil during his several re-embodiments; consequently, before his birth as Jesus, the angel said to Mary, "therefore also that holy thing which shall be born of thee shall be called the Son of God." Jesus kept the law in its entirety, therefore had the impress of the divine, the seal of the Father upon his forehead.

The law of God was given to man to be obeyed; not one law, but every commandment. The Advent church claims that God set his seal upon but one commandment, and that was for the keeping of the Sabbath. "And the Lord spake unto Moses saying, speak thou also unto the children of Israel, saying, verily my Sabbaths ye shall keep, for it is a sign between me and you throughout your generation, that ye may know that I am the Lord that doth sanctify you." For this reason they sacredly keep the seventh day of the week, holding to the figure without searching for that which it signifies. If the seal was set upon this one law alone, it was because the Sabbath symbolized some principle inherent in man that must be held sacred; for certainly God would not treat humanity in such a childish manner as to insist on the mere resting from physical labor on one day in the week, claiming that immmortality deserves no higher price. There is always a holy principle involved in all of God's requirements, and when we search out the meaning of his words we find it is no child's play that he requires of us.

God did set his seal on the great command, "Remember the Sabbath day to keep it holy." The word Sabbath signifies rest. It is considered the most sacred day, therefore must symbolize the most sacred principle of our being—the life principle involved in the seed; wherefore we can but conclude that the rest God demands is the rest of the life forces of man's body, the restraint put upon the passions, the suspension of the mind that holds the desires captive to lust, and through this rest to give the soul an opportunity to aspire Godward. "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin for he is born of God." The covenant is fulfilled and God has set his seal upon him, confirming the words of his promise. If a man violates the seventh principle—the life or seed principle—he shall surely die; but if he keeps sacred this holy principle, overcoming the world, the flesh, and the Devil, he shall surely live. "For thus saith the Lord to the eunuchs that keep my Sabbath, and chose the things that please me, and take hold of my covenant. Even unto them will I give in my house, and within my walls a place and a name

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better than sons and daughters. I will give them an everlasting name that shall not be cut off." According to Koreshan doctrine, to become an eunuch for the kingdom of heaven's sake is to destroy, through disuse or by the principle of overcoming, that peculiar center of the brain, the little gland through which the germs of reproduction are produced in the body by the descent of the animal passions or desires. This is the real circumcision, of which that of the Jew was but a type.

The church that follows the teachings of the "Flying Roll" claims that its members soon expect to be sealed, as the elect of God,—that the words of the Revelator will soon be fulfilled. "And I saw another angel ascending from the east having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, hurt not the earth, neither the sea, nor the trees, till I have sealed the servants of our God in their foreheads." We will consider God's covenant with man, and then ask this church to judge for themselves whether they have kept their part, (for the covenant surely has two sides,) and whether they yet dare to raise their eyes to God and say, "Lord, I have fulfilled all of thy requirements and am now worthy of thy seal."

The image of the sealing is derived from the prophet Ezekiel. "And behold six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter-weapon in his hand; and one man among them clothed with linen with a writer's inkhorn by his side: and they went in and stood beside the brazen altar. And the glory of the God of Israel was gone up from the cherub whereupon he was, to the threshold of the house. And he called to the man clothed with linen which had the writer's inkhorn by his side. And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." The seal of the Lord has two sides, the one seen alone of God, on which is, chronicled the deeds of men; the other, read by man, whose eyes are blinded to his own misdeeds. The side toward God is that by which he knoweth who are his; the side toward man reads, "Let every man that nameth the name of the Lord depart from iniquity." On one side is divine calling, endowment; on the other there must be self-denying, watching, mortified passion, and steady resolve.

Jesus, the great philosophic teacher, put before man a plain, practical issue, moving no question of election or adoption, but simply teaching that all who would have the pledge of immortality must purge themselves from the filthiness of the ungodly. "If a man purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use and prepared unto every good work." Unless we are crying, as did David, with our whole soul in the desire, "Purge me with hyssop, cleanse me from my sins," we can in no wise bear the mark of the vessels of honor. Man is seeking to become immortal, seeking for life instead of death. Some appear to keep the law, but they keep it as do the Jews, in the outward observance. They will fasten upon their foreheads and upon their arms portions of the law written upon parchment, and call them prayers. The Greeks called them phylacteries or "watch posts;" for their use was to put them in mind of the divine precepts. The Jew is just as exemplary in his line of conduct as the modern Christian, who is scrupulous and precise in things of small moment, but who totally slights and neglects matters of great and eternal obligation, justice and equity, mercy and charity, faithfulness and truth toward God and men. Such may keep the seventh day of the week or observe certain hours of the week—quietly cogitating on their sins? Perhaps so, or else scheming how they can make a good trade that will fill their own pockets out of those of their stupid neighbor. In trifles, exact minuteness is often required by certain churches, while in greater matters the principles of morality are boldly undermined and surrendered.

Jesus said, "If thou wilt enter into life, keep the commandments." A man may profess to keep the law, yet fall far short of it. Profession is only a badge, but practice translates the bare opinion into real business, from crude speculation into essential duties, from a vague idea into a substantial existence. It means business to keep the law of God. From first to last man breaks the whole law every day of his life. Thou shalt love the Lord thy God and him only shalt thou serve, is the substance of the first command. Who keeps this law? Professors, bring out your gods of gold and of silver, for there is nothing in secret that shall not be revealed; and they are crying out from the closets in which they are hidden, a witness against you. "Thou shalt love thy neighbor as thyself," finishes the sum and substance of the law, as the two include the whole. Love to God being the root of all, creates a principle in the heart that imbues the soul,—the whole nature of man; formed into sound doctrine by the mind and carried out practically into the daily life, it will result in good to the neighbor. "Love is the fulfilling of the law," the grand leading principle of right conduct; the fountain from which the living waters of true religion take their rise and branch out into the numerous duties of life. Mere outward performance of duty might be actuated by diverse motives, the mere prudence of selfishness or the love of approbation; but when we make love to God the mainspring of our action, it will stand the test—"the law and the prophets are fulfilled."

Here again is involved the question of the Sabbath or seventh principle of our being. Christ fulfilled the law—types, ceremonies, rites, and prophecies—by explaining, enlarging, and perfecting the moral law, "Thou shalt not commit adultery." Jesus traced this crime home to the heart, and condemned the unclean glance as a virtual commission of the crime itself, urging his followers to cast away every occasion for offense. Purity of thought, purity of deed, purity of life were portrayed in all their beauty, with the statement, "Blessed are the pure in heart, for they shall see God."

The world says, "We were born in sin and shapen in iniquity, why was it thus?" We were indeed born in sin, but it is said, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name." Jesus overcame death, subjugating the power that has held mortality captive in the grave; but this power which he exercised was not to be held by him alone, for to all who believe in his name gives he power to become the sons of God. This is brought about through a new creation. When the principles of overcoming are applied to the life, the seventh or seed principle is kept sacred. The forces that heretofore descended into the body are now conserved to higher use. The germ of Deity, which was planted in man by the dissemination of the Lord's Spirit when he was theocrasised, cannot grow in a life steeped in sensuality; but when man begins to work out

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his own salvation, God will work in him "to will and to do." The new creation of man begins from within, not from without. When the life forces are held sacredly, they constitute a nucleus around which is formed the new construction. Man gradually puts off the old nature, crucifies the old man of sin, and comes forth in all the vigor of a resurrection. Immortality was not to come till the end of the Christian dispensation; but as the time of the end is reached, the voice of Jehovah calls to the man in linen, who has the writer's inkhorn by his side, "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for the abominations that be done in the midst thereof."

Life immortal can never come to man till he discovers and applies the science of immortality. This implies obedience to all of God's laws. It is only when man has become as obedient as Jesus became obedient, that he will have the seal of the living God, which is the impress of his divine person, set upon him. Man must evolve into perfection of life. He must know who and what God is, and in thus knowing will confess the divine humanity. Thus the Lord knows his own. He calls, and those who are truly his will follow him, for he is the SHEPHERD OF ISRAEL. While this process of evolving is being completed, they will also involve the deific qualities, having the seal of the living God placed upon their foreheads as evidence of their sonship, a seal which will confirm the words of the covenant of Jehovah.

The Lord Jesus Christ was the seal of the living God. He was the sixth manifestation of Deity in a given cycle of time. Adam, Enoch, Noah, Moses, and Elijah were five living manifestations of five principles of Deity. Jesus came as the sixth manifestation not only of the sixth principle, but as the fulness of the Godhead bodily, involving all of the deific principles. He was Jehovah, maker of heaven and earth. He held within him the seminal principle of Deity, the seventh or sacred principle husbanded through the ages, that he thereby might beget the children of the resurrection. He therefore suffered death, but triumphed over the great foe of mankind in his own domain—the grave. He arose in confirmation of that triumph, and was then theocrasised or translated, his body being dissolved and becoming spirit that he might enter into humanity as the seed of God, impregnating it for the new creation—the sons of God. During the Christian age, this seed has been gestating, awaiting the fulness of time. The six Messiahs or six manifestations of Deity have finished their six days work of creation, and now the seventh Messiah has come to usher in the day of rest, the Sabbath of the grand cycle of time. The buried seed is unfolding and amplifying, and soon the sons of God will be manifest. The creation is finished and the Sabbath or day of rest will be proclaimed.

The seven men appearing at regular periods in the history of humanity are the seven seals with which the book of life has been sealed. They were seven points or periods of spiritual gestation. Jesus as the sixth was the impregnating or quickening spirit; he was the sixth seal closed. "A garden enclosed is my sister, my spouse, a spring shut up, a fountain sealed." Before humanity attains to a perfect condition these seals will be opened in succession. He who comes as the seventh manifestation of Deity, brings the science that will unfold and reveal the mystery of godliness, giving immortality to the body. He brings the Truth, which is formulated into doctrine so that life may be manifest through the application of the doctrine or science of life. Of this manifestation Ezekiel speaks, for he shall set the mark upon the foreheads of the men who sigh and whocry for the abominations that be done in their midst. These abominations will all be found in the self, for every diligent servant of God will look first to his own garden to find the tares and rank weeds that are so destructive to the precious fruits. When man recognizes in himself the "man of sin," instead of fancying he is a child of God while yet steeped in iniquity, there is some hope of him. When man finds within his own soul all the abominations of the land, then will he cry out for their abolishment. This is the surest indication of spiritual growth. The Pharisee saw nothing vile in himself, but thanked God he was not as other men. The Publican smote upon his breast saying, "God be merciful to me a sinner." When man has discovered the filthiness of his own soul, then will the channel of his thought be turned toward the effort of purification. When he has struggled to the utmost of his own strength, then will he find the great Helper rising up within him in all the power of Godhood, enabling him to keep the law and thereby enter into life eternal—the everlasting Sabbath which was made for man. God will keep those who strive to obey his laws, for they are his, and he will cleanse them from all their filthiness and sensual idolatries, when they will receive, as did Jesus, the sign of the circumcision, the seal of righteousness, which is also the seal to the great charter of God which he set before the world in the person of his only begotten Son, in whom is a fulfilment of all his promises.

As Joshua, in obedience to God's command, made sharp knives and circumcised the children of Israel the second time, that the reproach of Egypt might be taken away from off them, so now will Cyrus, the Messenger of the Covenant, circumcise the true Israel of God with the sharp words of truth, more "powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart;" a sword that will enter as deep into the soul as sin has entered, and smite the great foe of all humanity till he is cut off, root and branch,—then will the reproach of iniquity and ignorance be rolled from off the people. In this way will the Lord reconstruct his holy temple in humanity.

All who now seek to be clothed with the spirit which in due time will become the flesh of Christ, and who are even now standing before the altar, entering into all the mysteries of self-sacrifice, will, through God's Messenger, receive the final baptism fitting them to receive the seal of conjunction, the impress of the device engraved by God's own finger. It can never be counterfeited, for it bears the living portraiture of the Father, Son, and Spirit; the blessed Triune God, which He will stamp upon the foreheads of all who have fought the good fight of faith, crucifying the flesh with the affections and lusts, and, having thus overcome *all* evil, are prepared to lay hold on eternal life.—*Mary Everts Daniels.*

Notice.

Persons interested in the success of the Koreshan Movement are invited to meet Tuesday evenings at 7:45, in the Blanchard Studio, 452 S. Spring St., Los Angeles, California. Readings from The Guiding Star.

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CORRESPONDENCE.

Some of the Beliefs and Disbeliefs of the Koreshan.

[REPLY TO E. S. K., BY A. T. POTTER.]

You remark that Koreshanity seems an amalgamation of metempsychosis, Christianity, Spiritualism, and Theosophy:—

Metempsychosis is a foundation principle of Judaism as set forth by its inspired promulgators, and of Christianity as inculcated by the Christ. *The Bible is full* of it. That this immutable law of Jehovah has ceased to be recognized, is but proof of an atrophy of the human intellect. "Dust thou art, to dust thou shalt return," may be truthfully rendered, "Flesh thou art, to flesh thou shalt return." "And though after my skin worms destroy this body, yet in my flesh shall I see God," would convince any mind not a compact of prejudice, that Job was expecting to die, and to again appear in the flesh—in a body. We consider the following two quotations proof that the once king David was in the aftertime the Lord Jesus Christ: "I will make of him" (David) "my *firstborn*;" "who" (the Lord Jesus) "is the image of the invisible God, the firstborn."

If you liken Koreshanity to the teachings of the Son of man, the Son of God, we concur; if you compare it with the stuff at sale from the modern pulpit at so much per *annum*, parsonage and perquisites inclusive, we demur. The Koreshan or Aquarial religion is the outgrowth of Judaism genuine, and genuine Christianity as they were taught in the beginning of their respective dispensations, but not as either religion was or is promulgated at the close of its dispensation. By the force of the laws of progression and retrogression *any religion*, set forth in its purity in the beginning of its age, becomes perverted to the uses of the Devil in the end of the same age. Can you imagine the pure and loving Jesus fronting our modern pew-holders, and uttering the gloze of words with which the preacher of today covers the popular departure from primitive communism and sexual purity? In its inception, the Jewish religion was as pure as was the Christian religion; but the Christ told the Jews that they compassed sea and land to make one proselyte, and that when he was made he was twofold more the child of hell than themselves! Please yourself about believing it, but the Christian world of today would mob Him it professes to follow sooner than it would submit to following him.

Of the founder of Christianity, thus speaks the founder of Koreshanity:—

There can be no standard more exalted than that held aloft by the only begotten Son. No man or woman can follow the Christ and go astray. Every man and woman is astray till made perfect as his (the Christ's) Father in heaven was perfect. His religious standard was conjunctive unity with the Father-Mother. His moral obligation was fulfilled in his adherence to the principle, 'Thou shalt love thy neighbor as thyself.' His social life was the eradication of every evil tendency of the flesh.

The following is the verdict of our Leader concerning modern Spiritism and Theosophy:—

Modern Spiritism is atheistic. Theosophy is worse than atheistic; it is mongrel—the veritable black magic.

Personal experience has taught many of us that under certain circumstances spirits can communicate: but no deviation from Koreshan regulations would bring more certain censure than to in any manner encourage such communication, or be in the least guided by so called spiritual philosophy. Trusting that what has gone before has in larger measure made engagement with your conclusions, concerning our religion, we will leave this portion of the subject.

[CONTINUED.]

To a Truth Seeker.

MY DEAR FRIEND:—Your very welcome letter came to hand. As you are a reader of THE FLAMING SWORD, I answer through its columns.

After investigating the claims of many, early in life, I united with the Baptist church. Observation and experience convinced me that the utterances of the pulpit and the teachings of Christ did not harmonize. Because I could not make reason and common sense harmonize with the teachings of theology, I left the church and tried to reason myself into infidelity and atheism, only to fail, as an inner restlessness kept pushing me to something absolute and tangible. Though yearning and thirsting for truth, guided by a light from within,—often dim and, at times, apparently dying out through my own perversity and folly, which left me floundering in the mire and slime of degradation,—yet I could find no rest or foundation of absolute truth upon which to build an enduring superstructure. Early in life I took up the study of the labor question. I studied it from every standpoint in which it was presented to the people, only to drop each succeeding theory as being totally inadequate to the pressing needs of the hour. I found much food for reflection in the esoteric work of Masonry; but Masonry, like orthodox Christianity, holds only the empty shell of once vital living truths. I lived in a community of spiritualists, and studied some manifestations which I considered but manifestations of mental dynamics. The law of reincarnation, which to me is an absolute fact, shows that the proof of immortality, as per spiritualism, can be taken *cum grano salis*. A powerful brain battery, with an ego not the central personality, in control of the body, constitutes the phenomenon of spiritualism, and proves nothing but the fact of successive re-embodiments.

The teachings of Zorathustra and the few scraps of the Zend-Avesta which fell into my way were greedily devoured. The doctrines of Buddha and Theosophy, successive reincarnation, the law of Karma, and final absorption into Nirvana, made a powerful appeal to my mind, but lacked the practical solution of the bread and butter question; and without this, so far as I am personally concerned, any and all religions are a failure. For this same reason, Adventism, Restitution, Swedenborgianism, Unitarianism, etc., could not supply the gospel of the new age. All of the above systems, if they did not openly advocate the hell-born competitive system, were as silent as the grave about it. Jesus stood, a pillar of reform and a protest, against every kind of fraud, chicane, deceit, hypocrisy, and robbery. He overthrew the

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tables of the money-changers and instituted a system of common property, which last is enough to damn to an age of oblivion, all so called followers of Christ who refuse to live under that order, or else support the Devil's device—competism—which gives the kingdoms of this world to the highpriests of hell, with power to starve God's poor. Yet there has not been a system with any power of endurance that has not, mixed with much chaff and *debris*, a few kernels of truth. But I want the *all* of truth, as I believe you, also, do. Like yourself, I believe in the fulness and power of Jesus the Christ of God, and his baptism; this is the attitude of every true Koreshan. But we do not say (like the Jews, in the time of Christ), "we have Moses and the prophets, but this impostor,—whence came he? Away with him!" If Jesus came not by law of parthenogenesis—then the whole fabric of Christianity falls flat. If, then, the Son of God came into the physical domain through the operation of a perfect spiritual generation, the divine being, then every Son of God comes by the same processes of generation in the higher domain, lays off the mortal to put on the immortal, and this can, and will, be accomplished only by the baptism of fire which Christ himself foretells. John the Baptist was the Elijah of the Piscatorial age; without the baptism of John, Christ could not have accomplished his mission. The egos of the ages which were in processes of regeneration had their abiding place in the brain of Jesus, the central personality of heaven in earth—the heavens rolled together as a scroll. These egos had reached a heavenly state in the spiritual realm, but had not yet come to a heavenly state in an immortal body of their own in the physical. The baptism of Pentecost gave the disciples these spirits, because their minds were the most fitting receptacles for them, as they, in looking to Jesus as their example, had striven to emulate and follow him. These entities being in perfect harmony in Jesus, brought the disciples in harmony with each other. But as this harmony was only in the spiritual degree, they were not then redeemed in the body; this comes now at the end of the cycle.

When a personality appears again—and a personality always appears at the beginning of every age, who gathers into himself all the perfected entities of the spirit world, who, for any cause, may be disembodied—such a personality becomes the Elias, the Messenger of the Covenant of a new dispensation. There will arise false christs and false prophets, but they cannot deceive the elect, as they weigh the credentials and sift the claims of all, with an enlightened understanding. And only he who can show the credentials and exemplify the law of the cross (the cross of the divine with the sensual, to lift the animal man up to the divine estate), will, at the same time, open the sealed book of divine inspiration and lay bare the secret iniquity of the apostate church of the times; formulate a perfect commercial and social system; confound the wise men of the day,—in fact, become the perfect Word of God.

We are engaged in the work of erecting the temple not made with hands, the eternal temple of the perfected humanity, the dwelling place of God. In the erection of the typical temple, we labored faithfully for seven long years, to lose the WORD through the murder of our grand master, Hiram Abiff, by three assassins. You know the long search for the body, the finding of the jewel but no *word*, the raising of the body from the dead level to the living perpendicular by the strong grip of the "lion's paw;" the substitution of *a* word until the *true* word be found, which points to the culmination of the Mazzarothic cycle. You, as well as myself, are studying the designs on the trestle board (THE FLAMING SWORD), as they are traced by the master mind, else the temple could not be built. Each stone must be polished and shaped by a skilled hand, under the guidance of the perfect design on the trestle board, else we cannot be perfect stones in that living and glorious temple of the Most High God, which, like the type, must be erected in an orderly manner, without the sound of hammer or other implement. When this temple is completed, and it is much nearer completion than the folly of the world can comprehend, the labor question, the religious question, and all other controversies will pass to oblivion before the perfect unity of wisdom and truth. Your eyes are being opened to more of the beauties and harmony of Koreshanity, and as you come into closer relation with the celestial domain you will recognize that Christ is becoming the Father of Koreshanity, as He will become the Father of the coming age. The baptism of Jesus performed its work for the Piscatorial age; he was the door through which all had to enter to be saved. It does not follow that because Moses was a lawgiver that he was the only one, even though the Jews held the belief. Jesus came to preach the gospel of the kingdom and prepare his followers for the age to come. The Elijah of the new age is due, as also is the everlasting gospel. When Christ yielded the spirit, the veil of the temple was rent in twain. Did this signify anything? Anatomists, not Koreshans, have come to the conclusion that if the laws of life were, or could be, obeyed man might live forever. *The veil of the temple,*—where is it in the microcosmic temple? In the *brain of man.* If the life forces could be diverted in their flow from the brain down through the channels of destruction, and caused to flow the other way, man would become a self-perpetuating being. This must necessitate the rending of the veil of the temple. Who is capable of grasping the laws of mental dynamics, and willing to become the sacrificial offering by centralizing the great poles of love and hate in himself, that he may thus become the fire that will rend or consume the veil of the temple, and burn as a consuming fire the dross of animalism in those who are looking for the salvation of God?

Your appeal to the Prohibition Party in behalf of the downtrodden and outcasts of earth is very good and deserves attention; but I fear it will receive but scant consideration in that quarter. While mouthing for temperance reform, they are chasing the nimble sixpence, the underlying cause of the whisky, as well as all other, traffic in human flesh.

The Labor Exchange is a step in the right direction, and a very necessary one, as it will demolish the money superstition and let the people into a conception of the true commercial principle—value for value. As preparatory work in the Bureau of Equitable Commerce, I am pushing the idea to minds incapable of grasping more at the present time. We must do, today, what our hands find to do, trusting to the Grand Architect to know when the times are ripe for the perfect work in equitable adjustment. Fraternally yours, for God in humanity,

W. H. PAVITT.

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A Series of Standard School Books.

Funk and Wagnalls, publishers of the "Standard Dictionary," the general excellence of which elicits the highest praise from the most critical sources, announce a new series of educational books to appear in the near future. The series consists of *The Student's Standard Dictionary*, with a vocabulary richer by many thousand terms than any other similar dictionary in English, and the only school dictionary containing all the words in the English classics prescribed for study in the schools; *The Student's Standard Synonyms*, a companion to the dictionary; *The Student's Standard Speller;* and five graded readers.

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IN REVIEW.

The *Arena* for August continues the consideration of the age-of-consent problem. Helen H. Gardener writes on the history of recent legislation on this question. B. O. Flower writes on *The August Present.* A well written article, entitled *The Middle Ground*, by George Sidney Robbins, deals with the single tax. Among other fine papers in this number are, *Public Health and National Defense*, by Rev. F. B. Vrooman; a continuation of *Napoleon Bonaparte*, by Hon. John Davis; besides a story by Will Allen Dromgoole, a character sketch by M. L. Wells, and Book Reviews.—*E. M. C.*

The *Monist* for the quarter beginning July is up to the usual high standard of this very scholarly publication. The opening paper is a comprehensive treatment of *The Theory of Evolution and Social Progress*, by Professor Joseph Le Conte, University California. He deals with the principles of the theory, leaving their application to others. A very fine article on the science of mentation is contributed by Elmer Gates. The editor writes on *The Metaphysical x in Cognition.* As a conclusion he utterly rejects metaphysical philosophies, which he declares must give way to the true philosophy—that of science. Other papers in this number are, *Materialism Untenable*, by Professor A. E. Dolbear; *The Unseen Universe*, by Sir Robert Stawell Ball; *The Science of Mentation; Present Problems of Organic Evolution*; besides Literary Correspondence, Criticisms and Discussions, and Book Reviews.—*E. M. C.*

The message of the eighteenth century to man was:—"Thou shalt cease to be the slave of nobles and despots who oppress thee; thou art free and sovereign." But the problem of our times is: "It is a grand thing to be free and sovereign, but how is it that the sovereign often starves? How is it that those who are held to be the source of power, often cannot, even by hard work, provide themselves with the necessaries of life?"—*E. de Laveleye.*

STRONG ENGLISH.

Rev. A. S. Gumbart took the "Little Red Schoolhouse" for his text recently, at the Dudley St. Baptist church, pointing out some of the lessons which he thought pertinent in view of the East Boston episode. The church was more than crowded, people filling up even the standing room in the aisles. The loud applause that greeted many of the more pointed utterances indicated that they were endorsed very generally by his hearers.

Mr Gumbart in his opening remarks paid his respect to the police service at East Boston on the Fourth, declaring in tones of vigorous criticism that it was not efficient, and that the officials did not take proper measures to prevent the disturbance. He thought he could have managed the affair himself, had he been present, better than the police had done. Referring them to the *Pilot's* admonition that the schoolhouse parade should be allowed to take place without any molestation, Mr. Gumbart inquired as to what point we had reached when it became necessary for a journal to advise its own readers not to commit murder and incite riot.

Continuing, the speaker declared that "The parochial school, with its superstition and Romanized history and lack of patriotism as it exists today, is the greatest curse in this land." (Applause.) "In the name of God, when will the Catholic young men begin to think for themselves? Let me make a simple proposition: Take the New Testament—not the one doctored by the Roman Catholic hierarchy—but the Testament in the original Greek, if possible, and read it without the aid of priests; think it out and come to the conclusion to which the Holy Ghost will lead you. Is not this a fair proposition?"

Mr. Gumbart declared one lesson of the hour to be, that "No man can be a true American patriot who snaps his finger at this question of Romanism, and has not the manhood to investigate it." Referring to the statement that the little red schoolhouse ought not to have been paraded because it was like flaunting a red flag in the face of an angry bull, he wanted to know what right an angry bull had in the streets of Boston. "There is a way to look after the angry bull," he said, "without sending to jail the man who has the red handkerchief." (Applause.)

The preacher thought there was too much that is sentimental and of a temporizing spirit in Protestant blood. The times, he declared, call for firmness and not fanaticism. He stigmatized as "nauseating" the policy of some who, in their hatred of Catholics, refuse even to buy goods of them. They could not be converted, he said, with a club. He thought there were thousands of Catholic young men who could be won over by pursuing a more fraternal spirit toward them; by establishing debating clubs and lectureships where Catholics and Protestants might meet on the same plane and discuss questions of citizenship.

"But," he concluded, "don't forget to let the world know just where you stand, and that you stand by the little red schoolhouse." (Applause.)

Rev. Justin Fulton, D. D., pastor of the Baptist church on Spring Hill, Somerville, in the course of his sermon, devoted twenty minutes' time to denouncing the action of the mob at East Boston recently, when the "little red

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schoolhouse" parade was attacked.

He charged that the conduct of the rioters, whom he claimed were Roman Catholics, was due to their training at the parochial schools.

In part he said: "The conduct of the men and women who assaulted the procession that carried the little red schoolhouse, and represented the principles for which our fathers fought in '76, furnishes a terrible commentary upon the character of the religion of Rome.

"Their oaths, their vile language, their spitting in the faces of citizens, their seeking to embroil them in a war, show that we have in our midst a vast number ruled by a foreign power, who are utterly opposed to the liberties of our people.

"Protestantism owes it to itself to become an aggressive force. Our work is to uncover Romanism and point out the enormous errors, propagated by the papacy, which are destroying our nation's life. To do other is to betray everything essential to the life of the country. The time has come for action. The different organizations enrolled to build up America should unite in fighting Rome, its intolerant foe.

Rev. George C. Lorimer, D. D., said: "I am firmly opposed to the teaching of religion in the public schools. There should be no leniency toward Protestants or any other sect. The church is the place for that." Who are the hoodlums but the graduates of parochial schools? It is too bad that any minister of standing should throw such a tub to the whale of Romanism, as is seen in the remarks of Rev. George C. Lorimer. When Rome gets Protestants to take that position, she gets all she wants. This nation made a terrible mistake when, for the sake of union with Rome, it permitted the Bible to be driven out of the public schools.

Rev. W. H. Lannin, pastor of the Advent Christian church on Putnam St., Sommerville, delivered an address in which he treated of the parade of the "little red schoolhouse" at East Boston last Thursday afternoon.

His address was on the subject, "Reformation and Dissolution. Which?" He traced all reformations through the ages to the present time; and concerning the East Boston affair said: "Apropos of the East Boston riot, the same spirit of intolerance which animated the Roman Catholic church years ago, animates the church today.

"Pope Leo XIII and Satolli will have no occasion, we think, to strike off medals to commemorate the broken heads or bullet-punctured bodies of those who ingloriously fell in East Boston, as was done by the Pope at the time of the St. Bart holomewmassacre.

"Though the spirit of popery today is the same as of yore, its murderous intolerance will receive a stinging slap every time it meddles with the liberties and wholesome privileges of others in this country.

"Can Americans of today blame England for instituting summary laws of rigor in her government of Irish papists? This fierce thuggish spirit is manifested toward peace-abiding citizens. Beyond all peradventure, an enemy is in our midst, a plotting, implacable foe. We have caught a square glimpse of this enemy's cloven hoof. We have beheld the froth of his venomous mouth, giving unmistakable evidence that the beast is stark mad. An insane hatred lurks in the bosom of every true papist toward all non-Romanistic sects. America's true-hearted citizens, in the light of the East Boston disgrace, are called upon to look to themselves lest they lose those things which they have gained."—*Boston Daily Advertiser.*

All the religions of the world shook hands across the bloody chasm, at the Parliament of Religions held in Chicago in 1893. There they buried the hatchet,—and agreed not to *hatch* anything more disagreeable. Catholics and Protestants fraternized, oh so lovingly! Buddhists and Christians agreed that, after all, they worshiped one God, just differenced a little according to ethnic and other modifications. We had our doubts, and because we had were called pessimists. The little fracas in East Boston, in which a few murders were committed and a few heads broken because somebody wanted to recall the memory of "the little Red Schoolhouse," rather looks as if the bloody chasm remained, and that the Jesuitical, as well as the bigoted, Protestant is ready for a conflict of opinion as well as conflict of physical beligerency. Intolerance actuates both, as in former years. The Roman Catholics have the right to parade themselves and their religious ideas; so have the Protestants of every denomination. Koreshans have the same right; but what the Jesuits refuse to the Protestants, the Protestants refuse to Koreshans; namely, liberty of conscience. We know whereof we speak, from bitter experience.

A Life-Line Thrown Out to Turkey.

Approximately fifty thousand men and women excursioned themselves recently from all parts of the country to Boston, and in the name of the Almigthy exhibited themselves as the great army of churchianic hypocrisy. While they loaded the air with their supplications, none of which went any higher than the cobwebs in the vaulted roofs above their heads, approximately ten thousand women were prostituting themselves for subsistence in the same city. To this must be added, of course, at least ten thousand men, because there never was a female prostitute before there was a male prostitute. To these figures we have to add, for each prostitute, at least two children who suffer by the sin, and we have forty thousand of the city's population who are tabbed with this badge of *homo homini lupus*, to say nothing of the vast swarms who exist and subsist in the tenements, cellars, wharves, sweat shops, and vile factories of the North End.

This aggregration of so called Christians standing over the very crater of this moral Vesuvius presented the following petition to Queen Victoria and Grover Cleveland:—We the members of the Young People's Society of Christian Endeavor, representing a constituency of nearly three million, assembled in Boston, Mass., in our fourteenth international convention, fifty thousand strong, most respectfully address a petition to her Majesty, Queen of England, urging upon her attention the terrible condition of the Christian subjects of Turkey, and praying her in the name of a common faith and an outraged Christian conscience to use her great influence and authority to help those who are perishing, and give to that country a safe and just government.

Great, indeed, is the theocracy of capitalism, and monumental the hypocrisy that streams from its throne of Empire!

If the Christians in Turkey have any worse government than the proletariat in Boston, it is high time that Victoria and Cleveland look into the matter, and no doubt they will, now that such an august assembly, representing the Most High, has petitioned them to do so. We shall look for a settlement of the Armenian and Turkish questions now in a few days. In the meantime, the American Golgotha will continue to swarm with human bodies and souls buried alive.—*Light of Truth.*

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Announcing the Truth.

Whosoever hesitates to utter that which he thinks the highest truth, lest it should be too much in advance of the time, may reassure himself by looking at his acts from an impersonal point of view. Let him duly realize the fact that opinion is the agency through which character adapts external arrangements to itself—is a unit of force, constituting with other such units the general power which works our social changes, and he will see that he may properly give full utterance to his innermost convictions, leaving it to produce what it may. He, with all his capacities and aspirations and beliefs, is not an accident, but a product of time. He must remember that while he is a descendant of the past he is a parent of the future; and that his thoughts are as children born to him which he may not carelessly let die.—*Herbert Spencer.*

The advance of humanity toward righteousness is due not to tyrants, but to martyrs.—*Tolstoi.*

The Nebular Hypothesis, or the Earth Not a Globe.

Hypothesis quoted—
"All matter once floated
In atoms wide roaming through space;"
When a power, perhaps "Nether"?
Pulled all down together;
How it happened no mortal can trace!

But, dear me! however
Could there then be a "Nether,"
Or an upward or downward at all,
With atoms dis-severed,
Now gravity-tethered,
And shooting through space like a ball?

This power of such fame,
"Gravitation" by name,
Pounced down on the atoms while strewing;
But further back gaze,
O'er eternity's maze,
What *before* was good gravity doing?

The gravity theory,
When started, was clearly
A fancy which Newton had "run";
Imagine the motion—
This world, mostly ocean,
Once a cinder shot out from the sun!

Like Solar relation,
Inherent rotation
Sent the "globe" whirling round, till full soon—
Just picture the view—
The sparks, how they flew!
And a beauty so bright made the moon!

The Sun, the great "Master,"
Sure, ought to go faster
Than the sparks it sent backwards reviewing;
Yet globe and moon, too,
Keep old Sol well in view,
And play all around while pursuing!

The Globite avers
It took *millions of years*
For the earth to develop and cool, Sir;
But he who will try
To give God the lie,
Shall yet prove himself but a "fool," Sir.

Lady Blount.

PUNGENT PARAGRAPHS.

"My kingdom for a horse!" But the horse only laughs at the king.

A lawyer is a liar, a lyer-in-wait, preying upon the people, through their follies and misfortunes.

Animals that live only for the future:—the Bulls and Bears of Wall Street—futures in stocks and bonds.

"Hurt not the oil and the wine." The Standard Oil Co.'s mysterious wand of greed and robbery, I suppose.

The Bulls and Bears of Wall Street are well groomed, and are fed on hay and corn,—futures in stocks and grain.

"And there was not a man to till the ground." Neither is there yet, for every one is striving, now, only to till the money.

The Bulls and Bears continue to fatten by filching the products of honest toil, because labor still for-bears to bring them to bay with the ballot or the bullet.

And God blessed them, saying—"Be fruitful * * * * and let the fowl multiply in the earth." The foul has multiplied until the Son of man finds nowhere to set his foot but in filth and corruption.

The blank page of history awaits the ink of human events and the pen of prescience to record and indicate the far-reaching results of silent thoughts now, even now, revolving in the brain apex of humanity.

"There is a woman at the bottom of it." So there is, and was, in the Garden of Eden. Man has been on the down grade ever since, and will be, until woman bars the pathway, and turns his footsteps back again to Edenic bliss.

"There went up a mist and watered the whole face of the ground." Since then man has missed so much, by having it watered in Wall and Lombard Streets, that he looks mysteriously lugubrious when you talk to him about this watering of the earth.—*J. S. Sargent.*

A Clear Definition.

All economy, whether of states, households, or individuals, may be defined to be the art of managing labor. The world is so regulated by the laws of Providence, that a man's labor, well applied, is always amply sufficient to provide him during his life with all things needful to him, and not only with those, but with many pleasant objects of luxury; and yet farther, to procure him large intervals of healthful rest and serviceable leisure. And a nation's labor, well applied, is in like manner amply sufficient to provide its whole population with good food and comfortable habitation; and not with those only, but with good education besides, and objects of luxury, art treasures, such as these you have around you now.

In the simplest and clearest definition of it, economy, whether public or private, means the wise management of labor. It means this mainly in three senses: namely, first, *applying* your labor rationally; secondly, *preserving* its produce carefully; lastly, *distributing* its produce seasonably. —*Ruskin.*

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Sharp Cuts.

The gold bug's idea of "sound money" means "money" for the rich, and "sound" for the poor.—*Humanity.*

Agreement of action in accordance with known law, is the key-note of success in co-operative work.—*S. F. Living Issues.*

We do not know of overproduction of anything but thieves, office-seekers, rascally officials, and United States bonds.—*The Other Side.*

The evils that monopoly is hatching out will fortunately frighten it to death when they come home full grown on a visit.—*Vox Populi.*

Our people howl against the "one man rule," yet we find that one man, by changing his opinion in the income tax case, rules the whole people.—*People's Advocate.*

When the people fully understand what can be accomplished by intelligent co-operation, will there not be a general shaking up of old systems though!—*Co-operative News.*

The only issue before the people that is worthy to stand alone as a platform, is *justice*—and that includes more "isms" than all the party platforms in America.—*Industrial Advocate.*

Profit is the base of the competitive system. If permitted to enter into co-operative efforts, soon or later it will turn co-operative beginnings into competitive enterprises.—*National Referendum.*

Nothing voluntary on the part of capital can be expected in the way of establishing justice. Capital, during the whole world's history, has been an overbearing, brutal autocrat. It must be forced by law into decency.—*Farmers Voice.*

The sugar trust and income-tax decisions have handcuffed the National Government. The only power in the United States which the courts have left free from harassing restrictions is that of aggregated wealth.—*S. F. Examiner.*

Socialists are not demanding that the wealth now in existence shall be "divided up." All they ask is, that the wealth to be created in the future shall be the property of those who create it; and that robbery under the forms of law shall cease.—*Painter's Journal.*

Government by injunction, whereby men can be sent to jail as arbitrarily as the Czar of Russia can imprison one of his subjects, is constitutional; but a tax levied in the interest of the people, upon the most equitable principle ever devised, is unconstitutional!—*Sentinel.*

The Christian Endeavorers closed their large Boston meeting by one of their pastors complimenting John D. Rockafeller for his many charities. How John must laugh when he thinks how easy he can raise the price of oil and pay his charities, and at the same time add a little surplus to provide himself against want!—*The New Time.*

There is an eternal fitness of things in the use of the word "tariff." At Tariffa, in ancient times, lived the Moors. From thence they sallied to levy the robbers' tribute from ships passing through the straits of Gibraltar; and from those ancient robbers have modern Christian (?) nations learned to legally rob labor for the benefit of the rich. Grand scheme!—*Kansas Agitator.*

Some of you will live to see the temperance question, the woman question, the labor question, the purity question, all merged in one mighty movement of the people, massing itself in a political party that will make for righteousness and save the nation from its sins.—*Wendell Phillips.*

From Death Life Comes Not.

And so beside the silent sea
I wait the muffled oar.
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

—*Whittier.*

Mistaken bard! The silent oar's
Man's enemy, not helping friend:
Man's real life in triumph soars,
Above *his* cruel might to end.

The Devil hath the power of death,
God's Book doth truthfully declare.
This mortal, the great Master saith,
The crown of victory shall wear.

In dark realms of shade, His islands,
Their fronded palms in air
Lift not; but on real earth sands
They hail him to His city fair.

Thy loving spirit yet shall know
That deadwood blindly drifts;
And only living forms can show
The strength to grasp life's highest gifts.

—*Oscar F. L'Amoreaux.*

Willing to Become Serfs.

Spring Valley, Ill.—Three hundred coal miners have caused great excitement here by offering to go into voluntary slavery if guaranteed, for themselves and families, comfortable houses, plenty of fuel, food, and serviceable clothing. They represent the best element among the miners and are willing to thus serve, without a cent of wages. They will sign an ironclad contract. They say that it will prove that the present trouble, which threatens a strike, is not of their seeking. During the last three years they say they have often suffered for the necessaries of life, and that rather than see their families suffer any more they will become serfs. —*Boston Herald.*

Judge Ross, in the United State District Court at San Francisco, recently, decided the suit of the Government against the estate of the late Senator Stanford for $15,000,000. The decision is against the claim of the Government. The action against the estate was begun by direction of the then Attorney General Olney, about a year ago, as the preliminary step to force the Government's claim against the original holders of the Central Pacific grant. The Government issued bonds to aid in construction of the road, but the defence claimed that no agreement was ever made to pay the Government back the amount advanced. The Stanford estate had just been appraised at $17,000,000 when the suit was filed, so that if the case had been decided in favor of the Government the estate would have been wiped out and the bequests to the Leland Stanford, Jr., University would have been of no value.—*Boston Herald.*

A money despotism is worse than an absolute monarchy. —*Labor Advocate.*

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The Latest Spoken.

Gambling Extraordinary.—Last Monday, "Plunger Linn" "made," it is said, $1,000 a minute for fifteen minutes by dumping five hundred thousand bushels of wheat on the Chicago Board of Trade when wheat was selling at 74 1-8, sending the price down two cents in a jiffy, then buying the same wheat back and selling it again at the advanced price his plunging caused. They have a high-toned society in Chicago to suppress gambling, but they never think of nosing around the Chicago Board of Trade. It's the nickel-ante-gamblers and the little niggers playing craps in back alleys that engage the attention of the great Chicago Civic Federation.—*Chicago Express.*

Is this True?—A letter just received from Washington positively asserts that more money was paid by the income classes to lawyers to fight the income tax in the Supreme Court than would be required to pay the salaries of the nine judges for five years. Joseph H. Choate alone, it is said, received a fee of two hundred thousand dollars. Money talks. The plutocratic classes have it and can pay it; the industrial classes have it not, and therefore cannot pay it. Hence the industrial classes are at the mercy of the plutocrats. We say it not as a captandum phrase, but as a solemn and painful truth, in which we are sustained by learned judges themselves.—*Progressive Farmer.*

A Judge Tells the Truth.—In sentencing a Wisconsin bank cashier to the penitentiary for a term of two years for the embezzlement of $25,000 of the bank's funds, Judge Bailey declared that such cases grew out of the general spirit of public gambling so prevalent in these days. He declared it to be his belief that the Chicago Board of Trade "has caused more distress, ruined more men, and wrecked more families than the civil war, yet when Senator Washburn raised his voice against it in the Senate, he was turned out of office." Public sentiment, as directed by the political parties, endorses these things and prevents their abatement or restraint.—*Progressive Farmer.*

Have They not Lowered Wages Also?—The recent action of the Carnegie people in advancing wages fourteen per cent, was in itself a commendable act. The employees had hardly time to discuss the generosity of the management, when they found their rents had been advanced from thirty to fifty per cent. Two weeks later Mr. Carnegie gave $100,000 to build a monument to Mrs. Mary E. Schenley of London, England. The "hireling" press publish these items and speak of the generosity (?) of Mr. Carnegie. Why don't they have enough courage to tell the truth and say that the employees of Mr. Carnegie have deprived themselves and families of necessaries in order to let Mr. Carnegie pose as a benefactor?

Great system, this!—*Humanity.*

Higher Criticism and Thomas Paine.—A letter has been received from a friend, who describes a striking scene in a Baptist Congress in Detroit. It ought to have covered the Higher Critics with shame and confusion, but unhappily they are like the Higher Critics of old, who "made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets."

President Harper, and President Andrews of Brown University, with others, had been advocating the methods of modern Higher Criticism, and saying that the last twenty-seven chapters of Isaiah were written by some other man, when Prof. Howard Osgood, of Rochester, arose to reply. He spoke briefly, completely answered the Higher Critics, and then said: "I have here an article, written almost exactly one hundred years ago. I will read it, and then tell you the name of the author." He read a criticism on the Bible, especially on Isaiah, advocating a double authorship of the latter, in almost exactly the language of Harper and his friends. He made a few comments upon the clearness of the ideas of the author, and showed his teaching to be identical with modern Higher Criticism. He then exclaimed after a long pause, "The author of this paper was Thomas Paine." The effect was wonderful. There was a look of surprise on the faces of the critics, and then, as the applause rang out, they looked as though they would like to escape.

It was carefully kept out of the papers for some reason. —*The Truth.*

"A Notable Movement."—"There have been," says Mons. Brunetiere, in the *Outlook*, "in fact, three different attitudes taken by scientific men toward religion. In the last century, the attitude of most scientists toward religion was one of contempt. Faith of all kinds was treated as a relic of the superstitions of the childhood of the race, and religious phenomena of all kinds were quietly put aside as unworthy of investigation. This attitude was succeeded by that of the middle years of this century when scientific activity was at its height, and when the expectations of discovery and revelation from science were almost boundless. At that time religion was no longer despised, but it was treated simply as a phase in the history of the development of humanity worthy of careful study, and of immense influence in the past, but permanently superseded by science. This attitude has been forsaken for another which will be that of the scientific men of the next century, in which the claims of science are much moderated and the claims of religion recognized, with a growing perception that the apparent antagonism between the two has been superficial rather than real, and that there is in religion a permanent element, the expression of which science may modify but cannot destroy.

"For science, in spite of its immense additions to human knowledge, has failed to justify the hopes of those who believed it would reveal vital principles and ultimate truths. It has failed as a practical, social, and moral force. It has not established a universal morality; it has not organized society into better forms; it has not explained the mystery of the origin of man, nor has it lifted the veil from his final destiny. There is something in the Bible which is inexplicable from a naturalistic standpoint. It is the belief of the most serious-minded observers, that the world is on the verge of a great revival of religion, and that with the dis-

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cernment on the part of scientific men of the immense influence of the religious spirit, and of the impossibility of explaining it on the naturalistic plane, new and co-operative relations between religion and science will take the place of old antagonisms."

PRIESTCRAFT SCARED.—The following letter is self-explanatory. It is now being sent broadcast among the churches, with a view to influencing them to resist the movement toward a Co-operative Commonwealth and the practical Brotherhood of Man:—

The Trustees of the First Congregational church of San Francisco believe that the time has fully come when some voice should be raised against the socialistic propaganda now actively at work among the Christian churches of America. No more striking proof could be given than the fact that numbers of evangelical pastors welcome the unbridled Socialism of Prof. Herron, and hail him as a prophet inspired of God.

Our city and state have suffered quite enough from such agitation in the past. To have such views proclaimed in the name of religion seems to us quite unendurable. Such words as many of Prof. Herron's ought to stir the indignation of every loyal citizen.

Among the letters received by Dr. Brown from all parts of the coast commending his position, one from a prominent legal gentleman, at one time United States District Attorney, who heard Prof. Herron's lectures, closes thus: "If any number of persons should organize to carry out Prof. Herron's revolutionary teachings, and any forcible act were to be committed by any person to that end, such act would be an overt act of treason to the United States Government, whose benign protection he enjoys and whose institutions he traduces. You are to be congratulated and thanked for your effort."

Dr. Brown's address was delivered before an audience which filled our large auditorium to the doors, and which included many of the leading citizens of San Francisco. The prolonged applause in which the audience manifested its approval is significant. The laity of our churches do not approve of Socialism and will not follow its leadership. Hitherto Professor Herron has gone from association to club, and from place to place, frequently leaving behind him a number, who have been influenced to propagate his views. We believe that Dr. Brown has done wisely in calling the attention of our churches throughout the land to this tendency, and squarely forcing the issue as to whether the churches are to furnish the platform for destructive Socialism.

IRA P. RANKIN, W. F. WHITTIER, JOHN F. MERRILL, F. A. FRANK, EDWARD COLEMAM, WILLIAM J. DUTTON, H. L. DODGE, I. H. MORSE. Trustees.—*Co-Operative Age.*

A FEARFUL PICTURE NOT OVERDRAWN.—"When capitalism visits a country, it is as if a hurricane had broken loose that tears down and destroys everything that stands in its way—men, animals, the quick and the dead. When European capital let himself down in Egypt he seized the fellahs with their beasts of burden, their wagons and their prongs, as so many blades of grass, and carried them off to the Isthmus of Suez; with his iron hand he bent them under the yoke of servitude, and there, scorched by the sun, worried with hunger and thirst, attacked with fever, the bones of thirty thousand of these beings whitened the banks of the canal.

Capital seizes upon free and strong and happy people and immures them by the hundreds of thousands in the mills, the factories, and the mines. There he pumps out their blood; when he lets them go again they are prematurely old, scrofulous, anæmic, consumptive."—*Paul Lafargue.*

A Plain Fact.

That wealth and penury advance hand in hand; that the stately, sumptuous mansion implies the lowly, desolate hovel, was long ago noted. We may rehearse the babble of the accredited political economists till our brains are addled and our eyes benighted, and still the fact remains; that so long as one man shall be authorized to draw an income of say $100,000 per annum from the cultivators of a township for the use of the naked earth they stand on, to be increased as power shall dictate and need perforce assent, so long must the reward of the labor expended thereon be meagre and its subsistence scanty and precarious. So long as the millions whom God has doomed in the sweat of their faces to eat bread shall be constrained to solicit of others the privilege of so doing, and to propitiate a land-owning class by such share of their products as cupidity may exact and necessity must concede, the increase of population will be paralleled by the depression of labor and the laborer.—*Horace Greely.*

Society.

I looked and saw a splendid pageantry
Of beautiful women and of lordly men,
Taking their pleasure in a flowery plain,
Where poppies and the red anemone,
And many another leaf of cramoisy,
Flickered about their feet, and gave their stain
To heels of iron or satin, and the grain
Of silken garments floating far and free,
As in the dance they wove themselves, or strayed
By twos together, or lightly smiled and bowed,
Or curtseyed to each other, or else played
At games of mirth and pastime, unafraid
In their delight; and all so high and proud,
They semed scarce of the earth whereon they trod.

I looked again and saw that flowery space
Stirring, as if alive, beneath the tread
That rested now upon an old man's head,
And now upon a baby's gasping face,
Or mother's bosom, or the rounded grace
Of a girl's throat; and what had seemed the red
Of flowers was blood, in gouts and gushes shed
From hearts that broke under that frolic pace.
And now and then from out the dreadful floor
An arm or brow was lifted from the rest,
As if to strike in madness, or implore
For mercy; and anon some suffering breast
Heaved from the mass and sank; and as before
The revelers above them thronged and prest.

—*Wm. Dean Howells.*

The lion is the truth in its final power; that is, in ultimates.

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VETERANS!

—THE—

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September 18-20, 1895.
Want to go?
Imposing
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W. C. Rinearson, G. P. A.
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Veterans and their friends will all want to attend the great National Park dedication at Chickamauga this fall, it will be a notable event.

Do you want to know how to make the trip and what you'll see when you reach the journey's end? Write to W. C. Rinearson, G. P. A. of the Queen and Crescent Route, Cincinnati. Illustrated and descriptive matter upon application.

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Church and Society Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 7:30 o'clock P. M., at Beth-Ophrah, Washington Heights, Ill.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the Second Court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The WOMAN'S MISSION meets every Friday at 2 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 1227 McAllister Street, San Francisco, Cal. Information may be obtained by addressing the Secretary.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30 P. M., at the residence of Mrs. A. K. CORNWALL, 917—E. 18th Avenue, Denver, Colo.

Ladies are invited to meet with us and investigate Koreshan Doctrines

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The HAVERHILL BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30 o'clock, at the residence of Mrs. L. O. Putnam, No. 21 Cedar St., Haverhill, Mass.

Ladies are invited to attend these meetings and investigate the doctrines of Koreshanity.

VICTORIA BRANCH ASSEMBLY SOCIETY ARCH-TRIUMPHANT, ALLEGHENY, PA.

Society meetings will be held every Tuesday evening, 7:45 P. M., at the home of Ulysses G. Morrow, Allegheny, Pa., until further notice. The first Tuesday of each month is devoted to the private business of the Society, to which only members of the Second Court are admitted.

All who desire to investigate the doctrines of Koreshanity are cordially invited to attend.

AURIGA BRANCH ASSEMBLY SOCIETY ARCH-TRIUMPHANT, DENVER, COLO.

The Society Arch-Triumphant meets every Tuesday, 7:30 P. M., at the rooms of Mrs. O. S. Fowler, 606 California B'ld'g. The first Tuesday evening of each month is devoted to the private business of the Society. Only members of the Second Court will be admitted to this meeting.

All who desire to investigate the doctrines of Koreshanity are cordially invited to attend the public meetings.

THE HAVERHILL BRANCH ASSEMBLY SOCIETY ARCH-TRIUMPHANT, HAVERHILL, MASS.

Society meetings will be held every Tuesday evening, 7:30 P. M. at 172 Merrimac St., Haverhill, Mass. The first Tuesday evening of each month is devoted to private business. Only members of the second court will be admitted to this meeting.

All desiring to investigate the teachings of Koreshanity are invited to attend the open meetings.

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Analogous Reasoning.

This word *analogous* is formed from the Greek *ana*, according to, and *logos*, word. Hence, analogous reasoning is reasoning according to the word; and the Word in the supreme sense is God. "In the beginning was the Word, and the Word was with God, and the Word *was* God." Now this Word which was God was manifest in the flesh as Jesus, the Christ. "And the Word was made flesh and dwelt among us, full of grace and truth." "For the law was given by Moses, but grace and truth came by Jesus, the Christ." To understand the truth as involved in Jesus is to possess the key to unlock all the doors of knowledge. Jesus was the promised seed. In the seed is involved all the elements of the tree in the same proportions as manifest in the evolved, or unfolded, tree. Jesus was the life and light center, the seed, of the universe. All the elements of the universe were involved in him. To understand the law as operative in him, is to possess the measure of universal law; and according to this Word, that is, analogously, truth in all domains is accessible.—*Ella M. Castle.*

Government Belongs to the People.

The day of reckoning and of the swift execution of God's vengeance is upon us, and as the oppressor has heaped up treasure unto the day of wrath, vengeance will surely fall upon his own head. This is said neither in the spirit of threat nor revenge. The competitive system—being the Devil's plan and incentive to human activity—must go, and the system of united life be substituted. If all men would fall into the line of peaceful but revolutionary progress, and submit gracefully to the equitable adjustment of human relations, there might be a preclusion of the disastrous termination of the dispensation. The bad so completely permeates the whole system of ecclesiastical and secular activity that dominion throughout the world is the Devil's.

The course pursued by the rich toward the poor, we utterly detest and abhor. That inaugurated by the lawless, though poor, moved by the spirit of animosity, is equally despicable; yet it will be noticed that lawlessness is always commendable and commended when the execution of its behests favors *"our side"* of the question.

Our government is a commonwealth. Its treasury is a common interest. It belongs to the people. Quiet patience, perseverance, united action, and the Spirit of Almighty God incentively sweeping the great tide of human sympathy and brotherly love, will restore to the people their rights so dearly purchased by our Revolutionary Fathers, *socialists*, (including Washington,) who defied their country's laws, but are glorious in our estimation because their lawlessness resulted in our liberty.

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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."—Gen. III. 24.

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Truth Our Vindicator.

For nine years, the cause of Koreshanity has gradually but surely made its way upward and onward, against the opposition of the monopolistic and leprous press and church of the country. Nine years ago, Dr. Teed came to Chicago with the revelation of a scientific religion. Clergy and press alike began a system of slander, vituperation, and merciless persecution. While columns in the daily papers have been devoted to the vilification of Dr. Teed and his following, by the enemies of the Koreshan doctrine, scarcely a paragraph of truth, or foundation for the manufactured fabrications of the mediocre brains of the reportorial army, with very few exceptions, has ever appeared.

It must be remembered that Koreshanity, while the outcome of primitive Judaism and Christianity, is in open conflict with the false doctrines of the modern, so called church of Christ. Clergymen and laymen will stoop to almost any pollution of tongue and pen to vilify character and destroy reputation, when character confronts, with the unanswerable logic of truth, the fallacies of their technical and hide-bound creeds. It must also be remembered that Koreshanity is in open rebellion against the corruptions of the corporate pirates called political parties; and inasmuch as the monopolistic press of the country favors political corruption, and, through subsidy, enriches itself with the perquisites of the gold god, it is not surprising that the press of the country not only embraces, but makes opportunity to slander the Koreshan head and cause.

Koreshanity takes the lead, today, in that system of reform which will ultimately wipe out the wage system, and, consequently, the money power. It is foremost in the advocacy of those principles which must, and do, conspire to overthrow the competitive system and inaugurate the system of united life, the seed of which was planted by the Lord in the beginning of the Piscatorial era, and which will end in the fruitage of the "Tree of Life," as the dispensation closes. The charges made against us, through a slanderous daily press, are fabrications of a monopolistic power which as surely reads its doom as that Belshazzar's destiny was depicted in the handwriting on the walls of his palace.

We remember the record of false charges made against the Son of God, by as righteous a set of thieves as the press mongers and clergy of this most corrupt age, permeated in its every department by viciousness. We are familiar with the operations and findings of the so called court of justice which condemned the Saviour of men to an ignominious death upon the cross, and the unremitting efforts instituted to prove him an impostor, a disturber of public peace, and a violator of moral and social law. Despite the conspiration of his enemies, the impress made upon the world, not from the testimony of his enemies, but the truth he uttered, characterizes him the prince of eloquence, the greatest man, the only standard of righteousness, and the power behind the throne, which is about to destroy the competitive world, the wage system, and the power of gold to enthrall the masses.

We know that truth is mighty and will at last inevitably prevail. This is our hope; upon this, and not upon the daily press, do we depend for our vindication. We positively deny—through our own channel of communication, THE FLAMING SWORD—every charge made against us by our enemies and the press of the country. Our friends will understand us; and there is potency enough in truth to destroy its most bitter foe.

We have placed ourselves upon the altar of sacrifice, for the sake of humanity. We know the consequences of placing truth antagonistic to the corruptions of the age. When the law of righteousness was revealed to us, we ate the little book which was delightfully "sweet in the mouth," but very "bitter in the belly." We shall make the fight. When God called us we made the choice, and we know that though the entire world appears to be against us we shall gloriously triumph.

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God, he declined to the opposite condition or state; namely, that of mortality. Thus the human race, as now existing, is begotten through the disintegrated condition which obtained in Adam subsequent to his segregation and removal from the garden of God.

All men born from the segregated structure, or from the pair subsequent to their removal from paradise, are born in sin and shapen in iniquity; consequently they are mortal, dead.

The recovery of fallen man from this condition of segregation, and his restoration to a state of integrity and oneness in God—through a belief in the Lord Jesus—fulfil the purpose for which the sacrifice of Christ was instituted and for which the Savior suffered.

The great and fundamental doctrine concerning the original transgression is simply this,—man died in consequence of sin. Are we to question the fiat of the law of death by entering into controversy with Jehovah God, and limiting, by restrictive definitions, the purport of that fiat? We repeat; that when death was pronounced upon man, a death inhering in the very principle of the violation of the law of life, its influence extended to every fiber and molecule of the physical organism.

In the death accruing to man he became mortal; that is, a dead man without limitation. This applies to the entire fabric, even to man's spiritual nature. The words mortal and dead are identical, except that one is the Latin and the other the English term. Mortality is a term opposed to immortality, and immortality can only be applied to God and the soul or being redeemed through the atonement of Christ. This is confirmed by Paul: "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ; which in his times he shall show who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto." If this be true, then the soul is not immortal till made so through the efficacy of the flesh and blood of Christ. When death was appointed unto man in consequence of sin or the transgression of the law of life, no part of the man was exempted from the effects of the penalty. Man is only man so far as he is an integral being, and when the death penalty was pronounced by the inoculation of the subtile virus of iniquity, in consequence of human transgression, it was the man who died. It was the man as a *whole* and *not* in part who paid the penalty by incorporating the effluvium of the regions infernal, within the most discrete and subtile reticulations of spirit and soul as well as body.

By the sin of one man death passed upon all, because men are begotten and born into the world continuously by the inhibited procreative process. Man is born in sin and shapen in iniquity because the animal processes of procreative procedure are those through which the laws of life or immortality were originally violated, and by which there is a continuity of violation.

If man is born in sin and shapen in iniquity, and—in consequence of such shaping—pain, sorrow, dissolution, and corruption follow, is it not time we began to inquire into the character of the very source or fountain-head from which springs, and in which is engendered, that mass of corruption denominated humanity? If man is born a dead man, a mortal being (soul, spirit, and body), and his being in its entirety is but the perpetuation—through conformity to the laws of death instead of life—of a corruptible fabric, then there is something radically wrong in the nature of the process by which man is begotten. It is impossible for man to be born in sin and shapen in iniquity while at the same time the sanctity of immortal life presides at the fountain-head.

If man is corruptible, mortal, dead, he is thus constituted by a provision inhering in and permeating every factor of the procreative process. If man is made immortal through the salvatory efficacy of the flesh and blood of Jesus Christ, it will be because that flesh and that blood have become assimilated to humanity by retrogressive metamorphosis, through which there obtains in humanity a progressive metamorphosis to the incorruptible nature of Christ. Such a change must reach the very will of humanity, the seat of every passion and desire of the human heart, correcting and chastening with the divine purification the very source from which now emanates corruptible being.

The state into which man retrograded by the infraction of some specific law of being is a pronounced state of death. "In the day that thou eatest thereof thou shalt surely die," is the divine fiat, and from that day the sleep of death, not figurative, but literal and real, has been the inheritance of the human race, and will continue to be till the power of the Lord's Christ shall reverberate the trumpet tones of the resurrection, and the dead in Christ, responsive to the trumpet blast, shall awake to the consciousness of immortality and glory.

When divine chastity presides at the citadel and seat of life in man; when the fire of purification has renovated human passion and desire, and a fountain-head of incorruption and immortality is established in the race and disseminates its sacred streams, the entire fabric must be plunged beneath the renovating flood. Every department of the fabric having been corrupted by the subtile influences of sin and death, shall be purified and made clean and white by the efficacious virtues of the incorruptible Christ.

It will be noticed, by a careful consideration of the text, that there are two essential loves pertaining to life, and that upon these two commands hang all the law and the prophets. Love to God (of the whole being) and love to the neighbor as one's self are the essential prerequisites to immortal inheritance. It should be understood from the first that these qualities are radically distinct from those loves or affections which now universally pervade and control the race. We have merely hinted at the causes of mortality, and in this allusion have indicated the sensual tendency of the thoughts or aspirations of the will as the direct cause of man's present corruptible state.

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If we regard life as emphatically an antithetical state, then we must seek as its origin a directly opposite source; and such a force must be found in an absolutely radical virginity. If virginity be the fountain-head and source of the resurrecting power, this fountain-head must extend its virtues to the very ultimate limitations of existence, pervading even the flesh itself, and subjugating its unholy passions to the extinction even of a warfare between the flesh and the spirit. Man does not attain to the perfected and immortal state till the warfare terminates in the achievement of victory and triumph over death, hell, and the grave.

That virginity is the medium through which life is attained, can be demonstrated in few words. We mean life to the human race. We will portray to you two distinct natures, begotten by two distinct processes. The first is the incorruptible life manifest in Jesus, spotless and incorruptible by virtue of the origin and method of his propagation. The mind of the virgin Mary was in a state of hallowed sanctity. Virginal purity of thought made her the chosen instrument of God's transition from his celestial domain to his life of incarnation. Her virginity made her the mother of the divine humanity; a humanity as separate and distinct from the corruptible human nature as life is distinct from death, light from darkness, or heaven from hell.

Jesus was the bread from heaven, the Life of the world, the Light from the celestial fire. His propagation was the propagation of virginity. On the other hand, by the very provision of the law of unhallowed and unsanctified procreation, man, born in sin and shapen in iniquity, is corruptible and mortal.

Who are they that stand on mount Zion, and what is their song? "And I looked, and lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." "And they sung as it were a new song before the throne, and before the four beasts and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb."

From this it may be discovered that no man can sing the song of the firstfruits but such as have become virgins in thought and in life, through the purification of the flesh by the adoption of the virgin flesh of the Lamb of God.

Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil." "Neither let the son of the stranger that hath joined himself to the Lord, speak, saying: the Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls, a place and a name better than of sons and daughters: I will give them an everlasting name that shall not be cut off."

Where the Mistake in Celestial Measurements Is Made.

When astronomers declare that they ascertain the distances of sun, moon, the planets, and various fixed stars, by trigonometric and algebraic processes, the ordinary non-scientific person of general culture concludes that astronomy is a science as exact as that of mathematics, since the principles of mathematics are applied to the solution of these problems. And the rank and file of astronomers—who, instead of examining the foundation principles of their so called science, accept its dogmas unquestioningly, and expend their energies elaborating the details of a structure of whose foundation they know nothing, or next to nothing—assert the same.

Distances on the earth's surface, and ordinary altitudes, may be measured by a process of triangulation with approximate accuracy, the approximation varying with the precision of the instruments used, and the care exercised by the operator; but with sufficient accuracy for all practical purposes. It is a well known mathematical fact that the sides and angles of a plane triangle are so related that any three given parts, provided at least one of them be a side, determine the shape and size of the triangle. From a knowledge of Geometry we are able, having three such parts, to construct the triangle, and from a knowledge of Trigonometry we are able to compute the unknown parts from the numerical values of the known parts. The process is a comparatively simple one. Having the angular directions of a distant object from the extremities of a line of *known* length, we can easily calculate the distance of the object from either of these points.

Applying this principle to celestial measurements, the term *parallax* is used. An observation of the apparent position of a celestial object gives merely its direction from the point of observation, without telling anything of its distance. Two observers at different parts of the earth would not see the body in the same direction. In its most general acceptation, parallax is the difference between the directions of a body as seen from two different points. The difference is expressed by the angle made by two lines drawn from each point of observation to the body observed; and it is usually referred to the body itself, parallax being defined as the angle subtended by the line between the two points as seen from the body. In the more restricted sense in which the term is used by astronomers, one of the two points is supposed to be some centre from which they *imagine* the body to be viewed; and the parallax is the difference between the direction *imagined* from this *supposed* centre, and its direction from some other point from which the observation is taken. This supposed

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centre is that of the earth, always *supposing* the surface of the earth convex. Thus, when the astronomer speaks of the parallax of a heavenly body, he means the angle which the semi-diameter of the earth would subtend viewed from the body, unless he specifies *annual* parallax, when he means the angle subtended by a line from the earth to the sun, as viewed from the body, again *supposing* the earth to revolve in an immense orbit round the sun. The parallax of a heavenly body is said to be greatest when the body is seen in the horizon of the observer, the line from the body to the surface of the earth being assumedly tangent to the earth's surface. This is called horizontal parallax. If an observer at any station on the earth determines the exact direction of a body, he finds the parallax by reducing that direction to what it would have been had the observation been made at the centre of the earth. The correction applied to thus reduce it is called the parallax.

This is where the awful mistake of the accepted system of astronomy assumes colossal proportions in its results. *It fails utterly in determining the base line of the triangle*, and—leaving quite out of consideration the vast possibilities of error in the processes of eliminating a multitude of disturbing effects which, according to the accepted theory, must be taken account of, such as precession, nutation, aberration, refraction, and others, besides the proper motion of the body, supposed to be tremendous,—this fact alone is sufficient to throw the results of the calculations millions, and tens of millions, of miles away from the true distances; because this base line is the one measure from which the other distances are calculated. This being wrong, the elaboration of care in observation, etc., merely makes more pitiful the blunder perpetrated by the astronomers.

It must not be supposed that the principles of parallax have been thus applied only by present-day astronomers. The error in the application of these principles has been handed down to the so called scientists of today, and they have perpetuated the blunder, with modern improvements which throw the results farther from the truth. According to Ptolemy, the sun was situated at a distance of 1210 radii of the earth—between four and five million miles. This was received without question for fourteen centuries. This result was due, according to our modern astronomers, only to errors of observation, as the applied principle was identical with its application today; and, eliminating these errors, our wise men have succeeded in obtaining a result about ninety millions miles *farther from the truth* than Ptolemy's result was. The fault of Ptolemy's measurements, as with those of more modern astronomers, is that of an assumed premise,—which is false,—and the consequent supposition that observations are taken from a convex surface, when in reality they are taken from a concave surface.—*Eleanore M. Castle.*

Heaven is a state of the soul or a state of society under the rule of God's will, either in this life or in a future state of existence.—*Alger.*

Take Warning!

Senator Lodge of Lynn, Mass., after giving much study to the various political questions, resolves that immigration must be restrained, because foreign labor in competition with American workmen has a tendency to cheapen American labor. Senator Lodge, like thousands of other people, is either ignorant of the entire question of economy, or is merely trying to curry favor with the workingmen for their votes.

The greatest amount of production for the least expenditure of mental and physical energy, is certainly a plain economical proposition. The law of its application includes the utter destruction of the wage system, which of course implies the annihilation of wage slavery,—the most despicable and degrading of any species of slavery ever thought of or instituted by man.

So arrange society that all may produce under the most favorable conditions and circumstances, and enjoy the products of their industry under the economy of equitable distribution. Then there will be no jealousies on the ground of cheap labor. We would suggest to the millionaire that the wise thing for him to do is to consider the fact of the coming revolution, and adjust his wealth to the new order of things; for just so sure as there is a God of justice who has declared his purpose to establish a kingdom of righteousness in the earth, will the wealth of the millionaire be distributed. We are not advocating anarchy, nor have we any sympathy with any kind of lawlessness; but we are authorized to declare a revolution now in the earth, to culminate in three distinct woes; namely, the destruction of the present monetary system, the destruction of the present system of government, and the destruction of the present church system.

The monetary system will destroy itself, because it is a house divided against itself. The Government will not stand, for in the conflict on the money question the Government will fall. The church will not stand longer, because it is a house divided against itself, and the conflict of one phase of trinitarianism against another phase of churchanity—the root of which is trinitarianism—will destroy it.

The end is at hand. Some will take the warning.

THE "SOUND MONEY" CRY IS A GIGANTIC FARCE.

If gold is valuable because it is gold, let the "sound money" men try the experiment of de nonetizing it and note the consequences. If it is valuable because it is money, then it is watered stock, and the stamp should be removed. The financial question is no problem. Remove the stamp from *everything* called money. Destroy wage slavery. Institute equitable distribution and, therefore, full remuneration for the performance of use.

Every man should possess the products of his industry. They belong to him, and he who takes from the producer the products of his use is a robber, and, soon or later, will reap the whirlwind because he has sown to the wind.

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The Starving World.

Year by year, we read of thousands of people, in China, Russia, Ireland, even in prosperous England and America, suffering from lack of the necessaries of life, actually starving for material food. Just as truly, the world contains thousands who have in abundance material necessaries, yet nevertheless are starving for mental food; their intellects craving knowledge of the right, their souls yearning for the love of God and their fellow men. Hungry people stare us in the face everywhere we go. Yearning, anxious eyes gaze into space with an intensity that is painful to behold, denoting as it does the mental hunger that nothing satisfies.

Almost two thousand years ago, the Lord of heaven and earth said to Peter, "Feed my sheep." "Feed my lambs;" and "*when* thou art converted, Peter, strengthen thy brethren." It has been a long age since the Lord said that, and the world is growing very hungry. The dispensation of Peter's conversion from a sinful, ignorant man to one who should know God's laws by heart and walk by them, is almost at an end. And it is well that it is, for the world has well-nigh reached the point of agony, and is crying out for the bread of life and the pure river of water of life, the living truth. The church of Christ, his real church, languishes and moans for this strength-giving potency that the Lord commanded Peter to bestow. Where is this Peter whom the Lord commissioned to feed his flock? Would He who knew all things, commission one who would not be faithful and obedient to his trust? Will they not find him at his post of duty if they but seek, waiting to bestow what the Lord hath given into his hand? Assuredly—and some few have sought and have found. Some are already refreshing their thirsty souls with the waters of truth which the Messenger of the Aquarian age is giving. But their souls are not enough expanded to receive the full flood of truth with which he will baptize the church when the whole are gathered to him, and the fulness of time is come. The gathering is what is taking place now.

> "From far the nations hear his call,
> And gather round his Standard tall;
> The outcasts of lost Israel come,
> And Judah's thousands are led home."

But comparatively few have, as yet, heard his call in their hearts. Some hear it in their heads, but hesitate. Others have waxed so dull of hearing that he need "shout loud and long" before they respond. Wariness, distrust, fear of public opinion, and self-conceit keep many from recognizing this Messenger of the Lord, who now stands waiting to give the water of life. Some who have come and been offered a drink hesitate to appropriate it and make it part of their life. The intellect wants it but the will rejects. Yet all are hungry, hungry, with an augmenting hunger. "Blessed are they which *do hunger and thirst* after righteousness, for they shall be filled." Why are they not yet filled? Because they doubt and hesitate; because they have rebellious hearts, and will not let the truth guide their lives; because they have not yet hungered and thirsted with sufficient intensity; because they have not sought with proper diligence. These are some of the reasons why the sheep and lambs, as well as the hungry world, are not fed and watered.

The whole world is starving and thirsting for the blessing that Peter is waiting to give. We see it in the dearth of true science in the world. To be sure, we have abundance of what passes for science, and that occupies the throne on which wisdom should sit supreme. Yet all the colleges of the world do not possess one mind, so far, that is able to grasp true science in any of its branches: neither does the statesmanship of the world possess one intellect that is able to lead this government out of the maladministration that its fallacy and evil propagate.

The churches are equally starved. Not one exhibits the overflow of righteousness that characterized the one church of Christ in the beginning. The true religious life of the church has passed out of it, and its empty form has disintegrated into many churches, filled with form and ceremony, worldliness and bigotry.

We cannot find starvation in so many realms of human life without being able to find also corresponding overplus or gluttony in other realms. In the same country where thousands of peasants are starving, we find princes, nobles, and the moneyed class feasting in superabundance. When we note thousands of minds that are hungering for truth, we also note that the world's rostrums are filled with fallacious reasoners, complacent egotists who, like the lawyers of our Lord's day, neither go into the kingdom of heaven themselves nor suffer others to go in. While thousands moan in soul hunger, the churches are officered by self-complacent dignitaries, careless and ignorant that they are constantly sowing the seeds of false doctrines, producing atheists and antichrists. What matters it to them about the soul hungry! Their salaries come in just the same from those who love to hear soothing fallacy eloquently spoken.

The hunger of the world is felt from center to circumference; from the clamorous, struggling laboring masses to the saints who are beneath the altar. The agony, the unrest of this final hour, is over all the earth. How shall this suffering be relieved?

Jesus prophesied of this time, the end of the age, thus: "Then shall appear the *sign* of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Already has appeared the SIGN, the man with the pitcher of water in his hand, who was typified by the man whom the Lord chose to prepare his last supper two thousand years ago. This sign, the man, ushered in by the Aquarian age, bearing the pitcher of living water (scientific truth), will now prepare the supper at which the hungry world may be filled. It cannot be but that those who are earnestly seeking, *must* see this sign. To his storehouse must their prayers be directed, that it may be filled—then see if the Lord will not, from this storehouse,

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spread a supper that shall satisfy the hungry world! *Then* shall Peter feed his Lord's flock, and through them the whole world—each people receiving the sort of food they need most. No more working people craving material bread; no more souls hungering after righteousness; no more spirits thirsting for the water of life.

What will become of those now surfeited? Of them, Jesus said: "Woe unto you that are full! for *ye shall* hunger." They will find swept away from them that on which they fed, and then they will begin to hunger after other food; and all that *seek*, find. So in the day that the Lord sets up his kingdom in earth, the *whole world* will be fed.—*Alice Fox Miller.*

The Universe Is a Cell.

Unless law be continuous throughout the universe, any thought of harmony therein must be given up. Should the principles operating in one department of the universe differ essentially from those operating in any or all other departments, a harmonious universe would be impossible. Either we must conclude that the universe is in a state of chaos,—for order cannot obtain without harmony,—or we must accept the great axiom of Koreshanity: A law in one domain is a law in every domain.

Accepting this axiom, and knowing that—as modern science acknowledges if it acknowledges anything—all life originates with, and develops within, the cell, we can logically arrive at no other conclusion than that, if life develops within the universe, that universe must be a cell, for what is accepted as true in particulars cannot be abandoned in the generals which are the organized aggregations of those particulars.

It has been found through recent investigation that the class of phenomena designated psychic attending the existence of higher animals, is identical in essence with that connected with the life of unicellular animals. And, in accordance with the present accepted ideas of evolution, a metazoan is merely a colony of protozoans acting in unison—combined into one—therefore, a universe. Every one of the cells composing such an animal bears a certain relation to, and performs a certain definite function or complex of functions in, the body of which it is a part; and the more perfect the organization, the greater the certainty and consequent efficiency of the single cell's relation thereto and performance of function therein.

The law which obtains thus far, does not cease to act at this point. The grand man, the universal humanity, must also be composed of single cells sustaining definite relations to the body as a whole. And if this grand man have life, the universe in which he develops must be a cell. We can arrive at no other conclusion without abandoning all logical sequence in our methods of reason.—*Eleanore M. Castle.*

Those who make bad laws are worse anarchists than those who break them.—*Cincinnatian.*

"In Earth."

You can dream of "a land that is fairer than day," and a "home of, the blest" "over there," in nowhere land; but if you ever want to realize your dreams, you will have to be "up and doing" "with a heart for any fate," for such lands and such homes have laws of being like all other real things. You had better get a little of the divine wisdom of uncommon sense from some one that has it, and locate and survey, *somewhere*, the "Over there, over there," sung about, and then see what needs to be done to make homes instead of hells just about there. Get a good practical recipe for making a land fairer than day, and lend a hand in the job of giving humanity the benefit of it. Roll up your sleeves and get at the business.

Koreshans are advocating the creating of a real, habitable heaven with golden streets to march in, orange groves to dance and sing and play in, and harps of a thousand strings,—more or less,—from which to ring out the melodies of their *embodied* souls. Koreshans are tired of songs about lands flowing with "milk and honey" and "manna sweet." They think that milk and honey ought to be good in a land fairer than day, and they advocate a little busy bee keeping and stock raising. They may yet get Rosa Bonheur to select their stock, for she has cultivated an eye to the good points of cattle. Koreshans are also weary of hearing that the "sands of time are sinking." They go too slowly to suit them. They want an electric dredge to help them make a "Crystal Sea," and a pile driver to pound away on the foundations of the battlements of the new Holy City. They want the white horses of heaven to come down to pull some glittering chariots on the four-hundred-foot roadways on the walls of the battlements. Then they want not only *twelve* manner of fruits growing on their river banks, but *all* manner and in such abundance that every one can give to any with a smile, good measure pressed down, running over, freely receiving and freely giving. What is the use of innumerable vain repetitions, year in and year out? Why not let the God of love answer the Lord's prayer—*let* the kingdom come *in earth*, and come quickly, quickly? Thousands in this earth cry for bread, and never dare dream of milk and honey when awake to the awful realities of their circumstances. O men and women who aspire to become the sons of God, why do you withhold from the Lord his own?

People laugh at what they are pleased to call the Utopian Koreshan Florida scheme. There is nothing n the world to hinder the kingdom of heaven from becoming manifest in earth, but the infernal lusts of our flesh, the pride of this present utterly selfish life, whose animus is a deep-seated greed of gain. If the so called church of Jesus Christ would turn from its evil ways and live out the principles of Jesus, obeying the law he fulfilled, it would *let* the kingdom come and the will of the Lord be done in earth as it is in heaven. The true heaven of genuine Christianity is simply the divine mentality of the Lord Jesus, and all who possess

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a unity of mind with him. The Lord Jesus was particular to locate the kingdom of heaven, saying to his own, "the kingdom of heaven is within you." He did not instruct his people in any nonsensical, far away conceptions of it that would excuse them for making a hell of this wonderfully beautiful earth. The nominal church of Jesus has completely fallen away from the original concepts of its avowed Head and Master. It needs a tremendous awakening, an earthquake or two, a revolution, a famine, a pestilence, a little of everything that can arouse the fear of God in its sleeping soul, which fear is the beginning of wisdom. The voice of truth from the crucified One is the all-powerful agency to do this work—to awake *even the dead.*

Koreshanity is the involution of the evolution of Christianity, just as Christianity was the involution of the evolution of Judaism. The potency of a revolution is always in an involution. The reviving power of the Christian era is in the seed of the Koreshan era, and He, the harvest seed, will prepare a new earth to receive a new heavens, for the old heavens and the old earth *must* pass away when the harvest of the old earth is ripe. Cyrus is the Shepherd of Israel, in whom is the Lord of the old heavens and the old earth, the *spirit of the man Christ Jesus*, Jehovah. Cyrus is the anointed of Jehovah and holds his accrued Wisdom, by the Voice of which he re-creates to make all things new—heaven *in* earth. The earth is always the divine footstool or pediment. The mission of Cyrus is to lead his flock like a Shepherd, in answering Jehovah's prayer for the age now passing away. Inasmuch as the stars are for signs and for times, he has consulted the stars, and he *knows* that Estero, Florida, is the location of divine appointment in which to build the earthly habitation of the church of God, the New Jerusalem; so, business like, he is calling upon all those who are practically interested in having the Lord's prayer answered, to lend a hand in preparing a beautiful earthly place for the reception and exemplification of those spiritual entities, the doctrines of life which constitute the New Jerusalem, descending down the ages with an ever-increasing glory of wisdom's power, to pass at last from the Lord of this harvest as the life of the church of a new and thousand-fold more glorious age.

Now let the people who are theoretically interested in Koreshanity realize that all the movements of Cyrus are of an intensely practical and progressive character. They who read our literature should awake to the fact that in reading it they are being called of God to *put on the strength* of the truth it brings to them; to lend a hand—both hands and all the powers they can control—to prepare a new dwelling place for the Most High, a new Zion from which the law may go forth; to be a new and practical organization, a living epistle to be known and read of men, as a practical refutation of all statements that tend to make void the law of God, holding it up to ridicule as absurd and impracticable.

Cyrus brings us the absolute science of the law and its application to life. Let all in sympathy with this movement, who long to see it a success, take this prayer —the prayer of all who closely follow him—in their hearts and lives:—

"O Shepherd of Israel,
Like a flock thou leadest us!
The daughters of Joseph will sing thy praise,
And the sons of thy kingdom and thine heirs
Will worship thee.
Thou art worthy to be our King,
And we rejoice in thy service:
In thee we find the God of our salvation;
And we trust in thee forever more."

If this is in heart and life, the Koreshan movement will progress mightily, and the hands of Cyrus will lay the foundations of that Holy City, the New Jerusalem, and his hands also will finish it. The sons of God will become manifest, as they always do, through human obedience to God's divinely *human* laws, and "Columbia, the Gem of the Ocean," will indeed become "the land of the free and the home of the brave."—*Berthaldine S. Boomer.*

The Law of Atonement.

(CONTINUED FROM AUGUST NUMBER.)

As in the transforming processes by which material substances are converted to the force substances of vital activity in the body, and as in the disintegration of a cell its transformation to force is the medium or channel through which it is carried over to other cells, so the death of animal organisms and their disintegration is the process by which the spirit or force of animal life is carried over to other forms, either into the higher or lower forms of animal existence, or still lower into the mineral or earthy condition.

When the idea of absolute transmutation becomes grounded in the conviction, it is easy to trace the progress of the transformation of life. It is not difficult for the mind having once established itself in the conviction of the law of transmutation as one of the fundamental laws of organic being, to comprehend and accept the statement that the flesh of the animals killed and eaten by the priests became transformed from animal to human flesh; and that the animal globule and flesh corpuscle, from belonging to, and possessing the nature of, the lower animal, was transformed and transposed to the human globule and corpuscle, becoming endowed with the vitalizations of the higher mental forces of the human. It is not so easy, perhaps, to accept the statement that the spirit of the animal also became absorbed by the human surroundings and contiguities of the animal life thus apparently and ruthlessly destroyed. It is true, however, that the animal kingdom is the universal matrix of one (the general) degree or stage of the organic progress of spiritual growth.

God is building up a vast fabric, the counterpart and replenisher of the supreme or highest existing life. One of the stages through which that developing universal life progresses is the lower animal kingdom. When the universal spirit of animal life has reached the acme or climax of its progress in the universal matrix of that degree, namely, the lower animal kingdom, in

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order to insure its further progress it passes over into the human existence, both by the law and process of common nutrition and the transposition of the corresponding animal spirit. As the priests ate the body of the animal, so also was the spirit of the animal appropriated. It does not follow that the spirit of the animal all tended toward the priest. On the contrary, he received a certain quantity and quality of the liberated animal spirit, but not all of it.

The very character of the office of the highpriest made him a wholesale slaughterer, a butcher of innocent and domesticated animals. With animals, there is an instinctive dread or fear of entering a slaughter house. This dread or fear of being slaughtered gave special bias to the determination of the liberated spirit of the animal sacrificed, and the spirit, by the tendency of the desire of the animal mind, moved back to the people whence the brute came. Therefore, there was a constant flow of the spirit of the animal life from the slaughter house to the people. This flow of spirit being determined through the animal faculty of fear or awe of the slaughterer, impressed the people with the spirit of fear or reverence, but essentially that kind of reverence belonging to the animal quality. The tendency, while a necessity for the transposition of the animal to human existence, was to degrade both the priest and the people.

It is impossible to exalt animal life to the human without bringing the human down toward the animal. Therefore, the elevation of the brute creation to the human standard, by the transposition of the lower to the higher, involved the degradation of man. While this law and ceremony were essential to the determinations of both evolution and involution, it was only essential during one period, and at one stage of the progress of a certain cycle of animal and human progressive development.

Cleave ever to the sunnier side of doubt,
And cling to Faith beyond the forms of Faith!
She reels not in the storm of warring words,
She brightens at the clash of "Yes" and "No,"
She sees the Best that glimmers through the Worst,
She feels the Sun is hid but for a night,
She spies the summer thro' the winter bud,
She tastes the fruit before the blossom falls,
She hears the lark within the songless egg,
She finds the fountain where they wail'd "Mirage!"

—*Tennyson.*

An inanimate thing of iron and steam, with a power in it greater than that of fabled giants, is now made the yoke mate of the modern free laborer; a yoke mate with which we could live on the very best of terms if its owner and ours would only let us put some of our burdens upon his huge shoulders. But, at present, his greater power is only used like the clenched fist and big strides of an angry man dragging his little boy after him. The child's hand is almost broken in that grasp; he is hardly able to keep pace with his tormentor, and at the end of all is a whip. This is a brief biography of the laborer's life since driven into partnership with the machine.—*Burrows.*

Lying for His Masters.

Greenbacks Were Not Full Legal Tender. The $60,000,000 in Demand Notes, When Crippled by Bankers, Were Made Full Legal Tender, and Thereafter Were Always Worth a Little More Than Gold.

From 1862 to 1879, the greenbacks were full legal tender for all debts, public and private; but as there was no reserve behind them, no value on which they could lean, but the possibility of future redemption, their value depreciated until they were worth only 35 or 40 cents on the dollar. The legal tender power did not keep up their value beyond the value associated with them by the hope that the promise on their face would be kept some day in the future.—*Prof. J. Laurence Laughlin, in Times-Herald.*

In the judgment of charity, in matters so recent and notorious, considering the high position and supposed intelligence of the writer, it is scarcely possible to attribute the above astonishing statement to ignorance. The facts regarding the passage of the law providing for the issue of the greenbacks have been often published from the Congressional records, and are as follows:—When the bill providing for the greenbacks and making them full legal tender had passed the lower house (which passage had been greeted by the rejoicings of the masses and business men of the country, as had no other measure), Wall Street, seeing a chance to gamble in gold—to the infinite ruin and loss of the people—about to slip through its greedy fingers, came down on that aristocratic body, the Senate, with a deputation a hundred strong; and while they did not succeed in throttling the measure entirely, they did succeed in changing it from a most beneficent to a positively baneful measure, as Thad. Stevens declared in his speech on its passage.

That patriot, Senator Henry Wilson, said,—referring to the passage of the bill in its then mutilated condition, caused by the insertion, by the Senate, of the infamous exception clause, by which the greenbacks were made not legal tender for customs dues and interest on the public debt,—"In my judgment, if you strike out the *legal tender clause* you will have every *curbstone broker* in the country, the bulls and bears of the stock exchange, *and all that class of men who fatten on public calamity and the wants and necessities of the people, using all their influence to depreciate the credit of this Government, and break down the value of the demand notes.*" Wall Street gold gamblers got, if not all they wanted, all they needed to enable them to prosecute their nefarious calling, by having the greenbacks crippled, as Mr. Hooper, himself a banker, in his speech in the House, said, "*by declaring them in advance to be so depreciated;*" and yet this great meteoric University light, that flickers from Standard Oil, has the gall to say, and repeat, that "The greenbacks were full legal tender for all debts, public and private," and that "the legal tender power will not save it (silver) from depreciation any more than it saved the greenbacks and the French assignats."

In his "Money of the Nations," Judge Martin, who while in Congress and afterward was considered an authority on the money question, says that the assignats were not legal tender. They were not even the issues of a stable government, but the expedient of revolution, and were not based on the credit of the nation even, but were based on

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the confiscated lands of the nobles and the clergy, which, after the Revolution, were given back or otherwise disposed of, leaving these issues, which had been increased largely by counterfeiting, with no security or base whatever, and yet they constitute the principal stock in trade of such shallow writers as the one in question, in their attempts to prove the worthlessness of paper money.

We will notice a few more sample *dicta* of this great mushroom light on finance, who, with a flourish of his pen dissipates all former supposed knowledge on the money, question. Fully believing that at least three fourths of what passes for the monetary science of today is pure fallacy, we are not at all loath to see it swept away; but we prefer to see it give place to truth rather than to still more hurtful error and fallacy. The following is a sample:—

To coin money, stamp on it its weight and fineness, does not change the character and value of its contents. But one sees that if he has a debt to pay he must make payment, if obliged, in some form of legal money. The legal quality of satisfying indebtedness seems, then, to be of the first importance to the demand for money. This, it would seem, would give money a value, no matter how much it contained of gold or silver. And by an easy transition of ideas, it seems to have been concluded by some that this legal tender qualtity would give value to something, like a piece of printed paper, which had absolutely no intrinsic value. In other words, it is sometimes thought that by its own fiat a government can give value to something which has no value. Never was there a greater mistake. We have already shown that the legal tender provision did not protect the 'greenbacks' from depreciation of over one half when the promise to pay had no reserves behind it.

We are well aware that college text-books assert that all government does in coining money is to stamp its weight and fineness on it; but we likewise know that the history of our own country, as well as others, gives the lie to the statement. Some years ago our country coined, supposably for use in foreign countries, what was called the trade dollar, containing 420 grains of standard silver. These coins, although having seven and one half more grains of the same weight and fineness, as our Government stamp on them testified, than our standard silver dollars, were worth no more than silver bullion. Their only difference in quality was that the standard dollar was legal tender, and the trade dollar was not. When the trade dollar was worth twenty cents less than the intrinsically less valuable standard silver dollar, will our doughty gold champion tell us what made the difference in values, if Government cannot give value to anything?

After Secretary Chase had, in the straits for money which war brings, gone for money to the banks, (which had already suspended the pretense of specie payments and, according to their own theory, had no money to furnish, only their own worthless promises to pay money, which they offered him in any amount at eighty nominal dollars for a one hundred-dollar bond at six per cent specie interest,) he issued the first $60,000,000 in treasury notes, which were called Demand Notes. As they were not legal tender, at first, these unpatriotic bankers began their attacks on them, causing them to depreciate twenty per cent. In self-defense, Congress made them full legal tender and put a tax of ten per cent on the suspended issues of the banks, thus forcing them out of circulation. The Demand Notes, then being able to perform any service which gold could, immediately rose to a small fraction in value above gold (because they were more convenient), where they remained ever afterward, presenting at one time the strange anomaly of a paper dollar of one kind worth $2.85 in paper dollars of another kind. If government (law), as this class of writers stoutly maintain, cannot give value, will the writer in review please tell us what made the Demand Note leap up twenty per cent, upon the passage of the law making it full legal tender? It certainly was not because it placed "reserves behind it," in the sense which the writer intends. "This bit of history alone is irrefutable evidence to prove that a legal tender power," of a firmly established and powerful government, can "keep a money at par," even in times of war when gold and silver both hide away and run away, leaving the country that foolishly trusts them without resources, "independently of whatever value it may itself possess."

Take another example of the power of money to confer value upon that which is otherwise valueless. Shylock lends his ducats to his needy neighbor, and takes a piece of paper that, but for Government, is valueless. But for law, this mortgage—*death-grip*—would be as harmless as a dove; but because of power given it by Government, it may, in an emergency, rob the poor borrower of many times its face value in property, and still leave him in debt. Can it be true? Is it reasonable to suppose that government can impart to one piece of paper, in the hand of a usurer, the power to strip a man of all he possesses; but is not able to give to another piece, in the hands of its citizens, power to enable them to exchange their commodities and services, and pay their debts, which are all the offices performed by money? Law gives another piece of paper, a government bond, all its value and power to rob labor. The idea of measuring value, an ideal thing, by a material thing, like gold, is simply moonshine, and has been so declared, but not in those words, by our supreme court. He says that "The value of coins was wholly unaffected by their legal tender quality." The trade dollar is positive proof to the contrary. At the time when European and American plotters surreptitiously secured the leaving of silver out of our coinage, thus in effect demonetizing it, it was worth three per cent more than gold.

In 1876, Congress appointed three distinguished senators and three members of the House, who were to choose three monetary experts to act with them, making nine in all, a Monetary Commission, and made it their duty, among other things, to inquire into the cause and results of the change in the relative values of gold and silver. After many months of careful research in this and other countries, in their report, which the country published in two large volumes, they give as the reason for the demonetization of silver the following:—"Manifestly, the real reason for the demonetization was the apprehension of the creditor classes that the combined production of the two metals would raise prices and cheapen money, unless one of them was shorn of the money function. In Europe, this reason was distinctly avowed." And yet this wiseacre tells us, "But if the belief is that increasing money increases prices, it should be understood that this will not be true if the money is all good and sound." If there is any principle established in finance,

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upon which all reputable economists agree, it is that an increasing volume of money, even though it be gold, will cause increasing prices, while other conditions of supply and demand remain the same; so thought these plotters against the debtor and labor classes. So Horne Tooke's Tables, in England, and similar tables given in works on political economy in this country, which give a large number of products and their prices for a long term of years, with the amount of money in actual circulation, plainly teach; yet this new light in economic science upsets it all and declares that "prices of individual articles, such as wheat and cotton, do not depend upon the quantity of money," and proves it by a single exceptional case,—the recent rise of wheat, that is attributable to exceptional causes, probably, mainly to the efforts of grain gamblers to speculate in it, after the main part of the crop had got out of the hands of the poor producers so that they would not get a share of the gains. "But," says this writer, "if the standard is to be changed in order to lighten the burden of debts, why should it not be changed to increase the burden of debts?" That is precisely what was done in 1873, and constitutes the outrage which the people propose to remedy, so far as possible.

The monetary commission says: "It cannot be successfully controverted that the sole cause of the recent disturbance in the relative value of gold and silver was the demonetization of silver by Germany, this country, and the Scandinavian States, and the closure of the mints of Spain, Holland, and the Latin Union against it." As a result of this demonetization, one of these metals has fallen, in the market, and the other risen in value. Say they, "In order to ascertain whether silver has fallen or gold risen since 1873, not relatively to each other, but relatively to all other things, a comparison must be made between prices in gold and silver, respectively, then and now. Such a comparison would show that the purchasing power of gold has increased since then in all countries, and that the purchasing power of silver has decreased in none." "But," says our gold worshiper, "on no ground whatever can the policy be recommended of trying to escape debt-paying by increasing the quantity of money. Not merely is it dishonest, but it will be ineffective." If increasing the amount of money to aid debtors is dishonest, what was lessening the debt-paying money of the country one half in 1873, to increase the burden of debts? I suppose it must have been Standard Oil honesty!

Some other interesting questions might arise here. Who shall repay the millions that the increasing value of gold has been robbing the poor of, for the last twenty-two years? The monetary commission says, in contravention of the *Times-Herald* man's position, "In the whole history of the human race, not a single instance can be pointed out of a fall in the value of either or both of the metals which has not proved a benefaction to mankind; while on the other hand, during every period, and whenever a rise in the value of metallic money has occurred, it has been attended by financial, industrial, and social disaster. An increasing value of money and falling prices have been and are more fruitful of human misery than war, pestilence, or famine. They have wrought more injustice than all the bad laws which were ever enacted." They say further, "If all the debts of the country had been doubled by an act of legislation, it would have been a far less calamity to the debtor and to the country than the increase in the real burden already caused by a contraction in the volume of money. And infinitely more disastrous in every sense than an unjust increase in the burden of debt is the universal stagnation of industry and commerce resulting from the same cause. * * * The debts of the country, great as they are, would scarcely weigh as a feather if all its labor were employed. Indeed this country could better afford, in an economic view, to support one million soldiers in the field, than to support its present army of three millions that falling prices have conscripted into the ranks of non-producers." Of the increase in power of these unholy gains of contraction even while money is lying idle, they say, "The labor of the past is enslaving the labor of the present. At least, that portion of the labor of the past which has been crystallized into money is enabled, through a shrinking of its volume and while lying idle in the hands of its owners, to increase its power over present labor and over all forms of property, and to transform vast numbers of honest and industrious workmen into tramps and beggars."

When "the Lord shall judge the world," this world, not some future imaginary spiritual world, "in righteousness," and "make inquisition for blood," a time now at hand, the miscreants who stealthily secured the demonetization of silver, and the tools of monopoly, who are now seeking to perpetuate and enhance the evil effects of that great wrong, will call for the rocks and mountains to fall on them and hide them from the face of a just God and an outraged, suffering humanity.

But in seeking to destroy the force and effect of legal tender, it will yet appear that such writers are doing, unintentionally, an actual, valuable service to the world. The time is near at hand when men will take them at their word, and begin by stripping that cruel tyrant and usurper, gold, of this—the secret of all this cruel power. Then will the rich men—the Rockefellers and Vanderbilts and Goulds, as well as their hireling tools who teach, in their great universities and daily journals, that the unrighteous methods by which they have acquired their wealth and power are right and just—"weep and howl for the miseries that shall come upon" them.—*Oscar F. L'Amoreaux.*

In the end, experience will inevitably teach us that the laws for a wise and noble life have a foundation infinitely deeper than the fiat of any being. She will teach us that whoso sheddeth man's blood, though by man his blood be not shed, though no man avenge and no hell await, yet every drop shall blister on his soul and shall eat in the name of the dead. She will teach that whoso takes a love not lawfully his own, gathers a flower with a poison on its petals; that whoso revenges, strikes with a sword that has two edges—one for his adversary, one for himself; that whoso lives to himself is dead, though the ground is not yet on him; that whoso wrongs another clouds his own sun; and that whoso sins in secret stands accused and condemned before the one Judge who deals eternal justice—his own all-knowing self.—*Olive Schreiner.*

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A New Civilization a Necessity.

In our first paper, we examined some of the factors which are depressing the agriculturist. We will now proceed to examine some of the forces at work for the destruction of labor in other avenues.

"The Commercial Bulletin" publishes a striking exhibit of the rapid growth of the Japanese cotton industry. In 1880, there were only four spinning mills in all the dominions of the Mikado. In 1886, eleven had been established. By 1890, the number had swollen to twenty-three. In 1893, there were 360,000 spindles in operation; in 1894, 750,000; and the end of the present year will swell the number to over one million. "The factories are equipped with electric lights, and run two shifts of eleven hours each." "Japanese imports of raw cotton have increased from $4,000,000 eight years ago, to $104,900,000 for the last year." "Two years ago Japan began to export yarns to China." "The net earnings of the mills have been about $4.50 per spindle. The wages of the operatives average sixteen cents a day for men, and eight cents per day for women." The Japs are ingenious, quick, and skilful. It will not do to claim the superiority of American workingmen over the foreigner. The rapid increase in labor-saving devices of the most approved pattern in the hands of the foreign workingman, makes him the equal of his American brother. What agricultural machines in the hands of the competitors of the American farmer have, under free trade, done for the American in combination with a highly protected home market, the destructive competition of Japanese, Chinese, Indian, French, Russian, and other cheap foreign labor, in conjunction with the destroyed ability of our largest class of consumers of the products of our factories—our farmers—to buy and consume, will do to destroy the independent American workmen.

"Free Trade," under present conditions, will only hasten the catastrophe; while a policy of protection, if adhered to, will make us a nation of serfs. This is the problem that our mis-representatives in Congress are facing; they lack brains enough to see the remedy, and moral stamina enough to apply it if they did. It costs $500,000,000 per annum to conduct the business of Uncle Sam. This comes out of productive enterprise. Some one tell us what benefits productive enterprise receives other than the privilege of holding up its hands while being pirated. Again: It absorbs the surplus productions of our great agricultural class to pay usury to foreign Shylocks on their investments here; and to our own homemade sharks must we deliver the pound of flesh, even though the body bleeds to death as a result of the operation. The past fifty years have shown a rapid increase in the invention of devices for supplanting the labor of men's hands by machines. Is any one foolish enough to believe that the end has been reached? Divest your mind of such folly. The next decade will show more rapid strides in this direction than the past score of years ever dreamed of. Do you believe that the rapid multiplication of labor-saving devices will ease the burden or give more employment to laborers, so long as the competitive system lasts? If you do, go on as you have been going. *You* may have fairly remunerative employment now, and be satisfied with yourself and your surroundings, with no thought or feeling for your fellow man who has been pushed into the gutter; but rest assured that, soon or later, a turn in the wheel will land you in his position. What consideration do you think you will deserve, then, at the hands of the humanity you have outraged?

Looking at the question from any standpoint you please, if you have a grain of intelligence, you can see that the rapid increase in labor-saving devices under competism is a curse to humanity, for great trusts and syndicates will own and control the machines, and the laborers will be but coolies to do their bidding. Of what avail will be your labor organizations, with their brains focalized on the wage system of competism? How much do you expect to accomplish by present political methods? It matters not by what new name the party may be organized. More than twenty years of investigation along these lines has proved to the writer the futility of such methods of reform for our national corruption and disgrace.

The Koreshan Unity holds the key, and is the only body aggregating sufficient mentality and potency to successfully inaugurate a reform. It cuts loose from present thought and methods in a radical, thorough, and effective manner. Under it the people own the natural resources, tools, and machinery; and the products are equitably distributed to all, instead of flowing into the pockets of a few whose only claim to it is founded on their superior thieving propensities and abilities to cajole and hoodwink the people.—*W. H. Pavitt.*

The Seed and the Graft.

One of the fundamental principles of the gospel of life is, that Jesus was the promised seed. If we ignore this fact, we must also ignore the baptism of the life-quickening spirit (the spirit of reproduction) at the beginning of the age, and the hope of the fruitage at the end of this age—the fulfilment of the promise of the manifestation of the sons of God.

In corroboration of the fact that Jesus was the seed, we read in Scripture the parable of the sower, in which we find these words:—"The seed is the Word of God." "The sower soweth the Word." John says, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father." This was the eternal Logos, the personal Word, the seed of Deity, the divine creative essence from the beginning, becoming incarnate for the salvation of the world.

It is said that the life of everything is in the seed, therefore we can understand how the life of God was in Jesus the Christ, who was very God yet very man, for the wisdom or light principle of God, which is spirit, united with the spirit of love inresident in the solid structure or body of the Lord, constituted him the God-man. As the God-man, he was set apart from all eternity, that in and through him life and light might be communicated to heirs of death, and children of darkness and wrath. The entering of this God life into humanity was the advent of Life and Light, the two terms

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representing the sum of all power, of all capacity, and of all blessedness in the universe; for God is in his greatest power and strength when manifest in human form, as spirit is only potent when united with matter.

In considering the parables, we can find much respecting the sowing of the good seed which is to bring forth the kingdom of God. The blindness of the people prevented them from understanding that Jesus spoke of himself and the final, complete triumph of Christianity; that it would diffuse itself through all nations and purify and ennoble all life. As these humble fishermen and ignorant Galilean peasants hearkened to the words of the Lord, they caught glimpses of something as grand as it was new. Very faint and inadequate these glimpses were, at first, but the patient Master led their dull intellects along through the simple path of parable, giving them as they were able to bear, and ever tempering the sunbeams to their weak eyes. He sought to unfold to them the nature of the everlasting, universal kingdom which embraces all truth, transcends all mortal understanding, and provides redemption for all earth's children. In what better way could this be done than by using for illustration the simple idea of seed-sowing in the field of the ordinary husbandman? The seed is cast into the ground, springs up and grows, according to the law of development and growth. "For the earth bringeth forth fruit of itself, first the blade, then the ear, then the full corn in the ear,"—which is the harvest. Jesus, as the seed of God, was planted in the garden prepared to receive it, and will be fruitful according to the fertility of the soil where it was cast. If the seed is acted upon by the soil, it will react mightily upon the soil, softening it where it was hard, enriching it where it was barren and unfruitful, deepening it where it was shallow, choking out the roots of evil and transforming it till it becomes good ground fit to nourish the Divine Word, that holy seed of eternal life.

The ordinary understanding of the word *grafted* is almost as vague as that of the word *adoption*, but it can better be understood when we consider the history of the children of Abraham, and the various points of interest as related to the position of Jew and Gentile in God's dealings with his church. God has had but one church, the first account of which we have as we read of the voice of the Lord being heard in the garden in the cool of the day, calling the attention of the guilty ones to their sinful condition, and to the way of rescue from the curse and condemnation which resulted from a broken law. Judaism was the mother of Christianity. From the womb of that church sprang the begotten of God, for nowhere else could he have been produced. In Judaism were the oracles of God; there were treasured the Messianic promises. In the soul of the Jew holy desires were kindled, which culminated in the advent of Jesus the Christ. A few hailed him as the Redeemer, the incarnation of Deity. Through and in him human thought has indeed found a solution of the great problem of life, even to its consummation in an eternal kingdom which shall know no sin.

The church of Christ was spoken of under the figure of the good olive tree, a tree remarkable for beauty, fruitfulness, and usefulness. This tree is represented as growing out of the roots of the old tree of Judaism, the church of God which had come down through the ages in the median line, in which also came the various Messiahs who have been mediators between God and man, and who have successively watered this tree with the pure water of the river of life, giving it new growth and vigor. The covenant with Abraham must have been an ecclesiastical covenant, in which the visible church in general was affected. This appears from the fact that some of the natural posterity of Abraham were shut out from its blessings, while there was a provision for aliens and strangers, a provision which would not have been made if it had been limited to the Jew alone As Judah was the line through which Jesus came, the Jews have been considered natural branches of the mystical "olive tree," while the various tribes of Israel that were scattered in the multitude of nations were as wild olives, those who rejected the Christ of God being branches broken off. Paul says, "And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again."

The church represented by the good olive tree received the life of Jesus through the outpouring of the divine spirit, his life becoming the life of the church. Neither the unbelieving Jew nor the Gentile received direct baptism; but it was carried over, in one of its channels of transmission, to those receptive to its influence. The divine spirit, which was the seed of Deity, was sown in the church for the purpose of reproducing the sons of God; for as Jesus was "one seed," so shall there be "seeds many." He was the incorruptible seed, therefore they into whose hearts it was received were made spiritually alive by it, because the Word endureth forever; therefore the life begotten by it cannot perish, but is the beginning of that eternal life of glory when, after passing through a period of gestation and development, it shall ultimately reach the condition of perfect fruit. The apostles whom Jesus ordained as teachers received a direct inflow of the spirit of the Christ, and were sent to the Gentile nations in whom the scattered tribes of Israel were mixed, thus carrying to them the gospel of life.

In the natural domain of life, if we find a tree bearing worthless fruit, we take a bud or branch from a superior tree and graft it into a branch of the inferior tree. The spirit of the superior tree is thus carried to the inferior tree and will bear fruit according to the graft; but if we graft from the inferior tree into the superior tree, it will still be worthless fruit, although nourished by the sap of the superior tree. The fruit is always like the graft. It is so in religion. If we are only grafted into Christ, we may be nourished by his life; but in order to become immortal, Christ must be grafted into us, then shall we partake of the nature of the graft and bear precious fruit.

The apostles carried to the Gentile nations the spoken Word, the gospel of life, and converted many. They were grafted into the good olive tree; but there had been a transformation in the Gentile race because it was already infiltrated with the spirit of Israel. It was a prepared people. The word Gentile means body. The Gentiles constitute the promised land, to be occupied by the spiritual Israel. When the apostles passed away, they carried to this body the life of the church, even the spirit of the Lord. It is here we must look for a resurrection of the church of God with its Anointed Head, the Lord with his new name, the DIVINE HUMANITY.

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Jesus spoke of himself under the similitude of the vine, thus illustrating the spiritual oneness of himself and his people: "I am the vine; ye are the branches." The central idea is the *abiding* in him. "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire and they are burned." Judas was a fearful example of this; he severed himself from the vine and withered in one day. As a vine, Jesus binds the branches of the olive tree (the church) together. His strength sustains his people that they may, through faith in the vine, become true branches to bear immortal fruit. Let it be remembered that God never speaks of his people as Jews, but as "my people Israel." At the close of the second dispensation and the beginning of the third, the very life of Judah came to the world. "He came to his own but his own received him not." They rejected the holy One, the very product of their own spiritual desire, and nailed him to the cross; but from the grave he rose to become "a light to the Gentile, and the glory of thy people Israel." The Jew was first called, but refused to hear the voice, and salvation came to the Gentile through their blindness and unbelief; but the law of salvation was being fulfilled. Jesus, the real soul of Judah, became the quickening spirit of the nations in which the lost tribes were infiltrated; and there was the stick of Judah in the hand of Judah, and the stick of Joseph in the hand of Ephraim, united in one stick which shall be manifest in one born of the posterity of Joseph; for as Jesus came through the posterity of Judah, of the lineage of David, so will the Shiloh come through the tribe of Ephraim, of the posterity of Joseph.

Those who, through the preaching of the apostles, were converted and baptized were received or *grafted* into the church through faith in the Vine. The Jews refused, having Moses and the law, yet they have died. The Gentiles had faith without works, and they have died. They were grafted into Christ, but Christ was not grafted into them. Now, the vine is to be grafted into Israel through the righteous Branch, and by that graft Israel will be enabled to keep the law and gospel which will help them to overcome death and the grave.

The prophet Isaiah prophesied of three churches that would exist in the last days. "One shall say, I am the Lord's, and shall call himself by the name of Israel;" the church of the Gentile (modern Christendom), who say they are the Lord's, the church of the Jew, and the church of Israel, to be gathered out from these two churches,—a people whose eyes are opened that they may see the way the Lord has made known, by which they may be cleansed from all uncleanness. "For I will cleanse their blood that I have not cleansed," that their bodies, being thus prepared, will become a temple for their own spirits (which are not only engrafted into Christ but Christ is engrafted into them) to enter therein at, becoming a temple of God. The Jew still lives by the law which he cannot keep, therefore he dies; the Gentile can only see common salvation in justification by faith, which is as a broken anchor to those who have no works to strengthen it. Neither of these churches can understand how a true Israelite must bear his own cross to his own Calvary, even as Jesus did; that he must pass through a crucible and be purged as with fire, preparatory to the redemption of body, soul, and spirit, which can never be obtained by faith alone.

The Israelite must be tried and come forth as pure gold, for as Jesus suffered so must his people; if we fulfil the law there must be suffering, for in obeying the law there is much that goes contrary to the flesh, which suffers if it is maimed. No *just* thing will ever try and prove Israel whether they be Israel or no. They must be proved by suffering *unjustly*, doing good against evil and OVERCOMING, for their righteousness must exceed the righteousness of the Jew or Gentile. Blindness in part happened to Israel till the fulness of the Gentiles be come in, and Dan, the serpent by the way, an adder in the path, biteth the horse heels, so that his rider shall fall backward, until the lion is come up from his thicket, and the destroyer of the Gentile is on his way gone forth from his place to make the land desolate, and deliver the true church of God from its thraldom to Jew and Gentile, for Israel is scattered through many nations; but "there shall come a star out of Jacob, and a scepter shall rise out of Israel" and so Israel shall be saved. "The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be." From the four quarters of the earth shall they come, one from a city and two from a family as the earth's gleanings, for the spirit shall go from east to west and from north to south, and shall divide every family, taking those whom it will, and bringing the true soldier of the cross unto the Standard of the Word, and Israel shall thus be brought from under the law and gospel, into the law of liberty.

When Jacob gave his prophetic blessing to his sons, a special, sacred blessing rested upon Judah, from whom should come the Lord Jesus, and also upon Joseph, whose hands were to be made strong by "the mighty God of Jacob; from thence is the Shepherd, the stone of Israel." The posterity of Joseph are hidden in the multitude of nations, but they will come forth at the sound of the Shepherd's voice. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth." As the Christian church sprang from the root of the church of Judah, so now will the new church spring from the root of the Christian church, which is waxing old and must yield its life to its offspring. This is the new fold ("for there shall be one fold and one Shepherd"). The Shepherd and Stone of Israel will gather the flock and build the temple of the Lord, for thus speaketh the Lord of hosts, saying, "Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: even *he* shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." "And they that are afar off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me."

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The heirs of the promise, in whom the divine Seed was sown for a fruitage at the end of the age, and the aliens and strangers for whom God made provision in his covenant with the branches which were broken off (but which remained not in unbelief but have, with the aliens, been grafted into Christ by faith, yet bearing fruit unto death), will now all be gathered together that they may have Christ grafted into them, through the ministration of the Messenger of the Covenant, *the Messenger of Conjunction.*

Jesus, in his first coming, was not only the seed of God but the TRUE VINE. He becomes the BRANCH in his coming at the end of the ages, through his union with the house of Israel (Ephraim). It is this same "RIGHTEOUS BRANCH" (now come of the root of Jesse) who is THE GRAFT. Through his baptism, the Lord will be grafted into his people and cause the branches to take root downward, and bear fruit upward in the VINE.

"Rejoice, O Ephraim, thou bright and morning star. Sing thou, O daughters of Israel, and rejoice all ye, His Virgins! Let thy harp and cymbals be heard, for in the midst of thee there shall be dancing and rejoicing; thou shalt sing for joy, seeing thy Redeemer thou trusteth in has redeemed thee," and will clothe thee in the garments of righteousness. Let the voices of the multitude be as one voice saying:—

"O Shepherd of Israel,
Like a flock thou leadest us!
The daughters of Joseph will sing thy praise,
And the sons of thy Kingdom and thine heirs
Will worship thee;
Thou art worthy to be our King,
And we rejoice in thy service:
In thee we find the God of our salvation;
And we trust in thee forever more."

Mary Everts Daniels.

The Stomach Engulfs the Man.

Thought is dissolved in satiety; carnal gorging absorbs everything; nothing survives of the grand sovereign creature inhabited by the soul; the belly (pass the expression) eats the man. Such is the final state of all societies where the ideal is eclipsed. * * * Man at this day tends to fall into the stomach; man must be replaced in the heart, man must be replaced in the brain. The brain—this is the bold sovereign that must be restored! The social question requires, today, more than ever to be examined on the side of human dignity. * * * There is something beyond satisfying the appetite. The goal of man is not the goal of the animal. A moral lift is necessary. The life of nations, like the life of individuals, has its moments of depression; these moments pass certainly, but no trace of them ought to remain. * * * To live is to have *justice, truth, reason, devotion, probity, sincerity, common sense, right, and duty welded to the heart.* To live is to know what one is worth, what one can do and should do. *Life is conscience.—Victor Hugo.*

Not only has the greedy man of today fallen into his own stomach, but this insatiable man has engulfed millions of his hapless fellows. Shakespeare's Shylock was right for once when he said, "You take my life when you take the means whereby I live." Our greedy millionaires, cannibal-like, yea, worse than cannibals, eat up their fellow men. The cannibal's miserable victim is soon out of his misery, but the wretched subject of the usurer's insatiate thirst for gain dies by inches. All the nameless ills that pauperism inflicts—its humiliations, its privations, its starvation in sight of plenty—tantalize and torture him. The real life, that is *"conscience,"* has nothing in common with the soulless worshiper of gold. He satisfies a perverted conscience with the plea of law and honesty, but has no use for law unless it favors his nefarious practices, or for honesty, except it covers his own villainies. He cries lustily for "honest money" and a "fair count," but it is only when the other fellow, or the other party, is getting the advantage, or to turn attention from his own turpitude. It is time for men to climb up to a higher plane than that of tigers and jackals.—*Oscar F. L'Amoreaux.*

"They Have All Gone Astray."

An exhaustive dissertation on sociology, by one of the so called professors of one of the leading universities, proves nothing more forcibly than a total inability to grasp the subject. We have been treated to nauseating doses of sociological rot for twenty years, but this caps the climax of absurdity and folly.

It has been a growing sentiment for some time, that our great (?) institutions of learning were calculated for nothing so much as the stultification of mind. It is unnecessary, here, to repeat the vaporings of said professor, as they—the same as the emanations from all such criminal institutions—were nothing but a feeble-minded appeal to high criminals for the establishment of some kind of enterprise that would yield a revenue to the projectors and set those who were seeking aid at work, and cease giving alms to them in the name of charity. In only one point can we agree with "The Professor," and that is in the abolition of so called charity, where a tithe of the gigantic stealings is disgorged from the insatiable maw of cultured greed, and the value is returned to them in a tenfold ratio in the shape of *profits*, or else returned in columns of free eulogies in the daily press, which is double damnation. Yes, we are sick and tired of such charity. There is a class which has been engaged in donating two thirds of its wages in support of a set of the most pusillanimous, though gilded, paupers, fearfully and wonderfully arrayed, that any age has yet produced. It would be base flattery to call said gilded dead beats, thieves. Talk about the confidence man, the green goods man, the shoplifter, pickpocket, bunko steerer, and common thief—they are gentlemen in comparison with the gigantic confidence man who wallows in luxury on the proceeds of usury. The press is prostituted with it; the church is prostituted by it, and our educational institutions flourish on this—the greatest crime against humanity. It is no wonder that the "professors exhibit the brains of an addled egg, or that the finished product of their hands resembles nothing so much as a frost bitten cabbage."

What can be said of the people who have been engaged in the process of starving themselves and their families and charitably donating two thirds of the proceeds of their toil to the idler, yet fearful of being robbed under a system where value for value is the pivotal point of commercial life? Talk about the patient ass! It is nowhere to the patience of a people despoiled of their inheritance, who will quietly endure the encomiums of a daily press that lauds the hand that gives back to the poor dupes who have been

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pirated of their birthright, the poor dole of a few dollars as a sop, or a dish of one cent soup to the outraged, poverty-cursed humanity they have helped drive into the gutter. Again, they will sit in the church and hear the name of God blasphemed from the pulpit by a lying moral leper who would attribute such monstrous iniquity to the providence of God, and advise them to buy their through tickets to the golden city of the very men who would rip up the golden pavements before they had been there twenty-four hours.

The masses support the press and pulpit. They get down on all fours, put saddles on their backs and invite the usurer, with whip and spur, to get on and ride. It is true, their backs are covered with saddle galls, and a reckless plunge of the spur may cause a kick that will land the rider in the mud, and possibly result in the brains of the rider being kicked out. Then what? Talk about reform! Are such people capable of inaugurating reform? Hardly; the hard conditions of their lives have helped to stultify their minds. They are permeated with the same greed as their oppressors. Instead of loving the neighbor, they distrust his every movement. They cannot see how any man can have the good of humanity at heart, enough to sacrifice what to them is the only thing that makes life worth living. Nothing but the power of God Almighty can reach them. They are bent upon destruction, and will cling to the last rag of the hell-born system until it is destroyed in the great and terrible day of the Lord. Some sections are blessed with the prospects of an abundant crop, and are gloating over the fact that others have had a dearth. "It will help us out;" "we will get a good price for our produce;" "this section will boom," and other like phrases are poured into the ears to scald the heart and turn the prospect of a good crop into gall and wormwood to the one whose mind is open to a knowledge of the suffering which it will entail in the smitten districts. A good crop and a good price are a curse under such conditions, and to no one more than those favored by it. They who sow the dragon's teeth will reap the crop; and the cup that this people must yet drink will cause them to cry out in agony of soul for a deliverer.

I am constrained to write and cry *"come out,"* to those who are yet in Babylon. "Ye cannot serve God and mammon." We are in the days of the Lord's personal presence, and the call is made to come out from the world and serve under his banner, not at some more convenient time, *but now.* The days are few and the times admit of no delay. As in the days that were before the flood, they were eating, drinking, marrying, planting, and building, until the day Noah entered the ark, so shall the presence of the Son of man be. A recognition of this fact without a struggle to conform to the teachings of the Messenger of the Covenant will profit nothing. They who refuse to take up the cross and follow the Master are not worthy of him. One of the first steps, and an important one, is the united life system; any other than this is a violation of one of the fundamental bases of the Christ life. To a Koreshan, private property is a crime.—*W. H. Pavitt.*

If you would be a servant of God, quit lust and the love of money.—J. S. S.

In Review.

The September *Arena* opens with a vivid description of the wordy battle now being waged in the legislatures over the agitation for raising the age of consent. The facts are marshaled in order by Helen H. Gardener, the well-known and popular novelist, and deal this month with the arguments, pro and con, on the recent legislation in Nebraska, Colorado, and Missouri, where the age has been materially raised. Prof. Joseph Rodes Buchanan, whose portrait forms the frontispiece of the number, contributes a striking and valuable article on "The Marvels of Electricity." In his paper called "After Sixty Years," Mr. B. O. Flower, editor of the *Arena*, touches upon the disillusions of the career of the reformer, and tells of the career of one who in a lifetime of sixty years' service has not lost faith in humanity, James G. Clark, of California. Stinson Jarvis tells "How Evolution Evolves." Henry Wood, the author of "Natural Law in the Business World," and other popular metaphysical works, writes on "Omnipresent Divinity." Prof. Frank Parsons, Law Lecturer at the Boston University, contributes his second study of the "Economy of Municipal Electric Lighting." He shows the enormous saving to the taxpayers and diffusion of public benefit which would result from public ownership of electric lighting. His comparative statistics cannot be refuted. A symposium of clergymen and other writers deals with Prof. George D. Herron and his work. Dr. Herron has created a great stir by his teaching in the West, and he has been bitterly assailed for some of his views of social Christianity. These gentlemen defend his position. They are Rev. J. R. McLean, Rev. W. W. Scudder, Jr., Rev. J. Cummings Smith, Rev. J. E. Scott, Elder M. J. Ferguson, Rev. R. M. Webster, and James G. Clark, the poet. The Hon. John Davis writes on the career of Napoleon Bonaparte from the psychological point of view, and condemns him as simply a criminal genius, utterly worthless to humanity. F. W. Cotton discusses the "Labor Exchange," and Rev. Dr. Marion D. Shutter deals with "Progressive Changes in Universalist Thought." The Books of the Day, World of Books, and Practical Progress Notes, complete an excellent and well-balanced budget of good reading.

"The path of Progress is a periled way;
The New Age comes to birth through conflict sore,
Whose travail we now see;
If not in vain, its anguish we deplore:
Yet turns the world unto the better day,
When Right shall be the master evermore,
And Power the servant be."

—*Hathaway.*

The Government ought not to delegate the power of issuing money, if it could. It is too great a power to be entrusted to any banking business whatever. The people are not safe when such a company has such power. The temptation is too great, the opportunity too easy to put prices up and down, to bring the whole community on its knees to these Neptunes who preside over the flux and reflux of paper money. Stocks are the playthings with which they gamble with as little secrecy and less morality than common gamblers.—*Thomas H. Benton.*

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The Ransom.

[The following article was published in the *Herald of the Morning*, November, 1891, at Rochester, N. Y.]

We promised the Pittsburg brethren to write something on this subject, and this is our only excuse for bringing forward one of the primary doctrines discussed at an early stage of the restitution of the faith once delivered to the saints. If the ransom was brought about by an exchange, the giving an equivalent for an equivalent, then *substitution* is a doctrine of Christ; but if the ransom is accomplished by force, and without consulting the will of the enemy, then, no matter what the power to deliver the captives may have cost, the idea that Christ was our substitute is false. If Christ died instead of us, then of course he is our substitute; and being accepted as such, the law does not and cannot require our death. If Christ, the seed of David, according to the flesh, died the first or the Adamic death, and we die the same death, he is not our substitute, but a fellow captive. If He died "that through death he might destroy him that has the power of death," and comes forth a Conqueror, leading captivity captive, there is no substitution in that—him instead of us. He bears our sins with us and for us, but not instead of us; he enters death's domain with us and for us; but not as our substitute. It is by His stripes that we are healed; but to be healed, implies that we also have the stripes. "In all points tempted like as we are;" "In all things it became him to be made like unto his brethren;" made sin for, but not instead of, us; entering death's domain to conquer, and deliver the captives.

The idea of a certain commercial man [C. T. Russell] in Pittsburg,—which idea originated, no doubt, from his exact business habits, since it has not the slightest Scripture foundation—is, that in the death of Christ an exact equivalent was given in *exchange*. This is the point, bear in mind, for this is where substitution comes in—an exchange of one life for the others, the one an exact equivalent for the others no more, no less. Truly, a fair commercial deal; but if Christ "*could not be holden* of the pains of death," and got away, bringing with him the "keys,"—after making such a fair and square bargain, it looks to me like burglary. And yet there was a little show of fair play, for He warned "him that has the power of death," before giving up his life, that he could not hold him, by saying, I have power to lay down my life, and I have power to take it again; hence, the Devil had to take his own risk—and got beat. But He did not take back that which he laid down, says this commercial gentleman [C. T. Russell]. "It would be wrong to cheat even the Devil, after making a fair bargain;" hence, the apostle must be mistaken in saying, "He that descended" (into the lower parts of the earth) "is the same also that ascended."

But enough of this commercial gentleman, who once tried to *buy* the leadership of this movement, and take the *Herald* under his management. He came into the movement in November, 1876, graduated in nineteen months, then started on his own account and attempted to deceive his followers into believing that what he was teaching originated with himself, instead of being what it really was—a mere servile copy of what he had learned from the *Herald*, and which was afterward rejected by us as crude and imperfect.

Now hear what God says about the ransom from death: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." (Hosea xiii: 14.) What is there here, that looks like making a bargain with "him that has the power of death"? like giving him something in exchange, leaving with him a *substitute?* War costs something, even though it be "war in heaven;" and what the war costs is the price paid. In this case, it cost the sacrifice and suffering of Christ; he gave his life as a ransom, the cost of deliverance, but not as an exchange, since God "did not leave his soul in hell, nor suffer his Holy One to see corruption." The ransom is effected by the destruction of the enemy, as God himself affirms; and Christ gave himself, because it was necessary for him to enter that condition, "that through death he might destroy him that has the power of death."

Now, which is the safest explanation as to what the Scriptures mean by ransom? God's explanation, that it is by destroying the enemy, or the idea that it was a bargain in which God bought their release by giving a substitute of equal value, an exchange to be left with the enemy? The Scriptures affirm that his *life* (soul) was *not* left in *sheol;* but our commercial friend claims that it was; that a bargain is a bargain, no matter what Scripture says; that God *did* leave his soul in hell; and that after laying down his life, Christ had *no* power to take it again, for it would be wrong, after making a fair exchange and getting inside the enemy's gates, to set the captives free and then snatch back what he had given as a substitute. Jesus did not have two souls, but if he had twenty lives (souls), that which died revived, or there was no resurrection. And if Christ died that which died revived, or "your faith is vain." But there is no Scripture to show that *any* part of Christ was left in death; then why follow a sickly fancy, opposed to every Scripture that bears on this subject?

I feel almost guilty in giving space to the criticism of such a fanciful position. If Christ did not recover the life he laid down, that is, if God did leave his soul (life) in hell, and did suffer his flesh to see corruption; if that which *died* did not live again, then what was it that was raised from the dead? If part of Him did not die, could that which did not die be raised from the dead? And if that which died was left in death, how was there a resurrection from the dead, in His case? Such a claim, that God did leave his soul in hell, although in keeping with the idea of his being a substitute, is opposed to Scripture teaching, and to the entire plan of redemption through a second man. It virtually denies the resurrection of Christ, and is a mere subterfuge to try to maintain the papal doctrine of substitution.

"Christ gave himself for our sins," but we still have a Christ; if he gave himself a ransom, as our substitute, then indeed he had no right to take back the price; but if he gave himself to death, not as a substitute, but to conquer death, "that through death he might destroy him that has the power of death," then there is no *substitution* in the case; the cost of delivering the captives being the cost of conquest. The Scriptures affirm that what Christ laid down, in order to enter

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the domain of death, he took back again; and not only that, but he "lead captivity captive." The idea that Christ laid down *anything* that he did not take back is without the slightest Scriptural support— not a single text can be tortured into harmony with any such idea. His life, the life that went *into* hell (*sheol*), was not left in hell, nor did his flesh see corruption.

Why sensible men will allow themselves to be led by such shallow teaching is more than I can comprehend; unless it is because this man—the editor of the *Watch Tower*—has some good arguments (that is, what appear to be good arguments to those who are unable to criticise them,) to prove the main features of his peculiar teaching. The truth is, that not one of his arguments which seem to give him prestige in the eyes of his followers, originated with himself; they are all taken from this paper, and are the arguments as presented in the *Herald* from 1873 to 1878, on the coming of Christ and the harvest of the gospel age; but discarded soon after that, as the light on these subjects increased. If the Lord came in 1874, and the "harvest" began, as I then taught, it certainly came on the editor of the *Watch Tower* as a thief; for not until the summer of 1876 did he dream of such a thing; and not until November of that year did he openly accept the views. Then in February, 1877, he came to this city, studied with me, and filled out a set of charts on the prophecies and on the pyramid,—the outlines of which I drew for him. We then started on a lecturing tour from Rochester, N. Y., to Louisville, Ky., and intermediate cities; he going with me to hire halls, advertise the lectures, and act as usher to seat the people; never once lecturing, or even proposing to lecture, until at Louisville,—after hearing the lectures many times repeated,—he engaged a little place and said he was going to give one of the lectures himself, the easiest one to handle,—that on "the times of the Gentiles," but insisting that I should not be present at his first attempt. Thus he came into this movement of almost fifty years duration, remained with us nineteen months, advocating the doctrines learned as above stated, *i. e.* the presence of Christ, the "harvest," etc., all of which is taught in the back numbers of the *Herald*, issued long before he ever heard of such an idea. And to all he is now teaching on this great central subject he has not added a single argument, or any point to strengthen an argument; merely giving them as he got them from me. His ideas on the ransom, that Christ laid down his life and did *not* take it again, and sundry other ideas of that kind, together with the idea that he is *inspired*, I am quite willing to allow him the honor of having originated; but his claims—of which those who know him are aware—must be explained in harmony with the facts here stated. In one particular, he is the seventh son of his father; six other claimants to the work of "sealing the 144,000," out of this present generation, having sprung up since 1844. And which of the seven will win,—if any,—who can tell?

Such claims, that the "Firstfruits unto God and the Lamb" are to be composed of the followers of such self-important men, to the exclusion of prophets, apostles, and all the ancient worthies, ought to convince any intelligent Christian that each and all of these self-sent prophets are deceivers. The living generation cannot constitute firstfruits, only as exceptions; Christ was firstfruits, because he was the firstborn from the dead; and we that are alive and remain shall in no wise precede them that sleep; so far from that, they rise first. How, then, can the living generation constitute firstfruits, to the exclusion of the dead in Christ? (It may not be generally known to those who follow the teaching of the *Watch Tower*. His work of *sealing* the 144,000 is, perhaps, revealed only to favored ones, being too strong meat for babes; but ask him if it is not so.)

The ransom is by the strong hand of power, as we have seen. Christ gave his life not as an exchange, but to destroy or overcome death. Having obeyed the "law ordained unto life," so far from giving His life as a substitute to *remain* in death," he "*could* not be holden of the pains of death." Then why did he die? That through death (not in death) he might destroy him that has the power of death. The resurrection is the free woman covenant; only the dead *can* be born from the dead: there must be a federal head, in order to have a resurrected race. Hence, some *man*, capable of conquering death, that is, who could give himself up to death under such conditions that death could not hold, must die. And only a sinless *man*, one over whom death had no legal claim, could meet these conditions. Hence, Christ gave himself, the just, for the unjust. This, and the necessity for it, is easy to comprehend; "by man came death, so by man is the resurrection." Hence, Christ "died and rose and revived, that he might be Lord of both the living and the dead."

Much more can be said, and has been said in back numbers of the *Herald*, which cannot be reiterated here, showing this subject in all its bearings; but this and kindred subjects came out during the restitution of "*the* faith once delivered to the saints," *after* the foolish virgins went away from the movement, or after the autumn of 1878. This "oil" could not be given at that time to them that went away. "This is life eternal," to know God and Jesus Christ, and the crowns being limited in number, there was not enough of this oil for them and us. Hence, they left this movement before these grand truths concerning the things "which eye had not seen, nor ear heard, nor the heart of man conceived," things which God hath prepared for them that love him, were made known to the household; most of them going out in 1879, before even the true Abrahamic or gospel faith had been restored. And instead of being cleansed, as the sanctuary, they are still *saturated* with "doctrines of devils."

The writer of the foregoing asks the question, "How, then, can the living generation constitute firstfruits, to the exclusion of the dead in Christ?"

In the first place, let us say that there is no *living* generation. "The dead in Christ" were all such as received the Holy Spirit after the Lord's theocrasis—at the beginning of the age. "Ye are dead; but your life is hid with Christ in God." All men are dead until they are made alive in the resurrection. The present generation contains the people to whom the promise of firstfruits was made. The dead in Christ shall be raised first. Then *we*, "the dead in Christ," shall be caught up; that is, after *we* are made alive. The doctrine of the resurrection (reincarnation), when comprehended, clears up all this otherwise mystery.

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PUNGENT PARAGRAPHS.

No man is, or can be, free until he is free from sin.

Wealth is the tribute of hell, filched from toil at the behests of Satan.

Too many people are living like lords and acting like the Devil.

The public press still continues to oppress the people with lies of expected prosperity.

The price of admission to heaven is the remission of sins; that is, you remit them back to hell.

Avoid the clutch of Greed as you would a pestilence; that is, avoid its clutch upon your own heart.

The Devil never has the opportunity to complain that "I was a stranger and ye took me not in."

A man who can have no confidence in his fellow man is himself, for that very reason, unworthy of confidence.

"Admit one." Yes, admit one Devil and he'll soon find room and ingress for the whole pack, little and big.

Men act as if they thought that God would run them down and force eternal life upon them, whether they want it or no.

Ducks are not ducats, but the duc cats of Wall Street rake in the ducats of labor, and make ducks and drakes of all our efforts to pay our dues.

These are cycling times. Everywhere goes the wheel; even Deity rides in on the cycle of the ages, and winds up time with a whirl that makes us wonder where we are at.—*J. S. Sargent.*

A Coward Slapped.

[The following correspondence from the Fort Myers (Fla.) *Press* explains itself.]

PHILADELPHIA, PA., August 6, 1895. WALTER F. MICKLE:—Look out for business in your town. Teed will run all in Lee county; run his own store, and make his own laws. Now is the time to prevent his monarchical rule of your county. "Strike while the iron is hot." He will soon have the upper hand of everything if you do not prevent it. I know you do not want his rule, or his taxes to pay. He will run them up.

The above, which explains itself, was received by the undersigned. I do not know why this communication should have been addressed to me, as my only business with Dr. Teed has been in court matters; but my position as to the above epistle is:—

First, none but cowards send anonymous communications; second, any one lowering himself to such a degree is not worthy of attention. It seems that Dr. Teed has enemies who are too cowardly to put themselves in a position to be answered.

My business relations with the doctor have been very pleasant. I have found him to be a man of learning, and withal a very pleasant gentleman with whom to transact business. As for his undertaking to rule Lee County, the writer evidently does not understand the situation, nor our people. We have no fears that the doctor will coerce Lee County, nor that he will beget laws and enforce them, from the standpoint of the above anonymous writer. We have no doubt that if Dr. Teed had established himself in Philadelphia, there might be cause for alarm to the good people of that "burg;" but Lee County does not take her medicine that way.

WALTER F. MICKLE.

The Oil King Again Demonstrates His Power.

The forced retirement of Prof. Bemis from Chicago University is creating considerable discussion. The professor, it seems, refused to be muzzled, although warned repeatedly that his socialistic, anti-monopolistic views were not looked upon with favor by the powers that be. As was the case some time ago when two professors were compelled to resign, so it turns out in this instance that John D. Rockefeller, who robs the public with one hand and endows churches and colleges with the other, was responsible for the dismissal of Prof. Bemis.

To show how this social and commercial brigand throws up breastworks to protect his filching class, we refer to a local incident that was brought to our attention this week. For some time past, a number of employees on the steamship Matoa noticed that labor and reform papers for which they had subscibed were not delivered. They corresponded with the offices from which the papers were issued, and the postal authorities, and, it is asserted, the papers were finally traced to Captain McFallon of the Matoa. A protest is said to have been made against the withholding of their mail, and the men demanded their papers. Captain McFallon, we are told, resorted to bulldozing tactics and tried to force the men to stop reading labor newspapers. They refused, declaring that they proposed to read what they pleased. Thereupon the captain informed them that the company "did not want socialists in its employ," and that they were discharged. Five men were thus victimized—three deckhands, one watchman, and one wheelsman. The men say they were not only discharged, but blacklisted as well.

The Matoa belongs to the Minnesota Steamship Co., the principal stockholder of which is John D. Rockefeller.

It is not so long ago that several Populists were discharged at the Standard Oil works for no other reason than that they were members of the People's Party, and it is apparent that all who do not train with one or the other of the two old parties are looked upon as foes by Rockefeller. The oil and iron ore king is evidently aiming to become a despot, second only to his friend, the Czar of Russia. He forbids the reading of literature fearlessly battling against his class; endows colleges and muzzles or discharges men who would teach the truth. In a word, the Standard Oil magnate occupies a position not unlike that held by feudal barons of old.

Rockefeller's class is making a serious mistake in trying to check the rising tide of economic thought. Conditions are forcing mankind to read and think and experiment. There is a rumbling beneath the surface, and woe to the ones who would suppress it! The shortsighted nobility of a century ago attempted to cheat natural progress, and its success was its doom. The tension is steadily increasing. Every industry is being revolutionized; every avenue of escape is becoming choked. Instead of welcoming the agitator and giving ear to his plans to adjust matters, he is driven from pillar to post—starved, mocked, oppressed.

Let the chosen few give themselves over to selfish pursuits; let them loudly cry, "Crucify him!" let them pay no heed to the forgotten class—the patient, ignorant, blind class that laughs and weeps in turn, the mob that stones those who sacrifice for it, those who love it because it is humanity—let the selfish class, the aristocracy which the mob imitates, continue to defy natural law and sit upon the safety-valve of human progress!—*Cleveland Citizen.*

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Sharp Cuts.

Sound money cannot emanate from a rotten system.—*Cincinnatian.*

It is unsound statesmanship, not unsound money, that is casting a gloom over this country.—*Kansas Commoner.*

The United States is the only nation on earth that is begging money from foreigners to keep itself alive.—*Farmers Voice.*

Our greatest danger is not in the gunboats and navies of foreign nations, but in following their financial theories.—*Tecumseh Leader.*

The money a man has made dishonestly is generally the cause of so much worry that he has no vitality left to enable him to enjoy it.—*Vox Populi.*

The world is not going to ruin. Humanity will not allow itself to be damned utterly. The enemies of humanity are the doomed.—*Progressive Age.*

No king on earth dares to usurp power as does the Supreme Court of the United States. Kings are afraid of losing their heads.—*Industrial Advocate.*

The only way to teach some people anything is to shoot the facts into them, and in the majority of instances that hurts so badly that they do not care to learn.—*Vox Populi.*

All men are fools to wiser men, and all men have been fools even to their own knowledge; but only the wisest of men know that they are fools in the ever present, and try to overcome their folly.—*Humanity.*

"Spending a dollar for beer in order to get five cents back to pay taxes," is a Kansas paper's answer to the plea that the people need the liquor-license money to run the Government with. It is an answer both wise and witty.—*N. Y. Voice.*

The school book trust has robbed this country of millions of dollars. Robbing the cradle is on a par with robbing graveyards. But the plundering enterprise will flourish as long as legislatures and school boards wink at the wrong.—*Farmers Voice.*

"Beer their favorite beverage." "One half of the class do not intend to marry." Such are the statements made concerning the Yale seniors in their class book. If the first statement is true it is certainly to be hoped the second is also.—*Lever.*

There are now one hundred and thirty-six railroads in this country being operated by receivers appointed by, and acting under, the authority of the courts, yet there are people who think it would not do to have the Government operate all the roads. Verily, the people are mostly fools.—*Chicago Express.*

Anarchy is defiance of law; there is a law against trusts manipulating prices; the Standard Oil Trust, the Beef Trust, the Sugar Trust and Leather Trust have all raised prices in defiance of law, and the old parties dare not touch them. Who are the anarchists?—*Needham Hustler.*

It is rumored that there is a movement on foot for the combination of all existing railroads in the United States under one control. If that is true, the one control should be the United States Government. If not, the combine will be far more powerful than the Government.—*Progressive Farmer.*

No matter how "impracticable" a thing may seem;—if just, it is worth striving for. The golden rule seems "impracticable," the while its opposite, the rule of gold, seems a very practical scheme. Still, working for the one leads toward heaven;—the other is hell without going any farther.—*Industrial Advocate.*

A member of the New South Wales Parliament gives the following excellent and concise definition of the three schools of sociology: "Communism means to every man according to his need; socialism means to every man according to his deed; individualism means to every man according to his greed."—*Cleveland Citizen.*

The Latest Spoken.

Preparing For War.—With what heart-sickening thoughts one contemplates the measures which are being discussed by the heads of European governments, looking to cremation of dead bodies of soldiers killed in battle! The necessity arises from the expected enormous increase of deaths owing to the improved destructive power of modern arms. The old process of burial will be too slow and cumbersome. —*Sentinel.*

"The Earth Is The Lord's."—We do not know as much as the half civilized Africans. They refuse to let England make them pay taxes on their land, and although the British government has established a provisional government over them, it dares not enforce a land tax. They say that the land is theirs; that God made it and gave it to them, and that no African has a right to pay taxes on African soil to any white man.—*Farmers Tribune.*

There Is No Law.—"There is no such thing as law," was the surprising and comforting piece of information given by Gov. Clarke of Arkansas, to the graduates of the law department of the Arkansas University. The Governor had just presented diplomas to the young men, which the recipients might naturally suppose were evidence that they knew some law—as a result of several years of study. Governor Clarke explained that there were rules accepted as law, but these were so complex in principle as to render the law a myth. Ninety per cent of appealed cases could be decided either way, he averred, and lawyers on the bench were frequently divided on the question of what is the law.

Every merchant, manufacturer, workingman, and farmer in the land ought to read Governor Clarke's statement until he has committed it to memory. It is their misfortune that they believe that there is such a thing as law. It is only a hoodoo, interpreted by judges to suit themselves or the men who hired them. The great monopolists have understood this for years, and it has always been their aim to secure the election and appointment of judges favorable to their interests.

There is not a law that cannot be driven through with coach and four, provided a venal judge can be secured. Amid the Woods, Ricks, and Jenkinses, with Fuller, Shiras, and their outfit at Washington, this has been demonstrated.

What under heaven is the country coming to if we have no law, and venal judges can make laws as they or their masters see fit? Talk about anarchy! We have it *now*, and in its worst form. This paper has always maintained that "there is no such thing as law," but it was necessary that some eminent lawyer prove it before the people generally would believe it. Now we have the proof.—*Deadwood Independent.*

Cuba Still Struggling.—Spain has at last realized that the Cuban insurrection is not, as she was pleased to regard it, a mere bagatelle, but the most formidable uprising she has ever been called upon to suppress in the ever faithful isle. If she carries into effect her threat to send forty thousand more troops to Cuba before the fall, and backs them up with an adequate number of vessels of war, the insurgents will

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find it difficult, if not impossible, to hold their own. At present, they have things pretty much their own way, but with such an increase of troops against them as is proposed to be sent by the mother country, their chances of success will be exceedingly slender.—*Evening Star.*

TRUSTS.—Worse than the dishonesty of corporations, however, is the combination of corporations in so called trusts to limit production, stifle competition, and monopolize the necessaries of life. The extent to which this has already been carried is alarming; the extent to which it may hereafter be carried is revolutionary. Indeed, the evils of aggregated wealth are nowhere seen in more odious form. If no student can light his lamp without paying tribute to one company; if no housekeeper can buy a pound of meat or sugar without swelling the receipts of two or three all-pervading trusts, what is to prevent the entire productive industry of the country becoming ultimately absorbed by a hundred gigantic corporations?—*Justice Brown.*

THE REIGN OF MILITARISM.—President Cleveland has issued an order which compels every army officer to take cognizance of any riot or mob. What about the right of the state in these matters? Are our courts to be ignored entirely? Have we indeed passed into the reign and realm of militarism? We protest against such assumptions of authority. We have a Constitution, and that Constitution should not be violated. We are as much opposed to mobs and riots as any one can be, but we believe that law and order can be preserved better by a proper administration than by force which violates all our traditions. Are we to become a race of unthinking slaves? Are our state governments and courts to merge into nothingness, at the order of a prophet-protector of plutocracy? If so, and so it is, we had better be about our business and declare at the ballot box our unequivocal condemnation of such high treason to the interests of the people.—*Progressive Age.*

MORE PATERNALISM.—The state of Massachusetts has conceived a new idea of dealing with the tramp question. It has purchased two thousand acres of marshy and rocky land at a low price, and to this land, as a sort of Botany Bay, will be sent all tramps legally convicted of vagrancy, for terms ranging from two to three years. Here they will be employed in draining, roadmaking, clearing, reaping, sowing, etc., converting the wilderness into a garden. Those in charge say the work will be healthy and invigorating, and not more severe than that undertaken voluntarily by thousands of brave men who take up homesteads on the frontier.

Millions of dollars to cure the effect, but not one cent toward removing the cause, seems now to be the trend of all legislation. Penal farms for the poor, no taxation for the wealthy. This last move to punish the landless and the homeless, made so by conditions over which they have no control, has its origin in the "Cradle of Liberty," and it begins to look as if the pendulum had swung back to the point whence it started, in the "time that tried men's souls."

Is not the world in need of a better system?—*The New Time.*

COMPETITION TO DESTROY ITSELF.—At this late day, we consider it a mistake to assume that an individual or a few individuals cannot revolutionize the world. Thisis to be accomplished by those having the will to do it, always and only on the condition of fealty to the principle of revolution, which is love, not hate, for mankind. A revolution is not a state of war. It is a change of sentiment, more or less rapid. An active revolution is taking place now in this country. It is what might be termed the home-stretch revolution. It involves a system of things the exact opposite of competition. It is well under way now. It is reaching the social phase. No power on earth can stay this revolution. It will walk over the combined powers of Christendom. It is distinctively God-ordained, and specially God's own. It is harder, this time, for men to kick against the pricks.—*Prohibition Globe.*

WANTED: A KING!—The chumps who are hooting at the idea that there is organized conspiracy to transform this republic into a despotism, and to set a king upon a throne at Washington, will see by the following, taken from the Atlanta *Dispatch,* that the plot is pretty well developed:—

A sensation was created in the meeting of the Southern Wholesale Grocers' Association, held recently, when Captain J. H. Martin of Memphis, the largest wholesale dealer of groceries in the South, exclaimed, in the course of a speech: "Grover Cleveland, President of the United States, recieves a salary of $50,000 a year. He should be receiving one of $100,000, and be elected for life!" This statement was made while the officers' salaries were under discussion. Hardly had the words been uttered, when cheer after cheer fairly shook the walls of the building and re-echoed to the street beyond.

This feeling of distrust in representative government, by leading business men, will have more import when it is understood that the Wholesale Grocers' Association is under the thumb of the bankers. These bankers represent Wall Street, the American agency of the Rothschilds. Rothschilds dictate to Wall Street, Wall Street to the bankers, and the bankers to the business men's leagues and associations. The money circulation of the country is controlled in most part by these knights of hell, who have forced ninety-two per cent of the nation's business on a credit basis, and the business men must either do their bidding or go to the wall. You can see what they are doing. And if you do not believe this read on:—

Since May 1st, Wall Street has loaned $7,000,000 or $8,000,000 to the banks in the Southern States, at the low rate of four per cent. The bankers will loan this money to the merchants at ten per cent, and the merchants will loan it to the farmers in the way of supplies at twenty per cent, making a grand total of thirty four per cent—every penny of which is paid by the farmer.

And this is the only bottom for the cry of prosperity that is filling the columns of the daily press. The thieves will grow mighty prosperous in the game, but the poor devils who will have to get up at four o'clock in the morning to feed these usurers, will be in a worse plight in six months than they are today. It is no wonder that the New York clearing-house is putting in a mob-proof safe!—*The Northwest.*

It is right and necessary that all men should have work to do which shall be worth doing, and be of itself pleasant to do, and which should be done under such conditions as would not make it overwearisome.—*William Morris.*

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Analogous Reasoning.

This word *analogous* is formed from the Greek *ana*, according to, and *logos*, word. Hence, analogous reasoning is reasoning according to the word; and the Word in the supreme sense is God. "In the beginning was the Word, and the Word was with God, and the Word *was* God." Now this Word which was God was manifest in the flesh as Jesus, the Christ. "And the Word was made flesh and dwelt among us, full of grace and truth." "For the law was given by Moses, but grace and truth came by Jesus, the Christ." To understand the truth as involved in Jesus is to possess the key to unlock all the doors of knowledge. Jesus was the promised seed. In the seed is involved all the elements of the tree in the same proportions as manifest in the evolved, or unfolded, tree. Jesus was the life and light center, the seed, of the universe. All the elements of the universe were involved in him. To understand the law as operative in him, is to possess the measure of universal law; and according to this Word, that is, analogously, truth in all domains is accessible.—*Ella M. Castle.*

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Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

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VICTORIA BRANCH ASSEMBLY SOCIETY ARCH-TRIUMPHANT, ALLEGHENY, PA.

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All who desire to investigate the doctrines of Koreshanity are cordially invited to attend.

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The aspirations of Paul centered in the hope which should be the persistent expectation of every Christian, and is the most effectively expressed in Paul's own language: "And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption" (the putting on of the Son): "*to wit*, the redemption of our body." The hope of the Christian cannot be consummated till this redemption of the body is assured in its actual confirmation by the redemption itself. As this attainment is to be reached only through man's cooperation with God,—for man is to work out his own salvation with fear and trembling, God working in him through man's will, reason, and understanding,—the laws and processes by which this work is to be wrought must be made known to the workers, else they work blindly and ineffectually. The redemption being primarily the redemption of the body, as the Christian's ultimate hope, the operations through which this hope is to be consummated must pertain to the body specially, as the objective point upon which all salutary efforts are to be expended.

Our present special work is to declare the laws and processes through which the now existing humanity shall attain to the immortality of the body. In other words, our mission now is to promulgate the principles through which men and women may avert the catastrophe called death—the corruptible dissolution of the physical form—and substitute an incorruptible dissolution by which the body, through the attainment of immortality, may be suddenly dissolved through the baptism of fire about to be shed upon the world.

Men now are born in sin and shapen in iniquity; hence the relations and acts by which they are so begotten are necessarily iniquitous. If men are born in sin and shapen in iniquity, and death be the result of sin, it follows that a reversion of this tendency will infuse life. Paul looked forward to the redemption of the body. If the relations and acts which result in the propagation of "the body of this death" be iniquitous, a reversion of these iniquitous relations and acts will assuredly result in righteousness, as concerning the body; and the application of this corresponding righteousness must necessarily eventuate in the body of life, or the resurrection of the dead.

It is not our purpose in this article to present an analysis of the laws of immortality. We design merely to set forth the general requirements of the law of righteousness as pertaining to the body, and especially as related to present human possibilities regarding man's power to overcome death in the body. Immortality of the body depends upon the continency of males and chastity of females. These are more than simple restraints placed upon the act of coition. The restraint must center upon the sensual tendency of desire itself. There must obtain a conservation of the force of desire by such an education and discipline of it as will insure its determination toward the new object of the affection's activity. Instead of the sensual gratification of desire, which eventuates in the transmission of the germ of death, the germ upon which depends the propagation of the mortal body, the sensual thought must be destroyed by a new determination and impetus given to it, and the flow of the affectional or love element directed into

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a new channel. The sexual act must cease with the complete extermination of the desire. This must be the result of the subjugation of the will by the intellect. This, then, is the first operation of the mind in its effort to overcome death in the body. It is the first step in the new discipline. Celibacy of the heart of the mind (circumcision of the heart) is essential to the salvation of the body. "Circumcise, therefore, the foreskin of your heart, and be no more stiff-necked." "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." "For the fashion of this world passeth away. But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord. But he that is married careth for the things that are of the world, how he may please *his* wife. There is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband."

We find here a perfect agreement between the doctrine of Paul and the law of God, as pointing out what is pleasing to God as distinct from what is gratifying to man's sensual nature. We repeat, the first step in the new discipline is continency and chastity in men and women. The second step is such an education and direction of the desires as shall conduce to the conservation and use of the force thus husbanded, and such as will appropriate it to the new object of the affections—the incorruptible flesh with which we are to be clothed, thus changing the corruptible body and substituting therefor the incorruptible one. This second step implies the manifestation of an educator; one sought for; one sent of God; one skilled in the use of the Word; one trusted, heard, and obeyed as the Sign of the Lord's coming—the pointer, the indicator to the world of the Lord's purposes. Upon this educator, sent of God, must be centered every affection of those who look for the Lord's coming, and who desire his appearing, as he must necessarily possess every truth of the Word by which the desire for life is to be disciplined and made effectual in the formulation of the new, the immortal structure.

The second step embraces a process of separation from the world, of such as are entering upon the new life. This separation creates a demand for pivots, or centers, around whom shall group in societal fellowship, drawn together and united upon the principles of a common interest in all things pertaining to the new economy, (as all things that offend shall have been gathered out of the kingdom,) such as the Lord has thus prepared for his special service.

The first grouping must be the aggregation of the heterogeneous mass, moved together by one common impulse; namely, their separation from the world and aggregation for communital fellowship. At this point of ingathering must begin those processes of differentiation and distribution which will develop more completely, and define accurately, the members of the various genera, and send them forth to their respective groups, every group or genus being presided over by its special angel or center.

The first group to be established is an order having a royal, a sacerdotal, and a secular degree. The secular degree will be presided over by those whose long experience and discipline have pre-eminently fitted them for the supervision of secular uses, as specially related to the kingdom of the Lord. Various industries will be established, so that those who enter into the new relation will at once step into the secular use best suited to the vidual. Labor will be reduced to a medium standard, abundant time and opportunity being given for recreation and culture in all that pertains to the perfection of manhood.

The new gospel, to be effectively promulgated, must have a support and basis of operations as thus indicated, from the very fact that an entrance upon such a life as this gospel inculcates enforces a separation from the ordinary society of the world, and impels men to seek relations compatible with the new state. The apostles of the new gospel are being fitted for its promulgation, and their active entrance upon the work before them is the signal for the literal tearing to pieces of the old institutions of the world. The old church must soon crumble to dust, and the old state must soon hear its death knell and go to decay. Upon their ruins shall arise, from the ashes of the old dispensation, such a religious and secular economy as shall provide, by the equitable distribution of God's material and spiritual blessings, for all such as are now, by man's inhumanity, made to suffer the consequences of a poverty which will be unknown in the new kingdom.

There are two special objects for which the secular department of the divine economy must be established. The first grows out of a present exigency. The second arises for a future necessity of the world, for the provision of states or conditions which must succeed the coming harvest. The first, relating to the present exigency, is the provision for the period of transition; for the establishment of, and application to, industries for the body, while the mind and body are reaching after, and attaining to, those holy conditions essential to the final entrance into eternal life.

After the firstfruits of the harvest have been gathered the new external order will decline, by degrees, till the dispensation now to be inaugurated will have reached its consummation in another fruition in ages to come. As an immediate result of the promulgation of the gospel of everlasting life, there will obtain a suppression of the natural functions of reproduction in males and females, and a retention, in the minds of those who receive it, of the forces which would—if allowed to flow downward through the sensual tendency of the thoughts or desires—ultimate in males and females, as the reproductive fluxes. The forces thus retained are essentially love and wisdom, and are as emphatically substance as are the above named products of the de-

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termination of sensual thought. The suppression of the functions of natural propagation in the female, by the intensity of an educated desire for the Lord's manifestation (a desire educated to look for the Lord's coming according to the divine methods), will provide the substance which must flow through the female will, as her supreme and interior love, from which the new body is to be formulated. We mean that the new, incorruptible body, by which the present corruptible body is to be displaced, is to be the product of the suppression of the natural reproductive functions of the female. The spirit of the new body is the product of the suppression of the natural reproductive functions of the male. These changes are to be the result of the literal circumcision of the heart (the heart of the head), which is simply the burning out of the pineal gland of the brain through the intensity of desire moved in the new direction. That these changes of state or quality may be insured, the Sign of the Lord's coming must be known and acknowledged.

The demand for the location of the primary grouping or gathering together of the heterogene of the formulating mass is absolute. In no other way can there be an augmentation of that potency generated as the desire for the Lord's manifestation, and upon the regulation of which depends the Lord's appearing. The world demands the Lord's advent. The desire for His coming is not now centered upon him, because there is no knowledge of the divine method. The Lord will come through, and as the effect of, desire; but for desire to be effective in the accomplishment of the glorious object of the genuine Christian's love, those who inherit this love or desire must be gathered into a group or community, that through the collation of this very flesh of Christ—the desire for the Lord's coming—the augmentation of power will be commensurate with the occasion.

Not only is there to be an augmentation of the potency of desire through the gathering together in communital relation of those who love the Lord, but the potency of desire must be energized through its education and discipline, by which it may be moved in a given direction and made to center in an absolute unit or pivot. The Lord will not come to his people till that people bring their love to a focus. That focus does not reside in a dualistic concept. It obtains only in the cognition of the unity of God in one person, and that person inresident as the truth of the Word manifest in the natural humanity. The center of desire must rest with a visible and tangible object of affection, to whom obedience must be yielded.

Death is constantly breaking up the family relation. And as our system was instituted for the purpose of promulgating the doctrine of immortality, ought it not to break every tie that precludes immortal attainment?

We maintain the right to our religious convictions, and assert that in the right to teach, all men and women are entitled to adopt our views if they so choose, and to dissent from any previously entertained convictions.

The Educational System of the Future.

The future system of education must be a complete system. It must not be a thing of shreds and patches as is that which today is called our educational system. One of the most hopeful signs of the times in this respect is the unrest among the great army of instructors. While still greatly prone to laud the present system of public instruction, and to resent, especially on the part of laymen, any imputation of inadequacy, the conviction is steadily gaining ground that not only do they not possess the best, but that their faces are not even turned toward the best. The present lines, instead of converging toward one supreme goal—Tennyson's "one law, one God, one element,"—diverge and again diverge, to die away finally in marshes and waste places. The leading minds among the educators of the present system must already, however dimly, foresee something of this result. That great majority who follow the trodden paths will never suspect it until they find themselves lost in the quagmire, their world shattered, themselves dazed and helpless.

MUST BE A COMPLETE SYSTEM.

I repeat that the coming system of education must be a complete system. Beginning at birth, its benefits will be extended throughout life, and there will be no period of one's life when one will not be a part, and an essential part, of this great educational system. At present the state assumes a degree of responsibility for the education of her citizens, that small measure of responsibility beginning when the child is about six years of age and continuing until he has reached the age of twenty-one. At least, this is the theory of it. Its practice does not come up to even this meagre provision. This is a land of liberty, you know, and if necessary that the child, instead of attending school, work in store, factory, sweat-shop, work-shop, or mine, in order to keep himself from starving, why, of course he has liberty to do so. Besides the common schools, there is a kindergarten system—in some localities supported, at least partially, by the state; in other places by private enterprise—but hardly yet recognized as an essential part of the educational system. This kindergarten system articulates badly with the common school system, if indeed it can be said to articulate at all, and is of about as much use to the general system,

UNDER EXISTING CONDITIONS,

as one's forearm would be if disjointed at the elbow. In the primary and grammar schools the entire course of instruction is planned with reference to the high school, and that of the high school with reference to the university. But does this meet the needs of the great majority of the youth of the land? According to the school statistics of Ohio, which may be taken as a fair sample for illustration, fifty per cent of the youth enrolled do not attend school more than four years, thus never entering the grammar school, and yet all the education given in the primary school is merely a prepar-

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ation for the grammar school, which half the pupils are never to enter, and no preparation at all for the field they are to enter. Seventy-five per cent leave school before entering the highest grade of the grammar school, and ninety-seven per cent never go beyond the grammar school. The grammar school is preparatory to the high school and aims only to meet the requirements of the three per cent who enter the high school. And of those who enter, only one-third are graduated, when they are ready, not for the practice of any profession in even its beginnings, nor for any branch of mechanical work, but for entrance into the university. And when graduated from the university, are they wise and useful members of society? O dear, no! Now there is nothing in the world quite pleasing to them or quite good enough for them, and they do not become useful members of society until they have had the conceit violently knocked out of them.

My intention is not to dwell upon the faults of the present system, but to

INTRODUCE TO YOUR NOTICE A BETTER.

We do not say that the present system accomplishes nothing, but that it does not accomplish the best, and that it is yearly growing less and less adequate to the needs of society. And yet what a sum is expended annually upon this institution! And only one per cent of the youth of the land obtain the full benefit—or detriment—of the high school course, though ninety per cent of the public school funds are expended on the high school. A large proportion of the taxes from which the school fund is derived is paid by the very class which the high school does not touch at all, as the youth of that class are compelled to leave school and seek employment before old enough to enter the high school. The working classes contribute largely to the support of the high school which is utterly beyond the reach of them and theirs, and furthermore, the tendency of the high school, as at present conducted, is to underrate the dignity of physical labor, thus locating the laborer as a member of an inferior class, and assisting the further complication of that terrible tangle—the industrio-social question.

Let us assume it to be a self-evident proposition that every child which is born in the world is

ENTITLED TO A THOROUGH EDUCATION,

mental, physical, and moral. At the same time that we inhabit a mental universe, we inhabit a physical universe and have constantly to deal with physical forces, and education in the practical methods of directing these forces must be given due weight. We may further assume that to provide opportunities for such education is one of the duties of government; and, still further, that if possible for the child to be self-maintaining while being thus educated, that principle of economy which is one of the prime factors of good government would be observed, and the relation of the child to the state secured. The objection here that the state has nothing to do with the maintenance of the child while bestowing education upon it,

IS NOT TENABLE,

for of what use is it to offer what one is withheld by circumstances from receiving? And if the duty of educating the youth of the land devolve upon the state—and it is almost universally conceded that it does,—this means that the state is to provide the child with such environments as will enable it to receive such training. Otherwise training cannot be given, for, in any domain, only so much is bestowed as is received. If more be offered, it goes to waste; and waste in one direction causes want in another.

We hold that it is possible for a child to be educated in all the essentials of mental culture while it is maintaining itself by its exertions in the physical realm, and through its efforts at such maintenance securing the very best possible physical education.

It is universally demanded of adults that, enjoying the benefits of a societal condition, they perform certain services to society, among which self-maintenance stands first. Of imbeciles and lunatics this is not demanded. Why? Because of inability. But all those who are able to maintain self, are required to do so, failing which they are regarded as enemies of society. This would be just were universal opportunities for remunerative employment provided. If, in the case of adults, the ability to perform service brings with it the duty to perform, why should it be otherwise in the case of children? Very young children are not able to perform uses, but the ability to do so comes early in the child's life, and most children are eager for such performance, and, under favorable auspices, find genuine enjoyment therein. There can be no doubt of the ability of young children to perform valuable service in

THE INDUSTRIAL LINE.

It is amply attested by the thousands of little slaves to be found toiling in the various industries. The employment of children is a factor, and a not inconsiderable one, in the great labor problem. Capital has found the labor of children more profitable in many lines than that of adults, for, while performing the work equally well, less wages have been asked. These children are being cheated out of the mental training which is their right from the state, while the children of the schools are being cheated out of the physical training which is their right. The children of the former class are dull machines—of the latter class, nervous toys.

This is altogether wrong. Since with ability comes the duty to perform service, if the opportunity for such performance be denied, a great wrong is done the child, for only through the performance of one's duties to society can a healthy development obtain. This is true at all ages of life. On the other hand, as every child is entitled to a thorough mental education, if opportunity to receive such education be denied through conditions which force the child to overwrought muscular activity of whatever kind, an equally great wrong is done the child. How are these two wrongs to be right-

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ed? Simply by restoring in each class the balance between mental and physical exertion, which under existing conditions is destroyed.

We cannot rightfully have a dual system of education and industry. The industrial system must be the educational one, and *vice versa*.

THE TWO MUST BE MADE ONE.

Thus may the vital energies be economized. In the present system of education, if the need for manual training is recognized at all, it is usually met by training the child in the construction of oftentimes well formed, sometimes beautiful, but utterly useless articles. Would not the child learn at least as much in the manufacture of a useful article? There are many branches of industry in which children may, at a very early age, attain to a high degree of skill; and ability in any direction is secured only by the practical application of that ability. It is possible for the performance of use to be so pleasurable to the child as to be a constant recreation. A child of seven or eight years can readily be taught the management of a simple machine, and to manage it would prove a delight to him. So soon as an increase of skill would permit, he might be advanced to the management of one more complex, a perfect system of grading obtaining. This manual training should be complemented by an adequate mental training. Beautiful as well as useful things should be taught children, the education being no more utilitarian than esthetic. Indeed, all useful services will prove to be beautiful services under proper conditions. By making the performance of use a recreation, the surplus energy of youth, instead of being wasted as now, would be conserved and directed for the benefit of society, reflecting benefit upon those generating it.

Instead of, as now, cramming youth with theories which may or may not be used, and which, at any rate, are offered—I dare not say taught; for no matter how thorough a knowledge a teacher possesses, he

TEACHES ONLY SO MUCH AS HIS PUPILS LEARN—

which are offered without any reference to the needs of the pupil, the true system of education will recognize the truth that no knowledge is ours until we live it, and all teaching and all learning will be with reference to the life of the vidual and of society. Every knowledge so soon as acquired theoretically will be applied practically, not idly—for the mere sake of experimental demonstration—but earnestly, for the good of society. And, instead of trying, in from fourteen to eighteen years, to acquire a smattering of all things in the mental realm, while almost utterly ignoring the existence of a physical realm, so far as the acquiring of useful skill therein is concerned—and then considering the education finished,—men and women will continue throughout life to acquire knowledge and skill in both realms, developing all their mental and physical faculties, rounding out the entire being.

It will be said that such a system of education is impossible within the competitive system. Granted; but the

COMPETITIVE SYSTEM WILL BE IMPOSSIBLE TOMORROW.

Already the nucleus of this industrio-educational system is established. Not only does it alternate physical and mental exertion, but it so revolutionizes the methods of imparting knowledge that more can be accomplished in two hours of instruction a day than is accomplished in five or six hours under the present system.

Given correct mental education and correct physical education, a correct morality is the result; for a man's morals are merely the expression of a man's life,—his life being the union of his mental with his physical existence.—*From Lecture by E. M. Castle.*

Location of the New Jerusalem.

Beautiful for Situation, the Joy of the Whole Earth.

All earth's greatest cities, whence has gone forth the law, civil and religious, to the rest of the world for ages and generations, have been situated in warm climates. Memphis, Babylon, and Rome are examples. When the greatest, which shall be the seat and center of the final and perfect civilization and religion of the grand cycle, is planted, it will follow the law even more perfectly than has its predecessors, being free from the miasmal and disease-producing surroundings and hurtful winds and seasons (which, more or less, afflicted these), and presenting the perfection of comfortable and healthful conditions both summer and winter.

To one who carefully studies the map of the world, it will be apparent that its location at about twenty-six and a half degrees north latitude, on the Gulf of Mexico, and within about one hundred miles of the Atlantic Ocean, hence contiguous to the Gulf Stream whose tepid water, issuing from under the equator, after traveling northeast, doubling the latitude, retains enough heat to greatly modify the temperature of the British Isles, whose shores it washes, and within the sweep of the trade winds, with the occurrence of the rainy season, with its clouds obscuring the sun in its greatest heat, and the cooling evaporation from the moist earth, must be favored with a mild and equable climate the year round. When the Nicaragua Ship Canal is completed it will be contiguous to the great waterway for the commerce of the great nations of the world, and, with the completion of a ship canal a hundred miles long across the peninsula, will be in the direct line of such commerce. The canal will be very easily dug, as the ground is low and nearly level; and it will serve a double purpose—to drain a million acres of the most valuable rice and sugar lands, and to afford a far more direct and secure thoroughfare for the world's commerce than the present.

All in all, there is no spot in earth more favorably situated for the site of a great and powerful commercial city. Years before it was known that a city would be built there, I am told that one of the leading telegraph men of the country prophesied, from the very favorableness of the location, that at sometime *there* would be

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the center of the telegraph business of the world. The great beauty of the scenery, with its growths of the temperate, semitropical, and tropical regions, when they are developed up to the measure of possibility; the corresponding fruits and products, with the boundless contributions of the waters, in the finny tribes, and various kinds of shell-fish, leave nothing to be desired for the sustenance and delight of man. Here indeed shall men begin, according to promise, to "beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his own vine, and under his own fig tree: and none shall make them afraid: for the mouth of the Lord hat spoken it"—*O. F. L'Amoreaux.*

To Lay Down One's Life For His Friends.

The Savior said, "Greater love hath no man than this, that a man lay down his life for his friends." "I am the good shepherd; the good shepherd giveth his life for the sheep." "And I lay down my life for the sheep." "Therefore doth my Father love me, because I lay down my life, that I might take it again. *No man taketh it from me*, but *I lay it down of myself.* I have power to lay it down, and I have power to take it again."

The application of every principle or law of being, in its supreme sense or degree, is only possible to the divine being. No being less than perfect can apply law in its supreme degree.

Jesus, the man perfected to the highest state of existence possible, could carry out the principle of self-sacrifice in its ultimate degree. No man since has reached that degree of sacrifice. But the fact that one man has reached it, through certain courses of preparation and the indwelling of divine power, proves that it is an attainable point for humanity.

We might vainly ask the ministers of modern Christianity, wherein Jesus' laying down his life differed from any other man's laying down his life. Many a battle field has testified that ordinary men can bravely and unselfishly lay down their lives for their fellow men. Faithfulness to many a dangerous post of duty, on land and sea, points to heroic sacrifice of life for the safety of others. Some lives stretch out their long weary years in continual renunciation of all that would make life dear to them for the sake of ministering unto others. No passing day but witnesses martyrdom for duty or love. Yet none of these have reached the degree of complete sacrifice attained by the Christ.

Other men have lain down the external lives of their mortal bodies, and by this act have saved the life of, or in some way benefited, some other mortal body. This act, with the influence of its example of self-sacrifice, is all that a man ordinarily gives in laying down his life for his friends. The sole benefit to the friends lay in the one act whereby their mortal lives were *prolonged*—not in any sense *saved.*

Jesus said he had power to lay down his life and *to take it up again.* No other man but him, having laid down his life, could again take it up. At the beginning of the Christian dispensation, He twice laid down his life, in different degrees. On the cross on Calvary He voluntarily laid down his outer physical life, in order that he might eliminate the last relic of the sensual proprium derived from his descent through humanity, and might perfect and purify, to the ultimate degree, his flesh. This complete purification was effected while he lay in the tomb, whence he arose on the third day absolutely perfect in body, soul, and spirit—the perfect man, the perfect God. Yet, if *that* laying down of His life and taking it up again had been the only degree in which he applied that law, his friends would not have been blessed as he had promised. He had said to them, "Whoso eateth my flesh and drinketh my blood hath eternal life, and *I will raise him up at the last day.*" He that eateth my flesh and drinketh my blood dwelleth in me and *I* in him." He had prayed for them to the Father who was within him, thus: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one even as we are one: *I in them*, and thou in me, that they may be made perfect in one."

These and similar passages in the Gospels, show the the Lord's intention of further laying down his life for his beloved, and indicated also the manner in which his being would be appropriated by them, and what it would accomplish for them at the end of the age, or "last day."

"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in ye." Yet He says after this, "It is the spirit that quickeneth; the *flesh* profiteth nothing." Therefore was it expedient that the Lord convert his perfected body, his flesh and blood, to Holy Spirit, and by this spirit enter into or quicken his chosen ones. In this way He not only laid down his life for them but *in* them. It was not enough that He must die on Calvary; that he must do, that he might perfect his body; but he must convert that body to spirit essence, the impregnative spirit of the perfect flesh of Deity, and in this state he could indeed lay down his life for them and implant it in them.

The ordinary man usually ends his ability to help his friends in the act of laying down his life. But Jesus by this act had power to influence and guide them through the various and necessary experiences of their successive embodiments to the end of the age; making them, at that time, a "people prepared" for the last great change in the evolution of immortality. The Lord thus descended into humanity through his great love for it, and his desire to uplift it into the glory of the divine life. What higher or fuller love could He have shown? All the glory and power, the wisdom and love of divine perfection descended into an aspiring and yearning, but imperfect and sinful humanity. He descended into them with the full consciousness of the life of suffering and

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struggling he must mingle his life with,—with full knowledge of the processes of regeneration it must carry the faithful through, even while they were working out their own salvation in fear and trembling. The Lord knew that no matter how much they might desire and strive to work out their own salvation, they could accomplish nothing unless his spirit entered into and worked in them also.

Therefore did the Lord transform himself into spirit, and send into his people the spirits of the past dispensation which he had gathered into himself as the beloved lambs of his bosom; this was the sending of the children of the kingdom "into outer darkness"; where there was weeping and waiting and wailing and gnashing of teeth. The central spirit or ego of the Lord descended into the one whom he chose to represent him as the Shepherd of his people, the rock, *petros*, on which he founded his church. In him must He manifest himself at the end of the age, even in the re-embodiment of a man of sin, whom John saw coming up as the "Man of Sin." In this man the Lord so manifests himself that the man recognizes that the Lord is in him, and is enabled by the divine presence in the centrality of its power to overcome and eliminate his sins, and sit down with the Lord in his throne, even as the Lord overcame and sat down in his translation with his Father in his throne. In this the Lord again takes up the life he laid down nearly nineteen hundred years ago. "Peter, when thou art converted, strengthen the brethren," Jesus commanded. When prepared, the Shepherd was to feed the sheep. When the Lord's chosen Shepherd has, through overcoming, reached the throne of God, and become one with God, he is ready to give his waiting, hungry flock the bread and water of life.

Even as Jesus twice laid down his life for his own, so does his Shepherd twice lay down his life; first in overcoming the old sinful nature, which reaches its culmination in his martyrdom by the world, which knows not what it does. From this sacrifice he is able to take up his life again, perfected and purified from all sin. In the theocrasis of this body and the baptism of his people, he again voluntarily lays down his life, and this time *in them*, to effect the last change whereby the corruptible shall put on incorruptibility. In the resurrection of the Lord's people, not only is the Lord's life but the life of the Shepherd, the Messenger of the Covenant, raised up again, in the many as well as in the divine Head of the new order of beings.

All the honor and glory, the praise and gratitude, due the Lord for his sacrificing love will be none the less deserved by his Messenger when he shall have accomplished the Lord's commission. The world which now returns scorn and ridicule for the deepest science and religion ever presented to it, will one day exclaim, "Greater love than his hath no man shown the world!" —*Alice Fox Miller.*

We expect to fight our way through bitter persecution. We have the grit and the force of the revolution.

Facts About Southern Florida.

I speak of southern Florida, because in many things relating to climate and productions particularly, southern Florida differs greatly from central, and still more from northern, Florida. From the standpoint of actual observation, during a residence of ten months at Estero, Lee County, I propose to answer some questions that are constantly put to me about that promised land. The first, and in some respects most important, question—to those who contemplate emigration thither—relates to the

HEALTH OF THE COUNTRY.

Contrary to the prevailing opinion, probably, the U. S. Census shows that Florida, as a whole, is one of the healthiest states in the Union. Old settlers told me that the parts of the state—which I judge, from what I saw in passing through on the line of railroad, were somewhat extensive—where Spanish moss draped the trees, not only in the swamps but the pine and oak trees of the highlands, were subject to fevers. The parts of Lee County which came under my observation contained none of it worth mentioning, not even in the cypress swamps. Occasionally, along the banks of the streams, a little of it might be seen, mainly on the live oak trees which grew out over the water. Personally, for ten months during the period of becoming acclimated, at sixty-seven years of age, I enjoyed excellent health, working every day, either with my brain or my hands. My experience was, in the main, that of my thirty odd companions, not all of whom had always been possessed of vigorous health, as I had.

But the querry arises, "How about the yellow fever?" One grave, evidently made many years before in the lonely pine woods, was pointed out to me as that of the only man who had ever died of yellow fever in the county. He had brought the disease from Key West. I suppose that in the filthy portions of large cities, of which Lee County has none as yet, yellow fever may sometimes be looked for; but of diphtheria, the scourge of which tens of thousands die every year in the country to one that dies of yellow fever, there was never a case; and cases of "la grippe" are scarcely more common than angel's visits. Despite unhealthful habits, which are more or less prevalent among the people, the general health, judging by such observation as I was able to make, is quite as good as that of other peoples among whom my lot has been cast.

CHARACTER AND PRODUCTIVENESS OF THE SOIL.

The great body of the land is covered with pine timber of a long-leafed kind, which grows on the West India Islands, but not very far north on the main land of Florida. Its wood is very heavy, many of the logs sinking when rolled into the water. It contains a large amount of pitch, which fries out and burns with intense heat when the wood is put into the fire. The forests are not generally dense, but open, the trees being more or less thickly scattered over the landscape. In some places, which are lower than the rest, and hence covered with water during the rainy season, and so too wet for the growth of pine trees, only grass grows. The whole face of the country, not too wet for the growth of the pine, is covered by the inevitable saw palmetto, whose eradi-

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cation constitutes the principal task of preparing the soil for cultivation. There are also tracts of land not covered with pines, called hammock lands, which abound in scrub oaks and cabbage palm trees. These are the richest lands in the state. The soil is mostly a light gray sand, with occasional patches of clay, underlaid in parts by a petrified marl rock which is in process of decay and serves as a fertilizer, and in other parts with what is called hard pan, which I was told by Dr. Washburn—then in charge of the Government Experiment Station at Fort Myers, the County Seat of Lee County—is also a fertilizer. In parts of the country, underlying the gray sand, about eighteen inches from the surface, sometimes less, we come upon yellow sand which extends down to the rock. These are the best fruit lands of the state.

PRODUCTIONS.

Fine crops of rice, of which, if sown in time, two may be cut from one planting, may be grown even on the high, pine lands. I saw a beautiful crop standing ripe on pine land now owned by the Koreshans. The rainy season, which begins about the time the heat of summer begins, makes it possible to grow it. Sweet potatoes produce abundantly and are available most of the year, so also yams and many of the vegetables. The soil of the islands and parts of the main land is particularly adapted to the growth of vegetables, such as cabbages, beets, turnips, beans, peas, tomatoes, eggplant, melons, onions and Irish potatoes. Corn and oats are also grown. But the great recommendation of the soil is its adaptation to the production of a great variety of

FRUITS AND FLOWERS.

The citrus fruits—oranges, lemons, limes, grape fruit, and citrons—are produced in great perfection; not even did the exceptional frosts of last winter damage the fruit bearing trees. The rapidity with which the trees came forward will be illustrated by a little of my experience. I was informed that large sour orange, or other stocks, cut off at the ground and set out in a grove, and budded in the shoots sent up by the same, would in three or four years make bearing trees, while if small stocks were used it would take seven or eight years to grow bearing trees. In July, I set out some of these large stocks, and on the first of September, less than two months after they were set, I budded them with some choice varieties of orange; when I left Florida, the 22nd of November, I had single growths at least eighteen inches long from the bud. It is said that an orange tree can be set successfully any month in the year, but the favorable time for doing it is during the rainy season.

In addition to the citrus fruits, southern Florida produces in perfection many tropical fruits, such as the pineapple, banana, olive, mango, guava, avocado or alligator pear, melon pawpaw, Japan persimmon, tamarind, date, tree gooseberry, cashew nut, cocoanut, sappadillo, and sugar apple. All these I saw in successful growth and most of them in full bearing; but in addition it grows peanuts, and is said to grow a few varieties of apples, several varieties of pears, peaches of the China varieties, plums of the Japan varieties, some varieties of cherries, and some other fruits. The muscadine varieties of grapes are native to the country and very productive. Of the facility with which figs are grown, I will give a little illustration. In the spring, in the latter part of March, I think, I put in five cuttings of the white Ischia variety which had been sent us from California. They all came up and grew vigorously, and when not more than two feet high began putting out figs, which they continued to do up to the time I left in November, when they were near four feet high. They were vigorous-growing, finely-branched specimens, on which I counted more than forty figs each, the lowest one, in more than one case, lying right on the ground. For some weeks before leaving, I picked a few ripe fruits from them. A young man just from Estero, tells me that when he left they were covered with fruit. Doubtless, many varieties of choice fruits that have not been tested in that locality will yet be found to succeed well. Almonds, pecans, and English and Japanese walnuts, and chestnuts are said to do well there. When all the possibilities have been fully tested and supplied in sufficient quantity, it is safe to say there will not be a day in the year when some choice and nourishing fruit will not ripen for the sustenance of man.

Florida's ability to justify its title, sometimes given it, of the land of flowers, at least so far as I saw the southern portion of it, while doubtless existing, is largely undeveloped. There are many wild flowers, mostly annuals, so far as I observed. There are many orchids but, mostly, not the finest flowered varieties. The alamanda vine is a thing of beauty, with its heavy, glossy, evergreen leaves and immense golden flowers. The hibiscus with its gorgeous display of flowers of various colors is common, and many others of which I have not yet learned even the names. Fine roses are obtained in great abundance but with considerable painstaking. As of fruits, so also of choice flowers, it is doubtless true even in greater degree, that large numbers that will be found to grow in perfection have not yet been tested. Of flowering trees, the beautiful Chinaberry puts forth its modest clusters of white flowers, while the glorious Royal Ponceana illumines its whole top with enormous masses of showy red ones.

FIBER PLANTS, SILK CULTURE, COTTON, SUGAR.

The sisal hemp palmetto and many other varieties of fiber plants grow in perfection, with very little care or culture, and actual experiment establishes the fact that the finest silk in the world may be produced here, as well as the finest cotton. The best of sugar may be produced here, in quantity sufficient to supply the whole country, when the Everglades—as now proposed—are reclaimed for cultivation. Among the exhibits of Dade County (east of Lee), for the Atlanta fair, is one of coffee, which, with tea, may be produced here.

ALLIGATORS, RATTLESNAKES, INSECT PESTS.

Yes, southern Florida sports its picturesque alligators whose habitat is mostly confined to the waters and immediate shores of its bays, lakes, and the banks of its streams. So far as I saw, they make haste to hide beneath the dark waters on the approach of man, where they are said not to possess the power of vision, and cannot eat their food. In ten months tramping about the country, I came upon but one rattlesnake, and our whole company of about thirty found some eight or ten. There is not one there where there were at least a dozen in Illinois when I first came to

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the state. I saw perhaps half a dozen moccasin snakes, living and dead, mostly the latter. I saw also a few centipedes, scorpions, and the like, said to be poisonous, but half a dozen would number them all. "But the festive mosquito is a real and formidable enemy." Yes, but the wise man shuts him out of his house, which is his castle, or, under his mosquito bar at night, defies his rage and is lulled to sleep by his plaintive song. Like other pests, as the country is cleared up and drained, he grows beautifully less in numbers; and although, perhaps, with the flea and sandfly, he will not fully come to the vanishing point until the tiger and hyena spirits in humanity—which are the cause of them—are finally and fully cast out, yet the annoyance which he causes will grow constantly less.

THE CLIMATE.

"But it must be excessively hot there!" True, it is hot, but never so uncomfortably so as it sometimes is in Chicago; and the sudden changes, which try human constitutions, are very uncommon. The occurrence of the rainy season during the heat of summer, the rains coming up in the daytime either before noon or soon after, (rarely late in the day, almost never at night,) the clouds warding off the heat of the sun, the rapid evaporation from the wet earth, after the sun comes out, cooling the atmosphere, and the prevalence of the sea breezes, all conspire to make it always comfortable in the shade. We worked regularly during the heat of summer, usually, but not always, keeping in the shade two or three hours after dinner; and none of our company suffered to any great extent from the heat. I voice the feeling of several who were with me South last summer, and are with me in Chicago this summer, when I say that we prefer summer in Estero to summer in Chicago; and as to fall, winter, and spring, there is no comparison except to the disadvantage of the North. During the ten months, I wrote North pretty much everything that occurred with us of any importance and just four times I wrote that it was uncomfortably chilly, though the temperature never got below forty degrees. The men folks and some of the ladies of our colony lived in tents three months from the first of February, until our houses were built and ready for occupancy, and we found tents entirely comfortable, even in the midst of winter.

In the new heavens and the new earth of the new age, when the climate and other human conditions now in chaos and confusion are reduced to order, the climate of southern Florida will be, even more than at present, an ideal climate, wanting in no requirement of human comfort and happiness, and hence peculiarly adapted to be the abode of the saints of the Most High God, who will come up out of great tribulation and wash their robes and make them white in the blood of the Lamb.

In a subsequent article, I will speak of the locality and surroundings of our New Jerusalem.—*O. F. L'Amoreaux.*

It is not a difficult matter to set in motion a malicious slander, but when the licensed press assists in creating public sentiment and circulating vituperous lies, it is difficult to counteract them.

Law Versus Permission.

In the "Laws of Divine Providence and Permission," of Emanuel Swedenborg, we have the curious idea presented that the Great Jehovah permits the violation of his own laws: and this is done that man may not fall into worse evils. So, while part of humanity is living under the Law of Providence, that is, under the laws that the Creator *wills* all to obey, others are living under the Law of Permission, that is, in opposition to those laws, and thus necessarily under the laws of hell.

Now right here there is a fundamental misconception of the nature and constitution of Deity, so radical as to impair all our views of the relation of God and man to each other. Take the statement of Swedenborg himself, that God is pure love and pure wisdom, and try to imagine such a combination of attributes operating to permit evil! It is impossible to any rational mind. God voluntarily wills only good to his children. Divine Love and Divine Wisdom are only capable of sending forth good and truth, evil and falsity never. How then does evil come? We say, through the operation of law, and never through the operation of Divine Permission. There is an involuntary in the Creator as in the created, and through this involuntary, God creates evil as through his voluntary he creates good. "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." No better testimony is needed than the words of the Lord to prove that, at the supreme center of the universe, Jehovah, the Creator, by his *involuntary* power creates evil, and by his *voluntary* power sends forth good,—this voluntary, the will, the love, being the controlling influence of his being. When the Sons of God came to present themselves before the Lord, Satan came also, through that same law which brings evil as opposed to good, as darkness is opposed to light, as every truth presented to the world is instantly faced with its opposing fallacy.

The trouble is, neither Swedenborgians nor Evangelical Christians, generally, are willing to see that all humanity is still under the dominion of the Satanic or involuntary power of God. Jesus the Christ said, "I proceeded forth and came from God. *Ye* are of *your* father, the Devil." All are still in the bonds of sin; all are still in hell and its chaos. No man but Jesus the Christ has yet lived according to the laws of Providence. He kept the whole law, and only God himself can keep his law. Until we have partaken of that divine spirit we can only strive after the ideal conditions of humanity; we do not realize them. Not until the law is written upon the heart of flesh, and this heart of stone removed, will we be able to sit upon God's throne and keep his law—that law of which Jesus said that not one jot or tittle should pass till *all* be fulfilled. *All* cannot possibly mean that *some* part may be unfulfilled. In the face of the express demand of God that we love him with all the might, mind, and strength, the effort to explain the existing evil in the world by crediting the Almighty with agreeing to it, is lame and unscientific. There cannot possibly be any divine permission to do evil; and the whole Swedenborgian doctrine on this point is a fallacy of the worst kind. —*Mary C. Mills.*

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"Lo, Here Is Wisdom."

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

This promise and prophecy is this day fulfilled to all the dead in Christ; now, for them, is the accepted time, now is the day of salvation. God's Prophet and Messenger of the final covenant is now insanguinate, and may be known by all who long to know him. He awaits the attention of the hearing ear and the understanding heart of all who hunger and thirst for the righteousness of the Lord Jesus Christ in the glory of divine wisdom. The present generation is old in the wickedness of this evil age, and is about to be sorely corrected in the eating of its bitterest fruits. Science, falsely so called, rules in its every sphere of thought and life. Its light is darkness, and how great is its darkness! In Elijah the prophet, is no darkness at all. He is the father of lights, the supreme origin of the sun of righteousness from whose crowning glory, divine wisdom, the great out-shining of the sons of righteousness is born. The so called great men of today certainly lack divine wisdom. If they are to receive it as men, it must be received from that prophet who is truly the eye of God. The sun is the eye of the physical universe, and as such is its supreme prophet. Its solar radiance quickens every form of life. Without the sun, the environing and life-sustaining earth could not be. The mind of God, as manifest in Elijah the prophet, is the supreme source of humanity's mental perpetuity.

Knowledge is power, we say. It is the power of God, who is love unto salvation. Knowledge, falsely so called, is the power of the Devil, the author of delusion and death. Genuine knowledge is the fruit of love's perfected experience in all the heavens and in all the hells. Such knowledge will stand the test of every practical, scientific experiment. It will respond to the queries of every rational faculty. It will awaken and still every outcry of the human heart. It can address every intelligence with authority and say: "Be still and know that I am God." In its presence no flesh conceived in sin and shapen in iniquity can glory.

Korshanity, as a system of science and religion in unison, is the evolution of the involved divine mind. It is the soul radiance of the eye of God. It is the voice of Elijah the prophet, God's voice. It is the voice of one now crying in the wilderness of sin: "Prepare ye the way of the Lord, make his paths straight." The brazen serpent to be exalted in the wilderness, to save the sin-stricken camps of Israel, is Elijah, Cyrus the Anointed, the root of Jesse, and ensign for the Gentiles. He is indeed of fine brass because he involves the supreme union of the silver and the gold of the spiritual realms, the doctrine and the life of God,—love at one with wisdom. Blessed is he who has an eye to see, and an ear to hear, and a heart in which to exalt him. "If any man lack wisdom, let him ask of God who giveth to all men liberally, and upbraideth not." "Oh that I knew where I might find him!" Koreshans have found him of whom Moses and the prophets did write, "The Shepherd, the Stone of Israel," "Cyrus the Anointed," "Elijah the prophet" and "the Messenger of the Covenant."

God in his love sent his Son, Jehovah, to be crossed with our sinful humanity, to raise it up in the last day in his image and likeness. The Seed fruit of that crossing, the perfected cross, is found in the Messiah, the Man of Sin who is the anointed "Lord of the harvest." In him wisdom dwells, waiting to be glorified in all them that believe, because they know and love the power of this cross, which is knowledge of all that love can do to save to the uttermost. Elijah the prophet can teach us all things; Elijah the prophet can, and will, baptize this world with water and with fire. In *Him* is the church of the Christian age triumphant, for to him does the love of truth give life. By him will all the enemies of life be overcome. In him, the Man of Sin will be transformed to the image and likeness of his God, Jehovah. The overcomer of "the Man of Sin" in *himself*, becomes the God-man and man-God, and inherits the supreme glory of man, the *divine Motherhood*. From the glory of this divine Motherhood will the God of men be born, and She, the Lord our righteousness, will be the light of the grand temple of God's redeemed humanity.

When Elijah the prophet, the eye of God, is seen of men as the brazen serpent or divine wisdom, which is the applied science of the Mosaic law, he will be regarded as the desire of all nations, the great physician sent to minister to this sin smitten world. Today, he stands at the door of humanity's heart and knocks. He is the "poor wayfaring man of grief," the friend of sinners, the highpriest touched with a feeling of all human infirmities. Why is he allowed to stand so long without? Is he to be always an outcast, despised and rejected by a wicked and adulterous generation that loves darkness rather than light, because its deeds are evil? The wisdom of the law is not the wisdom of this world, but it is the wisdom of Cyrus, the Shepherd and Stone of Israel, now appealing to humanity, and awaiting so patiently its attention. This wisdom is the key to all knowledges in every domain of the universe. It unlocks every treasure house, no matter how deeply and darkly it has been enshrouded in mysteries. This wisdom will enable Elijah to call down fire from heaven and destroy all enemies of God's laws, converting them to friends of the kingdom of God and his righteousness. It is this wisdom which enables him to lay the ax at the root of the tree of evil, everywhere flourishing; and the day is not distant when his mighty arm will fell it for its inevitable destruction.

"Lo, here is wisdom;" "the love of money is the root of all evil." In the destruction of the love of money is involved the destruction of money itself—in the destruction of all necessity for its use. Money, as we now know it in every domain of commerce, is an iniquitous medium of exchange. It is a pernicious fiat creation, emanating from greed, to prevent the intelligent operation of the law of love, in the creation of its own mediums for meeting human needs. In the writings of Koresh, we read: "The love of God and humanity is the source of life. The love of money is the source of death. So long as money exists, so long will the diabolical competitive system continue, and so long will the system in-

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troduced by the Lord Jesus Christ, but prostituted by the subsequent declining and vitiated church, be opposed and overcome." We say, therefore, destroy money, and with it goes the oligarchy.

If today any man lacks wisdom on the overwhelming problem called the money question, let him become a disciple of Koresh, and at once receive its solution by divine wisdom. Its practicality is unquestionable. Men need but to apply the principles of the solution to life, under the direction of Koresh, to know that this is so. Today, if men will hear his voice and harden not their hearts, he will establish a system of equitable distribution in this land that will put all men in the possession of the comforts and luxuries of life. Today, if men will hear his voice, he will gather all men principled in the love of God's laws, and with them as co-workers, build a city that will rule the world in righteousness and establish equity everywhere. Why delay? Why not turn to the Lord while he may be found? Why not call upon him while he is near? Hear the voice of the prophet, and know that the day is at hand, long known to the church of this era as the *Dies Irae*.

"Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. *Remember ye the law of Moses*, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and the judgments."

It is the law of Moses—as interpreted and scientifically applied by the Elijah of this age, in the person of Cyrus, the Lord's anointed—that creates the light of the Sun of righteousness. The healing of his wings, wings being the symbols of rational principles, is the healing that comes through the spirit of obedience to the law of love. This spirit is the quickening spirit of Elijah himself, God the Father Almighty, who reveals to humanity the most stupendous of all facts.—that God is man and man is God, when love, the law of God, reigns triumphant in his heart and life.—*Berthaldine S. Boomer.*

Some Progress Is Made, but Vice Still Has the Majority.

The age of consent theme has occupied a goodly share of public attention during the past few months, and thirteen states have put themselves upon record afresh. Six of these have raised the standard from fourteen, fifteen, and sixteen, to eighteen years; while one (South Dakota) has lowered the standard from eighteen to sixteen years. But for that portion of her populace who bow the head in shame over a decadence they were powerless to prevent, we could wish every state in the Union the spirit to salute this moral crawfish with flag at half mast.

Among the sensible things said by sensible people, is a definiton by B. O. Flower:—

> The Age of Consent laws are statutes which set the limit of age at which a girl may be ruined, if her consent is won, while the moral leper who ruined her is shielded from the punishment his crime calls for.

Eight states place this age at eighteen years, while the remainder vary from sixteen to ten years, with the exception of Delaware, which leaves her children unprotected at the age of seven years!

In the financial field, as a rule, females figure as infants until the age of twenty-one years; yet not one of our law-making institutions has raised the age of consent to twenty-one years! During the present year, through one of her three woman legislators, Colorado made a noble effort to do this, which endeavor was defeated by the outnumber of masculinity. The attempt, though for the nonce fruitless, is hint of what woman will do in the way of creating just statutes in the future. The two states in which her vote has a voice, have both raised the standard to the highest point yet attained. The women of the land are aroused in the interest of not only the purity of their own, but of the children of the nation; and may heaven augment their zeal and strengthen their hands until even old Delaware shall arouse vivified from her moral palsy, and multiply by three the seven years of legal protection with which she guards her female wards.

In this day of degeneracy, there is found no need of reform but on each side interlocks with other need of reform. So we find protection for young girls mooted with the question of early marriage. In this latter is terrible and far-reaching abuse, but the coupling of the two themes involves a not uncertain question of policy. The *public*, which needs education upon both these lines, may, in one case, be spelled with three letters— *m-e-n*. In the first case, the restriction falls *entirely* upon the man; in the second case, the greater burden of it rests upon him. Female children, if impatient to rush into marriage, are largely borne into such condition by the dominating minds of their wooers; hence, we say it is ill policy to couple the two themes, since it involves the giving of a larger dose of restriction than man can be made to take.

One fact stands out brazen and clear. It is the one fact which, if rightly manipulated, will bring the downfall of that fiendish legislation which leaves innocence a prey to brutality: wherever the years of minority outnumber the years preceding the age of consent, right there we find *love of gold outweighing the love of virtue*. It is too obvious to require argument. Maiden's purse is not approached with more subtle tread than is the citadel of maiden's morals. When morality is held to be as precious as gold, it will be as closely guarded; when it is esteemed more precious than gold, it will be more closely guarded. If maiden's riches be wrested from her, they may, through a thousand avenues, return to her; but the dower of her virginity—never!—*A. T. Potter.*

The press of the country makes its money—and that is what it works for—by pandering to popular sentiment, hence the alacrity with which it seizes upon anything which promises to yield the fruits of approval from either the multitude or resources of monopoly, or both.

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The Fallacy of Man's Endless Progression.

The Rev. T. B. Gregory, in a sermon criticising Dr. Henson's recently expressed doubts as to the universal Fatherhood of God, expresses his *own* doubts as to the "Fall of man," and in so doing virtually expresses his doubts as to man's need of a Savior; for if man never fell, he has no need of One to restore him. He says as follows:—

But, in the first place, what is a man of Dr. Henson's intelligence doing, talking about "the fall"? Judging from what we know of the past history of mankind, are we not entitled to believe that, upon the whole, its course has been a *progressive* one? So far from being fallen, men have been steadily rising. *Humanity has never been so elevated, mentally, morally, and spiritually, as it is today.* If science is trustworthy, the so called "fall" is a myth.

We do not quote Dr. Gregory's doubts or opinions because they are either new or original,—far from it,—but because they voice the common opinion of most of the so called civilized world, including thousands of professed ministers of the Lord's gospel. "If science is trustworthy," then of course the "fall" is a myth; and so indeed must be most of the Bible, and every preacher and layman who believes in modern science must *deny* his Bible, part by part, till he has left but a few shreds and tatters not able to cohere with any semblance of unity, and no consolation whatever is left to the religious mind. There must be a saving grace in Dr. Gregory that made him preface his statement on the trustworthiness of science with an "if." "If science be trustworthy," then the exposition of the creation or generation of man in his highest possible type is all a freak of imagination in Moses, or some other ignorant old heathen; and wonderful as the Bible is, it can be of no value to the truth seeker or scientist. Since most of the clergy now admit the theory of evolution, and other modern scientific dictums, they must now pick and sort over biblical passages in order to avoid clashing with modern science, or else dress them up according to the style of "higher criticism."

But, if science be *not* trustworthy, what of the "fall" and restoration? What if, on closer examination into the facts of nature in relation to the scientific theories derived therefrom, we find that the theories were too hastily adopted, and from a too narrow observation; and that the laws of nature, as interpreted from a standpoint of comprehensive and universal observation, coincide with and corroborate the statements of the Bible? It follows, then, that the "fall of man" is not only a possibility but an absolute necessity, according to the immutable laws of the universe.

Let us, for an instant, consider any form of life of which we may have observation. Without exception, each has its beginning, its upward development toward maturity or amplitude of being, and its declension and end or death. Its beginning is always from a previous germ produced from life similar in form and function. In its maturity, it produces germs that perpetuate the life of its kind after its death. This in brief is the universal plan of life, be its span long or short; its function and form simple or complex. All life that we know anything of develops in a cycle, beginning as a seed or germ, and reaching its apex or culmination in a seed or germ, in which it has involved all the possibilities of its life.

The theory that the life of man should be regarded as an exception to the law of life in general, and that man should be considered as an *eternally-progressing*-never-getting-there being, is one of the fungus growths of the modern scientific mind. No wonder there are so many tired people! They have been *progressing* so many millions of ages, and still have reached no stopping place whence they may rest and look around and say, "I have reached the top!" The theory of continual evolution is the quintessence of the idea of *incompleteness* and imperfection; and it can be the outgrowth of but one phase of mind—the mind incomplete and imperfect; the *in*finite (unfinished) mind that must evolve an *infinite* (unfinished) God to correspond. As every idea of God is exactly according to the mental capacity of the mind originating or receiving the idea, so the only possible god to the *infinite* mind must be the infinite god, unknown and unknowable. And this is the only god that modern-science-permeated Christianity can recognize (if recognize is a permissible term in this connection).

If the Bible teaches the creation of the perfect Adamic man; his fall or declension; the generation of another perfect man, Jesus the Christ, generated from the fallen man Adam, through a long line of embodiments, as the Gospels declare,—then it would seem that the Bible was simply *scientific* corroboration of the law that *all* life proceeds in cycles; and we could therefore give the Bible credit for being the most comprehensively scientific book ever written, because it comprehended what modern science does not—the complete cycle of human life, which, having involved a germ of the divine, *evolves* into the God life, and, at the same time, *involves* the seed or germ of a future generation of God life, according to the law of involution operative in all life. Humanity could not evolve into the God life unless it had previously involved the germ of the God life.

The Bible treats of the cycle of life that is the longest, the highest, and the most complex in existence. It portrays the evolution of the perfect man, the highest being that can be created. Jesus was a type of the perfect man. We have said that man's concept of God was according to his own mental development. Consequently, when the perfect man had evolved, who had a complete or finite (finished) mind, his concept of God was himself; and so he declared himself to be God,—and for this the Jews put him to death as a blasphemer. He declared himself equal and one with the Father, the only God of the universe, and he also declared: "As I overcame and am set down with my Father in his throne, he that overcometh shall sit down with me in my throne," which not only showed how he attained to Godhood, but he pointed others to the way and the promise of attaining it also. This process of overcoming was carried on through all his course of embodiments, previous to his birth as Jesus.

The mind that can conceive of God as the perfected man, the *finite* being, is pretty well on its way toward being perfect likewise. To such a mind, the "fall of man" and his regeneration and final restoration are not myths, but scientific verity. To such a mind, the idea of endless progression is wholly unreasonable and void of sense; equally so is the idea of an unknown and unknowable god and a boundless universe.—*Alice Fox Miller.*

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Unchristian, Hence Antichristian, Christianity.

"If Christ should appear on our streets today and teach the doctrines he taught on the streets of Jerusalem, his pretended worshipers would seize him and, after due process of law in their courts, would hang him by the neck till he was dead."

So declared Dr. Morrison, a regularly ordained Presbyterian minister.

"I assert and dare maintain," continued the doctor, "in the presence of a college of cardinals, or convocation of the ministers and teachers of any so called Christian church on earth, that not one of them—no, not one—either believes or teaches the doctrines that Christ taught, as recorded in the Scriptures. I challenge any such body to the contest. I will maintain, I will prove, that not a Christian church on earth believes, teaches, or practices the doctrines of Christ."—*Pittsburg Kansan.*

"For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd."

In the context, to fix the time of the above prophecy as that of the close of the Christian age, now close at hand, when lost Israel would be found and the stick of Judah united to the stick of Joseph, Zechariah says, "And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I will have mercy upon them: and they shall be as though I had not cast them off; for I am the Lord their God, and will hear them. And they of Ephraim" (the descendants of Joseph) "shall be like mighty men, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; and their heart shall rejoice in the Lord. I will hiss" (call) "for them, and gather them; and they shall increase as they have increased."

A Christianity of which one of its teachers can truthfully say what Dr. Morrison says, must bear the same relation to real Christianity that the prevailing Judaism in the time of Christ bore to genuine Judaism. That violently rejected the Christ, who was the involution and perfected fruit of the Jewish tree of life, containing its all of real life. So the present apostate Christianity contains none of the real life of the Christ, who was the life of the whole Christian tree, which is now gathered in the matured fruit of that tree, Elijah the prophet, the Messenger of the Covenant of this age. He is soon to pass, by theocrasis or translation, into the 144,000 sons of God whom John saw on Mount Zion, who will constitute the "clouds of heaven" in which it was declared that Jesus (Savior) should come again. When the life of the wheat has passed from the stalk into the ripened grain, there is no more life in the straw. The straw remains, the mere dry shell or skeleton, having the form of the growing wheat, but it is lifeless and useless for the purposes of wheat producing, except that by its decay it may furnish a fertilizer for a future crop. So a dead church is just as useless for the purposes of a living one—reproducing sons of God out of a dead or dying humanity, through the reception of the seed of a higher quality. But the dead body of the reproduced wheat, the straw, may, by its decay, produce decay and death in other living organisms. In a similar way a dead church, instead of producing life, breeds decay and death. Such is the purport of the proclamation of the mighty angel in the Apocalypse:—

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. * * * And I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The tree from which the preserving life force has gone out becomes the habitation and hunting ground of noxious vermin, and no attempts to resuscitate the tree or to drive out the pests can avail anything. The utter destruction of the tree is the only remedy. So no attempt at purifying and patching up an old corrupt church, party, or state can ever make them fit for the habitation of good men. There is not an oppression or wrong in the state today, on which the church does not fatten. God says of its members: "For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief and bring forth iniquity."

In confessing the sins of God's professed people, the prophet Isaiah continues thus: "In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment."

We said to one of Chicago's great lawyers, that there was no justice for the poor man, and that the rich man could buy pretty much what he pleased, right or wrong. His response was, that he had sometimes thought that it would be a good thing if the courts were abolished.

For all the unutterable abuses of the present, a corrupt and dead church is responsible; and the sooner it is buried out of the sight of God and men the better for all concerned. But this cannot be until the new heavens (church that has life) and the new earth (living state) come to take the place of the corrupt and dead ones. For the glory of God and the salvation of men, this long expected and glorious consummation of affairs, human and divine, is coming in the regular order of development, human and divine, and is close at hand. This will be the coming of the kingdom of heaven in earth, for which Jesus taught us to pray. May God hasten it in his own time, for his name and mercy's sake, and the salvation and bliss of human kind! Of its certain coming and mighty power, the prophet has advised us by the declaration that "the gates of hell shall not prevail against it"; of its glories and perfect happiness, Paul has informed us that "eye hath not seen, nor ear heard, nor have entered into the heart of man the things that God hath prepared for them that love him."

For the fiction of the theologians, that the apostle was speaking of some far off spiritual world where spirits exist apart from physical bodies, we say without any fear of successful contradiction, that there is not a figment of evidence either in reason or revelation. A professed Christianity

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which refers all the wrongs and injustices of this present time and state, on which it lives and thrives, to such imaginary future spiritual world for adjustment and righting is a delusion and a snare, as well as a chief manifestation of Antichrist.—*O. F. L'Amoreaux.*

Progression a Fundamental Law of Man's Existence.

Man in his physical, moral, spiritual, and mental conditions is but a development that has followed in the same path through which every organic form in earth has passed. First the germ, then the embryo, then the more perfect development, and onward to the full stature of growth. This much for the physical development, which is but the animal man, or, as Plato describes it, "an animal without feathers and having two legs." In fact, it is the organized product of the first stage of evolution in humanity, formidable both for passion and capacity of reasoning, though seldom reasoning except in furnishing ways and means to accomplish what passion dictates. To train this wild animal and make him amendable to law and order, to inure him to a sense of his responsibility, to make him conform to the principles of justice, to fashion him for the duties of life, God has wisely ordered his education in the stern school of experience. It is said, "Experience teaches a dear school, but fools can learn in no other." Man is nothing more nor less than a fool, till he rises above the brute and merges into the noble qualities of true manhood.

The spiritual and mental conditions of man are of much slower growth than the physical, developing only in a degree in one embodiment, when the spirit casts off the worn-out body and takes on another in its infancy, to pass through another stage of development; so onward through many embodiments, the spirit progresses till the process is complete and man is perfected, soul and spirit, in his last embodiment, regaining the image and likeness of the Creator.

Progression holds within its embrace the two great coordinate laws, evolution and involution. It is through the action of these laws that man progresses to the highest state of existence. At every stage of human development, as human necessities augment, there is always found a supply, both in quality and quantity, that meets the demand and aids the progressive soul to gain the rights that are established by the divine Architect. In looking back over the history of mankind, we will see that in religion, politics, jurisprudence, or in any of the numerous concerns that affect humanity at large, there is a spirit of reform, turning and overturning, molding and remolding them. Reason has been awakening gradually; the lethargy of ignorance and superstition is falling away, being ground to powder beneath the great wheels of progress, which is destined to press forward till it conquers all prejudice and established custom.

It is said that the few smooth the path for the many. Knowledge progresses slowly and is full of errors; yet the teachings of the sages pass into maxims, and so desirous is the aspiring soul for knowledge that it grasps at every ray of intelligence, and the sage's words become the acquisition of posterity. Copernicus, a genius and the greatest scientist of his age, promulgated theories conflicting with preceding astronomers. With, as it were, one turn of his hand, he overturned old established theories, representing the sun to be at rest in the center, the earth and planets moving round it in ellipses. This is the present belief. While this system derived its name from Copernicus, it was a growth to which he was only one contributor. He drew the attention of the philosophers of the age to it, but the glory of having matured the idea belongs to Kepler and Galileo. If those who endorse the Copernican system would but carefully peruse the writings, they could but find them full of error and unsound reasoning. Soon minds reached out, giving imagination full play, fancying they found other suns, other worlds which they claimed were peopled with human beings. As the facts or follies of astronomical research have had much to do with established forms of religion, it is no wonder that God has heretofore been an unknown and incomprehensible being; therefore the world has been kept in a mælstrom of excitement, seeking for knowledge of the truth but never finding it.

The Bible is a wonderful book of revelation, but its truths are hidden in symbolic language. It only opens itself to the existing needs of man, and he alone who is illumined with divine wisdom can interpret its pages. The base interpretations put upon Scripture texts have caused more bloodshed than was ever shed in the cause of justice. The infidel claims that the Christian religion has occasioned more suffering and bloodshed than any other cause; but he is mistaken,—it was the want of religion, it was the schism in the church, that deluged the earth with the blood of religious devotees. It is the base interpretation of Scripture, and man's perfidy and selfishness that have steeped the earth in gore for ages. The Bible is but one of many ways by which God has revealed himself to man. The physical universe, with its vast realm of nature, is a volume written by God's own finger, unpolluted by the errors and fallacies of human judgment. When we read this vast scroll, we are reading of man in his highest development; we are reading of God, the maker of heaven and earth. When this beautiful starry-covered volume, with the central sun illuminating every page, is open to us, we can take the Bible and find there is not a mistake in its pages. Moses made no mistakes, for his hand was guided by the Deific mind. In the light of the illumined book of nature, we can read its pages correctly, for the Son of Righteousness reveals and corroborates all. In the recorded creation, we read of Adam and Eve, and have learned from modern theology to look upon them as ignorant babes, unsophisticated children playing and groping blindly through the garden of the Gods. Adam was the first or representative head of the Adamic race or genus of men that had attained to the perfected condition. God made them in his image and likeness, through the process of development from the lowest to the highest degree, through a previous implantation of the germs of regeneration from the Elohim (Gods). We read also that man fell from his high estate of purity, through disobedience to God's law. In this fall, man has descended to the lowest condition, to begin again the toilsome march upward; but the hand of the Father has reached down to man's lowest condi-

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tion to chasten and to save. Man's progress seems slow and almost imperceptible, but sometimes marked and speedy. Leaders have appeared, gifted and empowered with divine wisdom and authority, whose influence has been wonderful upon the race; with renewed zeal men have followed them upon the waves of impulse into the upward path which leads to things divine. Light and life come from the ministry of the Word, for it was Deity working toward the fulfilment of his divine purpose. Meanwhile, the process of spiritual recovery is going on, for the promise is that man shall again see the face of his God. Now, only partially restored, man sees through a glass darkly, but ultimately those redeemed shall see Him face to face.

History represents the human race as dragged down in the dust of idolatry, captive to licentiousness and passion, while the geniuses of the race presented a sorry spectacle as advisers and counselors of the people. Unfaithful to themselves, when the realization of the promises were close at hand, the scepter of the chosen people departed forever (for that age); but out of the lineage of David sprang the begotten of God, and high above the scrolls of ancient tradition was written, in flaming characters of light and beauty, "Jehovah is Father, and we are his children." What a wonderful revelation to weak, erring humanity! If we are God's children, we must grow to be like him when the work in us is finished and our Maker says, "It is good." Even he who has fallen by the wayside may now have hope, and take up his cross and follow on.

There has long been a burning appeal for man's recognition of the brotherhood of the race. If man recognized this, there would be some incentive to work faithfully and wait patiently for the hour of advancement; but when man, in his lowest condition, looks upon the seemingly more favored beings at his side, the more advanced in knowledge, despair takes hold of his soul. The glimmerings of reason give him a view of the difference of station and position, and he cries out against the seeming injustice of his Maker, cursing the hour of his own birth. If all such could but realize that they are treading in the same path once trodden by their more advanced brother; that they are only on a lower rung of the same ladder leading to a higher life, with the same chance for progress, they would take courage, for the same guiding star shines from the summit for all of earth's pilgrims; the same omnipotent hand reaches down to succor and save the weary one and place his feet on the Rock of Ages, when the time comes for him to reach it.

The doctrine of the equality of men is disproved by stern facts. Physically, mentally, morally, and spiritually humanity is not on one plane, neither equally endowed. We see unequal conditions and opportunities, and these inequalities seem glaringly unjust. All men are, in the beginning, created equal; in the fall they were equally sinners; all men in a civil sense, are equal, for all are under the law, and all await the same destiny, but all are not equally progressed. If we would consider life but a school, each embodiment but one session of that school, we would see humanity as children of different grades, some in advance of the others as experience and knowledge give them the preeminence. All pupils cannot graduate in one session of this school, but will go on, step by step, each in his own sphere of progress till, one by one, they reach the goal of human aspirations. "Humanity is not one man, but a homogeneous aggregation of organisms, each developing in orderly succession." Men are equal just as they have attained, through the laws of involution and evolution, to the same condition. It is said, "It is appointed to man once to die." This does not refer to the death of the body, but to the death of the "old man," the old nature, by the overcoming of all evil. This will not be accomplished till the end of man's allotted time, when he will put off his old sinful nature and be clothed with immortality. Death of the body is called a mighty leveler, and so it is—of all social distinctions. Man gets leveled many times during his pilgrimage. It is not by this kind of death that man enters upon equal heirship with the Son of God; but when the death of the "old man" comes, then will all who have passed through the laver of regeneration, and the renewing of the Holy Ghost, put on the new man, thus entering into their inheritance.

In considering the development of the human race, we see how nations and individuals have acted freely, and their caprice and willfulness have been worked, by an overmastering wisdom, into a web whose warp and woof have made one grand, consecutive, progressive history. Great genius has developed gradually, and has written its name on the scroll of time, a brief record; and it was turned to make room for others who came and wrote thereon. Vast inventions have manifested indices of truth; wonderful improvements have sprung up, lightening the burdens of humanity; opening wide the door of knowledge to the seeker for wisdom. The voice of Jehovah has thus been speaking the creative Words. He has said, "Let there be light," and the door of science opens to shed its illuminating rays over all earth. He says, "Let us make man in our own image and likeness," and his Messengers come with words of truth to mold by divine wisdom the lifeless clay, animating it with the spirit of progress. At stated times, the baptism of the age has given humanity new vigor, talent, and genius. God thus speaks audibly to humanity, giving direct manifestations of his wisdom and power. God meets man when he soars on the wings of spiritual aspirations; as he desires knowledge, so will he receive a supply commensurate with the demand.

When we consider the marvelous events that have periodically transpired, marking some great epoch in human life, we sometimes wonder at what seem, to our ignorant minds, expediences born of previous failures of the infinite plan. Such doubts are an insult to the Almighty, belittling his power and purpose, all resulting from a want of insight into the philosophy of his design. There has never been, in the history of man, an act or event which, considered from the Deific side, was in any way a deviation from the law which controls all things; neither has there been an abrupt expediency or a change of purpose. To the great Ruler of the universe, all things stand in orderly sequence, connected each with the other in unbroken succession. There have been missing links which human research could not find; so human skill has sought to devise something to fit in to suit selfish requirements; but the evolution from the primary germ to determined greatness, material or spiritual, is as clear in the eyes of Jehovah as are, to us, the rays of the

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noonday sun. The whole universe is but a growth, a perpetual re-creation, and humanity is a continuous development, the human soul unfolding through the wise ministration of the Creator, a gradual molding and perfecting of the plastic material under the gentle touch of the omnipotent hand.

Today, the progress of the age is marked. One has come, far greater than Copernicus; he too, will turn and overturn old theories. The strong barriers that have confined the fountain of wisdom have been thrown down, and a flood of knowledge will now overwhelm the earth. Through the ministry of Koresh, the old system of astronomy with its follies and fallacies must die; no longer will men declare they live on the outside of the earth. The analogy between the physical universe and the anthropostic or human universe is made clear.

As all religions are founded somewhat on astronomical ideas, so now will the new religion of this age find as its base a correct knowledge of the physical universe. When we have the world presented us as a cell, within which are the sun, moon, and planets, the sun in the center as the controlling power of light and darkness, we can conceive of humanity as the little universe, with the Lord as the center or pivotal point of human destiny. This brings God nearer to us, a known and knowable Father. The facts of Koreshan astronomy are demonstrated from a most correct premise, and nothing can exceed the compactness of the chain of its argument. Old ideas and prejudices must adapt themselves to the spirit of this age, embodied in Koresh who is also the continent of all science and philosophy. He infolds the Word which sends forth the creative fiat, therefore new ideas are springing up, quickening and directing the thoughts and desires of man in the progress of things conducive to his development. The light of science illumines the whole earth; geology, astronomy, palentology, and evolution have together aided in enlarging the intellectual sphere, confirming God's omnipotence. Seen in the light of the new Revelator, we know that the veil that obscures Divinity will soon be rent, and that which is perfect will be manifest.

Science now unfolds her most sacred treasures, impelling progression. It is the last session of life's school to the few who, through sorrowful experience, have reached the fruition of human hopes and aspirations. The end of the age is come, and the time is ripe for man to fully comprehend and apply the law of life to the physical being, fulfilling in himself the promised possibilities in which the efforts of the ages must culminate. The few who will attain to this high degree will have evolved into the perfect fruit of the tree of life. As the Christian age began with the outpouring of the Holy Spirit, a baptism of quickening power, so now will the new age be inaugurated by a baptism of fire that will burn out the last vestige of evil, transforming the sensual animal life to a life of purity which must characterize all in whom the work of creation is complete, all who are restored to the image and likeness of their Creator.—*Mary Everts Daniels.*

All human interests, combined endeavors, and social growths in this world, have at a certain stage of their development required organizing and work; the grandest of human interests does now require it.—*Thomas Carlyle.*

What Is Sound Money?

The New York Chamber of Commerce has consummated a careful poll of the next house, and the edict has gone forth that no free coinage bill can be passed. To what extent the Chamber's "sound money" figured in the issue against the unsound, is left to conjecture.

If silver is unsound money, there is further comforting pabulum in the fact that the President will crush the life out of the free silver movement if it should, through both House and Senate, struggle into his august presence. Upon this point the country is safe for at least two years.

But why should *sound* money and *unsound* money be tacked to two metals, each alike pure in its degree, each coined in the mints of our country, and each stamped with our country's insignia? In the Chicago *Times-Herald*, at the close of a late letter, Kate Field thus steps into the controversy:—

I wonder that bimetallists do not point to nature as their standard-bearer. In all gold there is silver, sometimes more, sometimes less. Silver always bears the more precious metal company. At the Denver mint I saw a gold brick from the Anaconda mines, valued at nineteen thousand dollars. Ten per cent of it was silver.

The bimetallists could plead further:—While gold is the symbol of good, silver is the symbol of truth. If gold is unperverted in its use as money, why should not silver, its symbolic fellow, be considerd alike unperverted, and proceed with it hand in hand?—*A. T. Potter.*

The primary impulse of being is desire or love; the secondary and concomitant one is its involuntary reflection. "I form the light, and create darkness: I make peace, and create evil: I the Lord" (Jehovah, not Elohi) "do all these things." This is a plain biblical statement, and is either true or false. If Jehovah voluntarily creates darkness and evil, while his omnipotence could have been exercised in the creation of light and good without these painful opposites, then he made a great mistake. Darkness is the con-sequent reaction of light, and evil is the con-sequent reaction of good; neither can, nor ever will, exist without the other. There is a domain of eternal and perpetual good. but it constantly evolves from and through the forms and functions of evil as the channels of experience through which it obtains. There is a domain of eternal and perpetual light also, and it obtains by virtue of the darkness of which it is the contrast, and without which it would have no basis or oundation. The fruit of the tree of knowledge of good and evil is man, having attained, through the incorporation of the principles of good and evil in his constitutional existence, to the power to distinguish by contrast between the two. This contrast can only obtain by experiences in both, by which he learns—through the sufferings that the one entails, and the awards of the joys of the other—the power of selection or election by which the one is rejected and the other chosen. Man becomes the fruit of the tree of life when, after having gained the knowledge of good and evil, he appropriates and assimilates the one, and rejects and eliminates the other. The fruit of the tree of knowledge of good and evil becomes—through regeneration—the fruit of the tree of life.

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PUNGENT PARAGRAPHS.

The fool admires his own folly.

The hardest thing to do is to take your own advice.

Why does a man feel blue when things look black?

No one need be out of employment. If he has nothing else to do he can be hunting work.

Some think that between two evils it is better to choose the least, because the bigger is able to take care of itself.

Never in the history of the world was there such a time as this—no, never! This moment never occured before nor ever will again.

Persons are often condemned for being behind the times. Well, it is rather a good place to be when Old Father Time is cutting a wide swath.

The sun shines for all; but, notwithstanding, the sugar and whisky trust, the Standard Oil Co., the railroads, Phil. Armour, and others are trying to make it shine only for them.

When Christ came into his temple in Jerusalem, the money changers—money makers—had to go out. So, also, when you wish Him to make you his tabernacle, money making must go out.

The great wisdom of modern civil law is manifest in the transfer of real estate from husband to wife, or *vice versa*, in the fact that it must be deeded around a stump, that is, a third person, to make it legal.

The Darwinian scientists say you can discover the monkey in man by observing the unconscious actions of very young babies.

Well, by similar observation of grown-up people you can easily discover the hog, also.

The walls of Jericho were never more high or strong than are the walls of prejudice against Koreshanity, today. The world, ensconced behind its fastnesses, laughs at our trumpetings. We bide our time, knowing the walls will yet fall.

Illinois is represented in the National Senate by a couple of otherwise statesmen. All they can do is to retail sophistries to blind the people. There is a pair of them: one to Cull-om, and the other to Palm (er) them off on their constituents. - *J. S. Sargent.*

The Bible gives a full account of anthropological creation in the form of allegory, which, by the law of correspondential analogy, we can apply to the creation of the physical cosmos. The original creation of the Gods from the chaos of the lower life, resultant from the implantation of the seed of the Gods in the race, gave to them that great knowledge of the forms and functions of the universe which belonged to the Gods; hence, they were illumined with such an intellectual light as to render it unnecessary for them to adopt the modern fallacious, uncertain methods of seeking after something of which they know nothing, nor can they ever know anything, through those channels.

The Incomparable "Standard."

The *St. James's Budget*, the weekly edition ofthe *St. James's Gazette*, London, one of the most conservative and authoritative of English journals, in its issue of July 27, ends its review of the Funk & Wagnalls Standard Dictionary, as follows:—

"Nothing can be more complete than this, nothing more exhaustive. * * * The excellencies of this book are so bewildering that whatever might be said of them, there would be as much remaining to be said. To say that it is perfect in form and scope is not extravagance of praise. and to say that it is the most valuable Dictionary of the English language is but to repeat the obvious. The Standard Dictionary should be the pride of literary America, as it is the admiration of literary England."

The English critics on all sides, show no hesitation in placing this new American Dictionary above all similar British works. The Leeds *Mercury*, in a review just published says:—

"We have no hesitation in stating that the Funk & Wagnalls Standard Dictionary is the best and most complete Dictionary of the English language now in existence."

John Bull can be generously fair when he tries to be, but he cannot help showing just a little natural sensitiveness at being constrained to look elsewhere for a Dictionary of his own language. "Strange," exclaims the London *Literary World*, in speaking of the Standard Dictionary, "that the Queen's English should find its chief autocrats in the country of the President."

No Mob Law in Lee County.

[The following clipping was taken from the Fort Myers *Press*, published in Myers, Lee Co., Florida.]

WHEREAS, At various times communications purporting to be telegrams from persons claiming to represent the sentiment of Lee County, Florida, or of the people, to the effect that a certain Dr. Teed and his colony at Estero were in imminent danger of being mobbed by the citizens of said County of Lee, and,

WHEREAS, The article published in the Pittsburgh *Post*, date of Angust 6, and referred to by the *Times-Union* of a subsequent date, are in our judgment almost wholly false and unfounded, and,

WHEREAS, We are of the opinion that the people of Lee County, Florida, are as a whole as good and law-abiding citizens as common, and especially as much so as those in the places where said scurrilous reports have been published, be it

Resolved, 1st, That we, the Board of County Commissioners, condemn as false and untrue the sentiment expressed n said articles in the *Post* and *Times-Union*, and be it further

Resolved, That, in justice to the good people of this county, the said papers should give, and we hereby demand, the name or names of the authors of said articles, and that a copy of the above resolutions be forwarded to each of the aforesaid papers.

On motion, the foregoing resolutions were unanimously carried.

[Our contemporary ought to be denounced, as he published, only last week, the article above referred to.—ED. PRESS.]

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"Degeneration."

Seldom has a book called forth such universal comment as that of Max Nordau, bearing the above title. The very title, "Degeneration," has an ominous sound, suggestive of defeat, darkness, and extinction. While few will question the blighting influence of degeneration, a wide difference of opinion exists as to the extent and cause of this downward tendency. As to the cause, Mr. Nordau places first and chief, fatigue resulting from the increased strain of the complicated and intense life of the present; second, insidious poison, the bane of crowded populations. The enervating influence of recent wars has still further increased the susceptibility to exhaustion.

Does the above exhaust the list of dire causes? Has he not failed to mention what is, after all, the most destructive agency, namely, the secret vices of mankind? It seems to me that here we find the poisonous root from which grows the upas tree of death. Dr. Alfred Damm, of Wiesbaden, publishes a magazine devoted entirely to the causes and cure of degeneracy. Dr. Damm traces to what he calls "unnatuerliche Sinnlichkeit," sins against sex, most of the ills that flesh is heir to, including the decline and fall of nations. It may prove of interest to make a few extracts from his writings:—

"Unnatural vices are the cause of the 'cultur-disease,' and this in turn necessitates degeneration, the abnormal development of man. The abnormal development of man is characterized by undue progression, followed by a gradual and total sinking into nothingness. Unnatural vice is a sickness which during millenniums has plagued and tormented mankind and laden it with pain and weakness. No cultivated nation that has ever run its course on earth has remained untouched thereby, but, having cast itself at the feet of sensuality, was for a time flattered, only to be hurled into the abyss at last.

"Worse than the plague, cholera, or war in their destructiveness, this sickness has remained unconquerable, yea, unassailable, because it knew so well how to withdraw itself from the gaze of mankind. It is always among civilized nations that this sickness produces its devastations. Look where you may, in social, industrial, political, and scientific circles, everywhere we detect its baleful presence. Among all classes, high or low, rich or poor, one meets with persons who are mentally and physically exhausted, no longer conscious in what a hard embrace they repose.

"The only hope of the world is that everywhere a normal development shall be substituted for the abnormal; that in the home, the school, and elsewhere the proper steps be taken to instruct and save the children. We have this advantage—our eyes are opened, we realize the situation, we know what ought to be done."—*Rev. Joseph F. Flint.*

Bitter Irony.

To drop a man in the middle of the Atlantic Ocean and tell him he is at liberty to walk ashore, would not be more bitter irony than to place a man where all the land is appropriated as the property of other people, and tell him he is a free man, at liberty to work for himself and enjoy his earnings.—*Henry George.*

In Review.

The late Prof. George J. Romanes, "upon whose shoulders," Max Muller says, "the mantle of Darwin fell," considers, in the October *Monist*, the question whether natural selection has been the *sole* or *but the chief* cause of the progressive modification of living forms. It will be remembered that Cope and the Neo-Lamarckians emphasize almost exclusively the influences of the environment in evolution, while Wallace and Weismann lay sole stress upon the principle of natural selection. Romanes thinks that Darwin's view, which admitted *all* factors, but laid chief stress on natural selection, will eventually prove the most accurate of all.

The *Arena* for October is unusually attractive. A fine portrait of the talented young Tennessee authoress, Will Allen Dromgoole, forms the frontispiece, and a richly illustrated paper on "Chester-on-the-Dee," from the pen of the editor opens this issue. Mr. Flower gives a graphic history, as well as a vivid description, of this quaint old city, in a most charming style, while many of the pictures are superb. A contribution which will doubtless excite general attention and occasion much comment is from the pen of Hon. A. R. Barrett, ex-government examiner for failed banks, entitled 'The Era of Fraud." Helen H. Gardener continues her able history of the Legislative battle waged during last winter for the protection of innocent girls against libertines. Rev. Walter Evans, D. D., a Congregational clergyman, discusses the "Influence of Plutocracy upon the Church," in a vigorous manner. Robert Grieve who, if not a single taxer, is certainly under the spell of the prophet of "Progress and Poverty," writes a thoughtful paper on "Why the Workers Want." A symposium by representative women on vital social problems contains excellent papers by Julia A. Kellogg on "Land and Money;" Charlotte Perkins Stetson on "The Solution of the Labor Question," and Alice Thatcher Post on "The Great Neighbor." "The England of Sir Thomas More," by the editor of the *Arena*, is one of the strongest papers in his series on the Renaissance. Ex-Governor James M. Ashley writes very suggestively on "Should the Supreme Court be Re-organized?" Hon. John Davis continues his striking paper on "Napoleon Bonaparte." Eugene Victor Debs writes thoughtfully on "the Significance of Labor Day." "Manual Labor for Women and the Problem of Domestic Service," is ably discussed by G. Vrooman, and Will Allen Dromgoole appears in one of her charming sketches of Tennessee life.

Resist.

I have been asked to contribute to the purchase of Alexandria Park, and I will not; and beg you, my working readers, to understand once for all that I wish your *homes* to be comfortable and refined, and that I will resist to the utmost of my power all schemes founded on the vile modern notion that you are to be crowded into kennels till you are nearly dead, that other people might make money by your work, and then taken out in squads by tramway and railway, to be revived and refined by science and art. Your first business is to make your homes healthy and delightful; then keep your wives and children there, and let your return to *them* be your daily "holy day."—*Ruskin.*

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Sharp Cuts.

Poverty is the inseparable companion of debt.—*Kansas Commoner.*

Solve the industrial question, and the liquor question will solve itself.—*Kansas Commoner.*

It is underconsumption instead of overproduction that is hurting us.—*The Reform Advocate.*

Selfishness sets up private interest against public good, and selfishness is the tap-root of sin.—*Messiah's Advocate.*

Yes, this is a good year. Crops, interest, mortgages, taxes, and political humbuggery will be abundant.—*Progressive Farmer.*

The indications are that "this land of the rich and home of the slave" is in the hands of a British receiver.—*Tecumseh Leader.*

The juggernaut of hard times seems to be the only influence that will drive the brains of some men out of their stomachs into their heads.—*The Nonconformist.*

It is not so much a struggle between soft money and hard money as it is between soft heads and hard heads—brains unused and brains misused.—*Tacoma Sun.*

The bankers have decided to organize a new national trust, to be known as the National Bankers' Association. The object of the usury combine will be "protection."—*The Road.*

What the American needs most today is a leadership which, in point of mental endowment and moral stamina, surpasses the capitalistic leaders.—*E. A. Waldo in Federationist.*

The "red flag" that does the most damage to this country is that which waves in front of "fake" auction salesrooms. And the police never try to tear it down.—*Voice of Labor.*

If the comfort, luxury, and ease of one is at the cost of toil, suffering, and hardship of another, then conditions are not as they should be. They should be changed.—*Humanity.*

Prof. Herron created such a revolution of thought in California that all the plutocratic oracles and professors of the State have been ordered out to call him a liar and a lunatic.—*Cincinnatian.*

A true thought and idea has force and impetus enough within it to move the world; appearance may deceive for a time, but a lie contains within itself the seed of its own destruction. *Living Issues.*

At last the plutocratic organs are beginning to squirm. They don't like that $30,000,000 print paper trust which was formed recently. They are talking of holding a national convention for the purpose of howling and resoluting. The shoe pinches.—*Cleveland Citizen.*

Renewed efforts are being made by the authorities of Germany to suppress the growth of socialism in the army. The revolutionists laugh at the attempt and say that in five years the biggest part of the army will be converted.—*Ex.*

Under present form of Government there is nothing for any man but the usurer, the favored corporation, or the recipient of favors through taxation or special privilege. Before you dispute it, suggest a few exceptions if you can.—*Sound Money.*

Any system that will make money scarce suits the bankers. Only money that draws interest is "sound money," according to their ideas, and the more times a dollar draws interest and the harder it draws, the sounder it sounds to a banker.—*Chicago Express.*

The present age might appropriately be called the lying age. The ministry will not tolerate a minister who dares speak the truth; the daily press will not tolerate an editor who dares write the truth; the millionaire-endowed colleges will not tolerate a professor who dares teach the truth.—*Co-Operative Age.*

Amalek.

"The Lord said unto Moses, write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-Nissi" (the Lord is my standard): "for he said, because the Lord hath sworn that the Lord will have war with Amalek from generation to generation." Exodus xvii: 14-16.

Amalek is a Hebrew word derived from the root *amel*, labor or drudgery, and signifies the bondage or slavery of labor. "In the sweat of thy face shalt thou eat bread," is the legitimate sequence of the violation of the laws of economical use. It was God's declaration to man of the consequence of the inordinate love of pleasure, which induced the *serpent* (prostituted commercial wisdom) to place fiction on the commercial act; hence to prostitute it to illegitimate uses. The Lord, the truth and God in man, will destroy Amalek (the slavery of labor) because it is a curse. He will perform this destruction through the overthrow of the plutocratic god.

The Latest Spoken.

Volunteers Wanted.—The Secretary of War is calling for volunteers to the regular army. Such a step is well. By and by it will be necessary to quarter soldiers among the people to keep them down, and a few more hard earned dollars will be wrung from them for the support of their blue-coated overseers. It took just that much military despotism to make the people throw off the British yoke in 1776.—*Nonconformist.*

Charges Substantiated.—I am opposed to the State militia, root and branch. I regard it as a constant menace rather than an aid to the public peace. The state soldiery throughout the union has been organized always at the behest, and often at the dictation, of corporate capital, which asks that the state plunge its bayonets into the breast of organized labor in order to enforce compliance with organized capital's demands.—*Col. Edgar Howard.*

Sympathy for Cuba.—It seems impossible for any citizen of this great republic not to have sympathy with the insurgents of Cuba. They are in a far worse condition than were our ancestors in the Revolutionary war. The tyranny exercised over them has no antitype in the government of England over the colonies of this country. There is not a patriot in the land, or a preacher in a pulpit, who ought not to pray for the liberty of Cuba and for the freedom of its subjects from the tyranny of Spain.—*Cleveland Plaindealer.*

Liberals in Spain.—While Spain has been seeking to subdue Cuba, revolutionists have been at work organizing in two of the home provinces. These revolutionists indicate the spirit and mind of quite a large percentage of Spain's population, and the disastrous trials of the Spanish arms in

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Cuba offer them an opportunity. The spirit of unrest has entered old Spain; and, true to all history, that spirit, when once it has entered the heart of a people, never departs.

May Cuba gain her autonomy; success to the liberals in Spain.—*Progressive Age.*

Vices of Inherited Wealth.—The Wildes, the Queensberrys, the Lord Alfred Douglases exist. They constitute a class, but it is a very insignificant class, in the great body of the people of England. Their vices are bred of idleness, inherited wealth, and artificialities of aristocratic society. Not all the scientific studies of their habits and character which the alienists and psychiatrists can make, would be of half so much value to English society as an economic measure in Parliament which, by abolishing the special privileges of an aristocracy of drones, would force them to go to work.—*—Chicago Times-Herald.*

Avowed Purpose.—Until quite recently, if new armories were erected; if appropriations for guns and munitions of war were made; if "improvements" in the army and militia were suggested, the pretense was always made that all that was simply to provide against invasions by foreign powers. It seems that our rulers have got tired of their false pretenses. They now propose armaments for the avowed purpose of overawing the working classes.

Dan Lamont, the Secretary of War, proposes a plan to turn Governor's Island, in New York Bay, into an infantry post to the end that "the United States regulars be in easy access of New York and Brooklyn in case of 'riots.'"—*The People.*

Progress of Socialism.—Baron Alphonse de Rothschild, who has been so recently treated to an anarchist's bomb, quite independently of that demonstration does not believe that the reign of capital is destined to endure. Poor man, he has not been brought to this conclusion by the explosive letter, but by many straws which his shrewdness has divined blowing in the wind. Not long ago he said, according to London *Truth's* correspondent, that the man who in another generation has $20,000 a year may think himself rich, so rapid is the fall in interest and so rapid the spread of Socialistic theories. And this from one of the cleverest of the clever Rothschilds! Verily, some of America's multi-millionaires will one day be happier than they are at present.—*Boston Herald.*

Diverting the Masses.—A great (?) event is now on. An American yacht, the "Defender," and an English yacht, the "Valkyre," have been racing for a "cup." Whole pages are given up in current dailies to a description of the race. Reading those dispatches, one would think that the fate of nations hung on the result. Crowds swarm around the bulletin boards to get the latest returns. News, favorable to the American ship, is hailed with as much enthusiasm as if we had confirmed a Declaration of Independence. The rich lay heavy wagers on the race. Poor laborers, who are not employed half the time, and whose families want for life's necessaries, engage in earnest controversy over the merits of the two ships. It is a dangerous sign of the times. It is the old, old story, chronicled in the world's history, again and again. A nation rotting at the root, and in the decline of its strength and glory, employs games, sports, contests, as substitutes for justice, and to amuse and divert the wretched masses.—*New Charter.*

The Coming Financial Crisis.—Little by little it becomes apparent that the associated bankers of this country are gathering their forces for a mighty struggle during the next session of Congress.

No public proclamation has been issued and no brass bands are being employed; but, unless all indications are misleading, there is on foot a definite, concerted movement that is likely to change the whole line of battle on the currency question.

The purpose of the bankers is this: to strike with all their power for a law that shall put out of existence, once for all, the entire issue of United States notes known as greenbacks. The plea which they will make will be the highly patriotic plea that this action is necessary to rescue the treasury from its perilous position and establish the nation's finances on a firm basis. The plea will be a false one, the patriotic profession will be delusive, and the result of the action proposed will be a far-reaching disaster whose ultimate consequences are incalculable.—*New York Voice.*

Startling Coincident.—Not long since, in a certain New England city, four commercial travelers met for the first time at the table. With the genial *bonhomie* peculiar to the craft, they were soon engaged in conversation. In a few moments one of them said:—

"Gentlemen, suppose we begin, being all strangers, with the gentleman opposite me, to introduce ourselves and our firms' business."

This was unanimously agreed to.

Said No. 1:—"I am——, and I represent the house of X. Y. Z. selling glass bottles."

Said No. 2:—"Well, gentlemen, perhaps it is no chance that I come next, for I represent P. D. Q. I am——, and I sell the stuff that goes into the bottles. I sell wines and liquors."

There was a moment's silence as No. 3 said:—"That, gentlemen, does seem a little strange, but perhaps there is a fatality about this. I am——, of the firm of W. U. S., dealers in undertakers' goods."

No. 4 now remained silent, and suggested that it would be well not to pursue the subject further, and that it had been well never to have started it.

After much urging to complete the chain, he said: "Gentlemen, it is indeed a fatality. I am——, of D. B. E., and I am taking orders for gravestones."

Was there ever a temperance lecture compressed into so few lines?—*Ex.*

Ignoring Evil.

It is the tendency of men of pure life, optimistic nature, and kindly sentiment to ignore the reality of moral evil. We are inclined to think that all men are good or want to be good, or at most that sin is only a disease to be pitied and cured. It is not true.—*Lyman Abbott.*

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The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 7:30 o'clock P. M., at Beth-Ophrah, Washington Heights, Ill.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the Second Court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The WOMAN'S MISSION meets every Friday at 2 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 2633 Pine Street, San Francisco, Cal. Information may be obtained by addressing the Secretary.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30 P. M., at the residence of Mrs. A. K. CORNWALL, 917—E. 18th Avenue, Denver, Colo.

Ladies are invited to meet with us and investigate Koreshan Doctrines

The HAVERHILL BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30 o'clock, at the residence of Mrs. L. O. Putnam, No. 21 Cedar St., Haverhill, Mass.

Ladies are invited to attend these meetings and investigate the doctrines of Koreshanity.

VICTORIA BRANCH ASSEMBLY SOCIETY ARCH-TRIUMPHANT, ALLEGHENY, PA.

Society meetings will be held every Tuesday evening, 7:45 P. M., at the home of Ulysses G. Morrow, Allegheny, Pa., until further notice. The first Tuesday of each month is devoted to the private business of the Society, to which only members of the Second Court are admitted.

All who desire to investigate the doctrines of Koreshanity are cordially invited to attend.

AURIGA BRANCH SSAEMBLY SOCIETY ARCH-TRIUMPHANT, DENVER, COLO.

The Society Arch-Triumphant meets every Tuesday, 7:30 P. M , at the home of Mrs. Jessie E. Dumars, 946 South 15th St. The first Tuesday evening of each month is devoted to the private business of the Society. Only members of the Second Court will be admitted to this meeting.

All who desire to investigate the doctrines of Koreshanity are cordially invited to attend the public meetings.

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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."—Gen. III. 24.

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The Opening of the Seals.

Koreshanity is to the Christian dispensation what the Christ and his church were to Judaism. Yea, even more, because the gospel of Koreshanity brings the sphere of the Spiritual-Divine into the realm of material uses, fulfilling the prayer: "Thy *kingdom* come; thy will be done in earth as it is in heaven." Koreshanity brings to the world the gospel of immortality—the gospel of everlasting life, not according to the vagary of the modern church, but to declare the law, in the province of Koreshan Science and its practice, and to enforce the performance of those heavenly uses which will conduce to the ultimate perfection of the natural manhood, bringing it to the state of immortality in the flesh. By immortality in the flesh, we do not mean a state in which the body remains in the physical form perpetually, as some suppose, but a state in which the body is transposed from the material form to the spiritual and eternal life without passing through the change usually denominated death.

We are now approaching the hour in which the chosen *firstfruits* of the tree of life are to ripen for the repast of the Gods,—for it is a fact that when the product of the tree of life ripens into the sons of God, these sons do not go to produce a numerical increase of the inhabitants of the solar realm, but are absorbed into the perpetual consciousness of the indwelling entities of the solar sphere. This is not accomplished by a loss of consciousness or identity to those absorbed. In the absorption of Jesus in his theocrasis (translation), he was not obliterated as to his God-manhood; his natural, descending, animal life was sacrificed for the redemption of the world, by the process of the planting of his animal life for regeneration (reproduction), while the life of the man, his ascending being, entered the consciousness of the Deific nucleus, thus becoming the conscious identity of the Father-Mother God. In the ascent of the Christ, he did not enter the throne and sit down as a distinct personality at the right hand of the Father; he entered the throne, taking the center and power of authority (which is the right hand of the Father), the Father descending into regeneration (the left hand of authority, which is the hand of subjection).

The law of unitary and indissoluble conjunction—through which the Son of God enters into the unity of the nucleus and center of consciousness—is the white stone which no man knoweth saving he that receiveth it. This law applies also to as many as are given power—through obedience to law—to become the sons of God, the firstfruits of the tree of life. They are the result of the planting of the Lord Christ in the church, which was done by the operation of the Holy Spirit—the actual substance of the Lord's body, which was first material (body), and then became spiritual (Holy Spirit).

The change about to occur as the result of the central theocrasis, will baptize the central elaborator and prepare the chosen woman of the new kingdom for the mission of bringing into being the visible sons of the Eternal. These sons are the rehabilitation of the Gods who, in the beginning, said: "Let us make man in our image, after our likeness;" that is, the God-men.

The theocrasis to occur is of a complex character. It is the removal of the seals from the back side of the Book of Life, with which it is sealed. It is said that the Book was sealed on the back side with seven seals. These seals are the manifest Messiahs of the age. The Lord Jesus Christ is the typical one of the seven in the order of consecution (succession). "Him hath God the Father sealed." Each of the seals was closed (sealed) in the successive or timic order. These are to be opened; that is, unsealed. The sealing process is the process of impregnating, through which regeneration (reproduction) succeeds. The unsealing or opening process is that of giving birth to the sons of God. The sealing process is masculine; the unsealing is feminine.

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The immediate act of bringing the coming new genus (the God men) into the immortal birth, is the removal of the conarium or pineal gland from the center of the brain of every vidual of the coming kingdom. The pineal gland is a little organ at the point of conjunction of the fibers of the cerebrum and the cerebellum. It rests upon the nates, the upper portion of the *corpora quadrigemina*, or four twin bodies. It is invested with a fold of the *pia mater* (soft mother), a duplicature of the *velum interpositum* (interposing veil or curtain). In the removal of the conarium or pineal gland, this curtain is rent in twain; an opening is made from the ventricles of the cerebrum into the fourth ventricle, or the ventricle of the cerebellum. This provides for a revulsion of the circulation both of the brain and of the body, by which the blood of the venous system is made to flow upward through the *glandula vita*, thence through the *infundibulum* and *tuber cinereum* into the third ventricle. This flow upward of the blood of the vascular system from the body into the brain, is what is meant by the "well of water springing up into everlasting life."

Before the change of circulation can occur with the vidual, the theocrasis of the conarium of the grand or universal man must first take place. The conarium of the grand man is not a vidual being, but an aggregation of viduals who shall constitute a chosen group, definite in number, prepared of God and brought into unity through the Messenger of the Covenant. Their affections or desires will constitute a flow of potential energy which, centering in the nucleus of life, will ignite the Lamp of Life and engender the flame of conflagration by which the world (the humanity to be merged into the sons of God) is to be burned up. The coming great conflagration is the final purifying fire of the sons of Levi (sons of conjunction), through which the absorption of those who are to become the sons of God is effected.

Thousands of people are soon to be translated. This will not occur as an independent and spontaneous combustion—without direction. It is a fire to be scientifically generated through the office of the Messenger of the Covenant; and no man can know the process or perform the function but the great Physician of the soul and the body—the Messenger of God appointed for the service. One of the primal laws of this office-work is the engendering of a venomous animosity from the inimical world, a hatred brought about by laying the axe at the root of the tree. The root of the tree of evil is every form of selfishness proceeding from the love of money, which, in an internal sense, is the love of sensuality. To lay the axe at the root of this tree, is to arouse all the hellishness that is apparently dormant in the human soul. The hatred of the world is one of the principles of the Messianic law—the central principle being that of theocrasis. Therefore, we are not awed when the venom we look for, and upon which we depend for the fulfilment of our work, is dominantly manifest.

The world cannot, and never could, tolerate the truth.

Set up a Kingdom.

It is impossible for the Koreshan Unity, even in the righteousness of its purpose to serve humanity, to please all who may think themselves worthy of association with such as are developing the System of United Life. We have been too humane and sympathetic; actuated by the impulse of generosity, we have taken some to our hearts who prove themselves to have come to us either for the loaves or for preferment.

Our cause was never so prosperous as now. No amount of persecution can prevent or retard our progress. With every spirit of persecution, generally manifested through the public press, we have received an impulse favorable to progression. Koreshanity has come into the world to remain. It is the only system of integralism extant. It is as absolutely the offspring of the Christian age as was the Christian age the offspring of the Jewish system. The Lord Jesus Christ is our Standard of Righteousness, and the kingdom of righteousness to be set up in the earth is our ultimate goal.

In our advice to those who desire to enter into United Life, either as communists or co-operatives, we would say, do not come to us unless prepared to make some sacrifices. This is a pioneer work at present, and demands the stuff of which pioneers are made. The kingdom has not yet come to its birth. We look forward to the creation of a natural as well as a spiritual kingdom. The New Jerusalem in heaven is already created; but she must descend, and the kingdom in earth, coming as a result of this descent, will be as orderly and as imperial as the kingdom in heaven. Our prayer is: "Thy kingdom come; thy will be done in earth as it is in heaven:" but we also *work* to this end.

Those who imagine that God's kingdom—to come in the earth, and for which the Christian world was taught to pray—is to be one of spiritual and moral development merely, are doomed to disappointment. The kingdoms of Satan now extant will be overwhelmed in the day of God's judgment, and in their place there will be set up a kingdom of uses according to divine order. The structure of the alchemico-organic world (the physical universe), in its form and function, is the pattern of the heavenly kingdom in the earth. This kingdom will be organized by the Master Builder. It will be a kingdom, not a republic. It will be natural as well as spiritual, and the Lord God will reign materially as well as spiritually.

God's kingdom in heaven is organic. Can any one read the description of the New Jerusalem in heaven, and for a moment suppose that it is not organic? Can any man view the works of creation in their various forms of organic embodiment, and imagine a kingdom in heaven without organic order? Can men pray for this kingdom of order to come in the earth, and for God's will to be done here as in heaven, and suppose that the Lord will fail to produce order in the creation of his kingdom in the earth? The kingdoms of the

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world are mere fragments of a once glorious kingdom originally instituted and reigned over by the Lord God. In the restoration of all things, the kingdom of order will be re-established. It will fill the earth, but it will possess a nucleus and heart when the impulses of the first new blood will receive its elaborations. John saw the New Jerusalem coming down from God out of heaven. She must find the funnel of her downflow in a new city where the true God will be worshiped, and where holy influences will attract her descent.

The Problem of Life.

There are certain natural, immutable laws of thought, with which we have no more power to interfere than we have power to interfere with the laws of the revolution of the sun, moon, and stars, or of the precession of the equinoxes, or of the orderly succession of the seasons. According to these laws, all men, if they would avoid self-contradiction and fallacy, must think and reason, if they think and reason at all. In logic, a proposition, in order to be a proposition, must contain two known points. So a problem—to be a problem at all—must contain two known quantities or conditions, from which a third may be obtained. In the prime rational form, the syllogism, we proceed from a first proposition, by means of a second, both of which are known, to a third—the conclusion we wish to reach. This second, or middle, proposition is the mediator between the first proposition, or the premise, and the third proposition, or the conclusion; and from premise to conclusion we may pass only by means of the mediatorial service of the middle proposition. This is an invariable law of reasoning. If we would solve a problem in life, we must possess a knowledge of *two* conditions, from which the knowledge of a third may be reached.

With this preliminary light upon the law, let us consider for a moment the controversies and agitations going on in the world today. We find men very generally dissatisfied with existing conditions, and—usually with no better guide than the conviction that as in any case things could not be worse, any change must be for the better—devising plans of reformation, ignorant that not reformation, but reconstruction, is needed. Socialists, Nationalists, Anarchists, Single Taxers, *et al*, advance plans for a change of social and political canons, each in the hope that the particular plan advocated may so far meet public approval as to be adopted in practice. Now before any solution of a problem is possible, it is necessary that the problem be stated, and involved in the statement of any problem is the indispensable knowledge of at least two conditions. Not only must he who would in this day offer a solution of the problem of life realize fully the existing condition of life, but he must also be in the understanding of another element through which he is enabled to move from the existing condition to that future condition which must in logical sequence succeed the present. Men talk of solving the social problem when in truth they have not defined a problem at all. They only know that the existing condition is well-nigh unendurable, and one known quantity is insufficient to constitute a problem to be solved. Usually he who can state a problem can solve it, but certainly he who cannot correctly state the problem, cannot hope to solve it.

The inability of men to reason is demonstrated by the unthinkable way in which they take hold of the issues of the age. But now comes the Assyrian, the reasoner, of whom God, through his prophet, said, "I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil and to take the prey, and to tread them down like the mire of the streets." Before other men were more than drowsily opening their eyes to a vague realization of something wrong somewhere, this man, with keen penetrating sight, was considering the present condition in all its detail—the sin-blackened, hell-bound state of humanity, the death in life of a universally diseased world, the master passion of avarice pressing men onward with demon gaze and with harpy claws to seize and hold more than they can use and to which they are slave, the satyr passion making horrible goat-monsters of men and chaining women to the life of hell's most miry depths! So thoroughly did our reasoner study *this* quantity of his problem that to him it became a thoroughly *known* quantity—even its cause had he sounded, and explicitly did he trace from the love of money all the present evils—not merely in loose generalizations, but so definitely as to convince all but the willfully blind sceptical of his clear-eyed omniscience. Often have we heard repeated in parrot fashion the wise saying of a wise man—"The love of money is the root of all evil"—but who until our Leader ever exposited its meaning? Who, before he, ever disclosed the core of its wisdom?

With pitying eyes he viewed the world's evil state, and, with heart overflowing with love for his kind, longed with an ever-increasing intensity to rescue blind suffering humanity, until the agonizing desire penetrated to the very throne of the Eternal, and the second, necessary factor of the problem was shown him—the fact that the Almighty God is about to signally manifest his power in humanity!

Having the two factors of any problem, we compare them, and then unite them in accordance with their natural relation as disclosed through the comparison, and the result is certain. So with the problem of life; the two factors of which are God and man. The solution of this old problem is the union, the at-one-ment, atonement, of God with humanity, producing the race of Divine Humans of which Jesus the Christ was the archetype. No other solution is possible;—no other result than this can be deduced logically from an accurate consideration of the problem as it stands. Let no man think that it is possible to pass from the present evil condition of humanity to that ideal condition pictured by the poets and prophets, and aspired to by all that is noblest in man, without the mediatorial service of God in the race, without *that* fulcrum of support for the mighty lever of human desire!

We alone of all people in this day have correctly stated the present problem, and we alone are equal to its solution. Therefore much rests upon us for accomplishment. In Boston is a statue of William Lloyd Garrison. Upon it is this inscription: "I am in earnest. I will not equivocate, I will not excuse, I will not retreat a single inch, and I will be heard." Something like this should be our resolution. We are in earnest, and we must make that earnestness felt by our mere presence. We will not equivocate!—we will speak with one meaning and that always the same meaning, until its

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significance has burned its way into the very hearts of our hearers—the significance of God in humanity! We will not excuse!—truth needs no excuse; *if* men find it hard to tolerate, so much the worse for men! We will not retreat!—we stand upon the planks of a God-constructed platform—"The land is ours forever, and we *dare* not be dismayed!" And though we may ask in our hearts, as we certainly do ask in our hearts when we consider the height and the depth and the breadth, and the transforming power of this work, Who am I that I should be called to work in this vineyard and in this wheatfield?—yet that we are so called we do not doubt, remembering that when Saul was little in his own sight, God made him head of all the tribes of Israel and their anointed King,—remembering the declaration that 'God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to naught the things that are." The stand we have taken we will maintain until our Leader, anointed of God to so lead, sounds the trumpet signaling the time for the sweeping, forward movement. And, above all, we will be heard and felt!—heard as the thunder is heard when the earth's foundations reverberate its roar,—felt as the shock of mighty armies is felt when precipitated against opposing ramparts; felt as the tempest is felt when fields and forests are leveled before it; felt as the earthquake itself is felt when it rends the earth.—*From Sermon by Rev. E. M. Castle.*

The Church Responsible for the Liquor Traffic.

What is the duty of the church as a body? It is clearly, to control the rum traffic by its utter extinction. The rallying cry of the church upon this question should be, "No compromise with the Devil." But if the church will not act as one body upon this most vital issue, and one that God will not allow to slumber, what, then, is the bounden obligation of the members of the church? Is it not obviously to act independently and favorably toward its extinction, with any power which religiously and morally contends against the evil? There can be but one answer to this last question. Is either the Republican or the Democratic party, in its attitude toward the liquor traffic, acting honestly? Is it not obviously certain that both parties are handling the issue with gloves, and for one purpose only, namely, to catch the rum sellers' and rum drinkers' vote?

The dark or mediæval ages were the result of the natural declension of the church in its passage through the process of regeneration. The resurrection of the dead is the coming of the fruit of regeneration; this fruit being the sons of God, reproduced from the Son of God, who was planted in the church for the purpose of multiplying these sons. This fruit, when fully matured, will constitute the divine government; but the ripening will depend upon another baptism, which will be effected through the theocrasis of the Messenger of the New Covenant.

The Animus of the Persecutions of Dr. Teed and His Following.

For twenty-five years, and particularly for the past nine years, since greater public prominence has been given to the Koreshan cause, the daily press, and in many instances other periodicals of the country and the world, have lent themselves to the interests of personally malicious and vituperative persecutions. In presenting this present analysis of the character and cause of these abuses, we deem it important that we make public to some extent, in an analytical and synthetical manner, the principles and laws of life against which there arises so bitter an enmity, subjecting us to the aforesaid persecutions.

The Koreshan System maintains, despite all doctrines to the contrary, that there exist two antithetical concomitants in being; namely, life and death. Immortality does not obtain in the present humanity as an inherited quality or state, for the present status of man is mortal, in fact and by inheritance until, through obedience to certain laws—THE LAWS OF LIFE, he acquires immortality. It has been, and is now, maintained that the soul is immortal. If it be immortal or nondying, as the term immortality is generally defined to signify, it cannot die; hence, the soul that sinneth cannot and shall not die. *Can the soul die?* In answer to this inquiry we quote the Scripture declaration: "The soul that sinneth it shall die." We thus conclude—assuming the Scriptural statement to be true, that the sinning soul, or the soul capable of sinning, not only *can* but *shall* die; that this soul is mortal, that is, capable of dying; hence, that it is not immortal.

We do not depend alone upon the statement of the Bible that the soul is mortal; we are compelled to observe the conditions of the human race in a universal state of corruption. We notice, after deliberate and critical observation, that the human structure is subject to disintegration. This structure, in its broad sense, may be termed a soul; in other words, a being endowed with affections and intellections. In the specific sense, it is body (Gr. *soma*), spirit (Gr. *pneuma*), and soul (Gr. *psyche*), all of which are required to make up and constitute the integralism of the structure. When we come to the question of the specific analysis of the soul, we are reduced to the simple conclusion (from every consideration) that the soul is but the blood. "He poured out his soul unto death," means, simply and merely, that he poured out his blood unto death, for this was poured out for the life of the world, and upon his (Jesus') blood, so poured out unto death, does the life of the world depend—providing the Scriptures concerning him be true.

THERE ARE VARIOUS ASPECTS IN WHICH THE SUBJECT OF BLOOD, AS MORTAL OR IMMORTAL, MAY BE CONSIDERED AND DISCUSSED.

Natural animal blood, the blood of common animal life, common to both man and animal, most cer-

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tainly constitutes the outermost animal soul, or soul of animal existence. "The life of all flesh is the blood thereof," is not only a Scriptural statement, but it is one that is self-demonstrative. The life of the flesh is the blood, for the blood is the repository and source of the solidarity of the body. From it, the solidarity of the body derives its supply, and into it the body empties the debris of those wastes of the body which are essential to its re-supply. Veritably, the blood is the soul.

DISTINCTION BETWEEN THE SOUL AND THE SPIRIT.

The word *spirit*, meaning breath, is the proper equivalent of the Greek word *pneuma*. This is identical with the Hebrew word *ruah*. God walked in the *ruah* or *ruach* (spirit, breath, cool) of the day. This can be understood when it is known *how* God walks. His walk is his operation with men. He walked in the beginning of the age, when the body of the Lord Jesus was dissolved and converted to spirit, *pneuma*, breath—"Holy Ghost." "Enoch walked with God and was not, for God took him." How? He kept the commandments of life, by which mortality is overcome and immortal life substituted. His obedience to the laws of life comprised his walk, resulting in his absorption into God, by which means he became the conscious will and intellectuality, and therefore the life, of Deity. Hence his breathing out of the spirit of the higher respiration, which, received by the church of Enoch, gave to that church the impulse through which the Noatic church was subsequently derived, thence the Abrahamic, thence the Christian.

In the preceding remarks referring to the spirit or breath, we have transcended the discussion and analysis of the common spirit of animal existence, which is properly the co-ordinate and concomitant of the lowermost or animal soul. The soul (the blood) bears a reciprocal relation to the spirit, that is, the breath; for one depends upon the other. Respiration is the act of breathing in and breathing out. When we breathe in, we inspire; therefore every man who inspires breath is an inspired man. Every man who expires breath, expires momentarily. But when we say that the apostles were inspired, we do not mean that they merely inbreathed common air, because by a new birth they demanded a new and higher breath (*pneuma*), for in this there exists something of an idea of a superior breath, belonging to a higher life.

Through a careful analysis and synthesis, we see the correspondence between the breathing of an atmosphere of one (the common) domain, and the higher atmosphere of another (a superior) domain. This correspondence is not imaginary and partial, but *de facto* and complete. When a man ceases to breathe, he is said to have *expired;* that is, his spirit (air, breath, *pneuma*, atmosphere) has gone out of him—he is dead. This is true not merely of the common breath or air which vitalizes the blood, but it is true also of those more subtle, magnetic, and electric currents which conspire to make up the cerebro-spinal essences and fluids of the sympathetic nervous system, which supply the cells of the cerebral cortex and the cells of the cerebellum, whence proceed the properties and qualities of affection called will and intellect; these comprising another degree of both soul and spirit, but not yet above the sphere of the natural man or animal.

In our observation and analysis thus far, we can but conclude that man (as to his body, soul, and spirit) is mortal. We conclude thus, as much from the indications of nature as from the teachings of Scripture.

WHERE DOES MORTALITY BEGIN, AND WHERE DOES IT TERMINATE?

The highest conception men have ever entertained regarding immortality must apply conspicuously supreme to the life of the Son of God; a life so superior to that of the ordinary human existence as to distinguish the Christ as the life-giver, the bread from heaven, and this life of the Christ as the life of the world; the world itself being dead in trespasses and sin. "But the Christ died for the world!" If he died, then were it possible for him to die; it being thus possible for him to die, mortality must therefore have had a portion in him. Not only did the Christ die upon the natural cross of wood (the two pieces called the cross, to which he was nailed and upon which he expired naturally), but he subsequently died in the race, crossing himself with sinful man and with sin in the race, thus dying as to the superior life to which he attained through his death and his resurrection from the tomb of Joseph.

If the Lord Jesus, the Christ of God, died upon the cross, he being the first-born of every creature, death must not only have originated with and in him, but it must also have terminated in him. "I have power to lay down my life: I have power to take it again." Certainly, *where* the power resides to lay down a life, that is, to die at will and to take that life when death terminates or ends it, there also must reside its origin and termination. The fact that the Christ died, establishes the fact that mortality obtained with him until, at least, that mortality ended through his power to overcome.

If the Christ contained a mortal or dying spark, wherein did his mortal being differ from the mortality of other men? The term mortality implies dying or being in a dying state and process. The dying state does not end when the mortal or dying spirit leaves the body in what is called death, for the spirit, being mortal, takes upon itself another embodiment and continues to be mortal so long as mortal conditions and the pleasures of mortal existence control the will. Mortality remained in the Lord until, through obedience to *every* law, death was destroyed, annihilated in him. He was no longer mortal (dying), because the last enemy (death) was overcome; he then completed the process of dying, kill-

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ing utterly the old man in him, until he became the new, immortal, and resurrected being. Attaining this state, corruption ceased; his body being now perfect (the bread from heaven), was ready to be transposed to Holy Spirit, through which he could be appropriated (eaten) by his disciples. Thus the Lord's flesh and blood were eaten by his church, and in this appropriation lies the world's hope of resurrection from the dead.

We have shown conclusively that, until the time of the crucifixion, there remained with the Lord the possibility of death, hence a state of mortality; that is, a state of dying. We now purpose to show that with the Lord there existed also a state of immortality, but that this condition did not reign until death and the power of death in him were destroyed.

GOD'S ANIMAL LIFE.

The Lord had an animal life. In one phase of His being, he was called the Lamb of God. *This is animal*, and signifies the principle of begetting. "Let us be glad and rejoice and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." What can there be involved in this passage, if not the implication that regeneration (reproduction) proceeds from the Lord through the operation of the Holy Spirit, this Spirit being the seminal potency of Deity, and the means of the communication of that potency as divine seed for the regeneration of the sons of God? "To all that believe in his name" (the Lord's) "gives he power to become sons of God."

The Lord in another phase of being is called the Lion of the tribe of Judah. This is also animal. The lion signifies commercial power. In the higher (the divine) sense, by commercial power is signified the power to control the laws of sex so as to overcome every thought toward the flesh, so supremely as to subordinate the laws of death. The Lord Christ did this, and by it rendered it possible for him to conquer death. "The voice of the first beast" (animal) "said, come and see;" and there went forth a rider on a white horse. The horse is symbolic of restraints, liberties, and adjustments of commerce. White is predicated of chastity. The rider on the white horse went forth conquering and to conquer. First, he overcomes himself, and thence the world. This makes of him *El*, which means Hero, also the Mighty; hence, by becoming the Son of God it makes of him the Mighty God. The animal character and nature of God is herein rendered conspicuous.

God has an animal life. This animal life is the divine animal; but in intimate association with the animal characteristic of Deity is the man life of God, the man of God. "Who knoweth the spirit of the beast" (animal) "that goeth downward, or the spirit of the man that goeth upward?" In the Lord Christ were both the spirit of the animal which descended into the race to regenerate it, and the spirit of the man which ascended into God. The special distinction between the Christ or God-man and the common human is, that the Christ had overcome to that extent that after he came forth from the grave his body dissolved, the atoms of his physical structure passing through that alchemic change which converted them to spirit. His body as such no longer existed, but the substance of that body, now alchemically changed, became the Holy Ghost, the spirit of reproduction (regeneration).

The Lord Jesus possessed a double life—the ascending (immortal) and the descending, the animal or regenerating life. In this he was precisely like the original Adam and like the sons of God when, through regeneration, these sons shall appear. They stand with the Lamb (having power to regenerate) on Mount Zion, and sing the new song which no man can sing but the one hundred forty and four thousand. This song is the song of Moses—the song of obedience to the law. This one hundred forty and four thousand is the Christ of God, the Bride and the Bridegroom united in the life of the sons of God, the fruit of the tree of lives.

CAN WE ATTAIN TO THIS LIFE?

"To all that believe in His name gives he power to become the sons of God." To believe in his name is to believe that he is the Son of God. To believe him to be the Son of God is to believe him to be *all* that he claims. His claim was, that he and the Father were one; the Son visible, the Father in him invisible, as the soul and the spirit in the body are invisible. How shall we attain to the life of God? How shall we become as the Christ; namely, immortal? *We must keep the law.* Can men keep the law? The modern church says no; we say yes. Involved in the principle of obedience, is the right to personal liberty.

HAVE MEN AND WOMEN, REGARDLESS OF ANY OTHER OBLIGATION, THE RIGHT TO SEEK AND OBTAIN IMMORTAL LIFE?

We have previously stated that man is mortal as to his spirit, soul, and body (*pneuma*, *psyche*, and *soma*), and that through the application of the principles and laws of life he can become immortal. The Lord Jesus is an example. We iterate, that the attainment of life (immortality) is a science, and that only through the comprehension of the science of life, and through the application of its laws, can man be saved. The presentation of these laws has brought upon our heads the maledictions of the church and the press.

Why are we cursed by clergy and laity? Because we have dared to lay the axe at the root of the tree. We have dared to proclaim to the world that the love of money is the root of all evil; that sensualism is the outgrowth of this love, and that sexual indulgence for mere gratification is hellish and abominable. We have dared to tell both men and women that through sensual indulgence the energies of life are wasted, and that through these wastes mortality is perpetuated. We have proclaimed, in the light of this truth, that the bodies of both men and women

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are sacred to God, and that personal liberty is one of the essential prerequisites to the sanctification of the body. Mortality will reign until this truth is known and the body held sacred, and until the essences of the supreme loves are devoted to the sacred uses of immortal life.

"OLD THINGS SHALL PASS AWAY, AND ALL THINGS SHALL BECOME NEW."

Among the things that shall pass away, is the indulgence of sexual pleasure. It belongs to the old, dying, animal existence, and the time for it to cease is at hand. There is no salvation until these things are done away with. Not all can receive this doctrine now, but woe to those who attempt to place obstructions in the progress of this truth!

God comes to judge the world. Judgment is at hand. Remember the sabbath day to keep it holy. The sabbath day is the seventh principle of human existence; this principle is in the seed, it being the seventh element of the Tree of Life.

None Need Apply for Membership to New Jerusalem at Estero, Who Cannot Live Without Whisky, Beer, and Tobacco.

Our observation of men who are weak enough to indulge in these abominations, or to encourage their production and sale, has created an unfavorable impression. Our experience with the same kind of men weakens our faith in possibilities of reform without some radical influence, which we conclude must be applied before admission to membership. We desire to collect people, but not badly enough to aggregate rum and tobacco fiends.

It is the purpose of the Koreshan Unity to build up a great and good city on the basis of Communism and Co-operation. It is our purpose to so control the development of it as to insure the perfection of holiness. We do not want such as have no respect for the moral virtues and for Christian principles—not the so called Christianity of today, but the pure principles and coincident life of the Lord Christ. We have no particular use for Roman Catholics. Our religious ideas are not compatible with those of the Catholic church, and such people would not be happy among us as co-operatives.

We will not accept any at the colony at Estero, who come to dictate to the powers in command. We are drawing the lines somewhat closely, because of our experience with the people we have tried to benefit. Our cause is progressing, and the more abominable the disaffected may lie about us, the better we flourish. We who have devoted days, weeks, and months to the building up of our city in Lee Co., Florida; those of us who went there when everything was in the rough, before any of the comforts of life were possible, know we have as fine a climate as any in the earth; and we are convinced also that we have settled upon as beautiful a location as the earth affords. Our joy in the sacrifice essential to the development of the work is not so much in present progress as in the prospect and promise of future possibilities.

Above all others, we prefer those to come to us who know something of Koreshanity as the ordained kingdom of righteousness. Our literature is sufficiently defined and clear enough to afford an apprehension of our claims, purposes, and methods of accomplishment. It is worse than useless for people to come to us who are ignorant of our System. Such will come, if at all, to meet disappointment.

Ours is more than the mere structural development of a materio-socialistic world. Without a knowledge of the righteousness to be acquired,—adequate to the transposition from the material to the realms of the spiritual and invisible,—our work would be a failure. We are under the special guidance of the Father-Mother God. We build the city because ordained of the Divine Presence. We have no fears concerning the final results. We seek first the kingdom of God and his righteousness, knowing that all things are ours, and that they will be added unto us as has been declared.

Christian Democracy True and False.

The progress and ultimate destiny of our race depend upon the carrying out in good faith of the eternal law which makes society one body, and decrees that while any part of that body suffers through wrong or neglect, the remaining part may not safely rejoice in comfort and peace, but must take its share of good and evil, otherwise disaster must finally overwhelm the whole.—*Ada C. Sweet.*

In the issue of the Chicago *Times-Herald* which greeted the new year, are these closing lines of a brief retrospect of Chicago's progress in alleviating the condition of her poor during the past year. It is headed, "The Social Settlement Idea," and the writer declares it to be "the ideal of Christian democracy pushed to a practical demonstration," said demonstration consisting in having people of culture and refinement take up their residence in, or visit constantly, some established center in the poverty-stricken districts, thus conferring upon their "neighbors" of those quarters, the "companionship of enlightened minds, and the sympathy of cultivated natures." The writer speaks of the offspring of these poor people as half-wild children, "who run about the streets and alleys like the small savages they are."

History traces civilization to readily cultivated lands beneath skies friendly to the easy acquirement of the means of existence. In localities where man is confined to the more austere conditions of nature, we find the highest culture accruing to those able to overcome the effects of the less salutary environments. The greater the power brought to this overcoming, all else equal, the greater the degree of education and refinement. With our present attainments in invention, in art and in artisanship, there is no righteous reason why the people might not move foward *en masse* toward the loftier heights of human achievement, since it is possible to place the people of northern climes upon a footing quite as advantageous as that of the denizens of more favored regions. The earth is generous, and God's providence bounteous: why, then, the small savages? why the larger savages, or the smaller savages waxed more weighty? why the semi-

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savages and the intermediate grades of savages into which, according to the term employed by the writer, population must be considered to be divided? And what, before the bar of eternal Justice, is the attitude of the small per cent of humanity who are in no degree savage? Since it is the age of reason, come let us reason together.

The products of nature, of art and of artisanship, are the sources of man's opportunity. The two latter are solely referable to man's endeavor, and the former is so enriched by application of intelligence as to make it well-nigh an unqualified member of the trio of branches upon the trunk of labor. Education and refinement, which is the chasm between the *canaille* and the gentleman, is but obtainable by these aids engendered of labor. Labor is the producer of the largess of the universe; so, by all the laws of justice, candor, and truth, who has earned the fairest gifts of our boasted civilization? Is it they who piecemeal have wrung fortunes, with all they entail, from the laboring masses, here a little and there a little, or they who have—but we have anticipated the answer—earned them? But who of us would search work shop, factory or farm for apostles of *belles letters* or dwellers in mansions? And where do we find the bowed form, the horny hand, the untrained mind and boorish manner? Is it not with him who, though contributing the substance of his life to the emoluments of others, is cheated, in both name and reality, of the position of philanthropist to his race?

What is the real standing of the nonproducer who revels in the most gracious gifts of existence? If he produces not that which he appropriates, is he not banqueting upon the viands of him who did produce them? If the banquet be not a gift, is not the banqueter a thief? Custom must not be quoted in extenuation: custom is but fashion, and fashions change. That which man esteems to be permissible today, is counted an abomination as the years roll, and no thievery of past or present (though custom it was and is) is righteous. Concerted action cannot make a right of a wrong. Wrong is sometimes a necessity, but wrong is never right.

If today Justice were loosed upon the land, and earth's bounty were to clothe down upon its owners—its producers, where would rest the burden of coarse and filthy garments, the gaunt stomach the sometimes shelterless head the grinding task and major requital filched? the life bereft of joy in the now and hope in the future? Plebeian in patrician gear, beggars in broadcloth,—pearls for pigs,—and the elite of the world in sackcloth! and by all the edicts of Him who has promised to make reckoning with the spoilers of widow's houses, it will come to worse than this!

In what guise were the reception of this "sympathy of cultivated natures," did these darkened intellects grasp the truth of the enormity of their wrongs at the hands of these "enlightened minds," who in turn are too darkened to comprehend that they are members of a gang of wholesale robbers? The dole of the highwayman to his victim, in that it is not accompanied by an assumption of righteousness, is to be commended above that of the thief who covers himself with glory by his visits to the precincts and persons of his victims.

This will be esteemed severe. It will be objected that not all who visit these unfortunates are speculators upon the muscle of their fellows. We persist that since they raise no voice against the order which keeps back a part of the laborer's earnings, since they too in a general way advantage themselves of the prevailing condition, they are abettors of these disastrous methods.

However desirable the results of the enlightening and civilizing processes of the times, the fact remains—that the higher grade of humanity is preying upon the "savages." The higher grade is propping its skywardness upon the prostrate forms of the savages; literally chaining them to their degradation. It is also shocking its own circle by often outbursts of the vilest crimes in the category of human concupiscence. From Washington comes a plaintive wail concerning the conduct of college students whose holiday visit was honored with various gala makings. One of these "Blots on Washington Culture," consisted in purloining money from the private drawer of the hostess to whose hospitality they were indebted for an evening's pleasure. The delinquencies of these students are but the straws which show the trend of a current upon whose bosom have swept, in the United States alone, during the past twelve months, ten thousand murders and six thousand suicides! It points toward a Christian(?) world standing with arms akimbo, grimacing and gibbering while a million of their number are being decimated before the lead and scimiter of the "Unspeakable."

If they who profess to follow the lowly Nazarene, so elected, they could easily combine and bring the world into a vast measure of reformation. They have the power to proclaim that they will live as lived the followers of Him—sharing from a common purse. But, as at the close of the Abrahamic dispensation the Christ came to a people whose church had sunk away from first principles, so now in the end of the Christian age, when the Messenger has come to fulfil all God's pleasure, the church the Christ planted is found in declension, and the principles he inculcated, in a state of desuetude.

So far has humanity wandered away from the primary teachings of the Christ, that it is ready to accept the "Social Settlement Idea" as being "the ideal of Christian democracy pushed to a practical demonstration!" An eternal truth is voiced in the few lines at the head of this article, and it seems a wonder that the pen that traced it could have consummated such an introductory of fallacy.

The Lord Jesus Christ left no room for doubt concerning his ideas of social and economic organization. Hail to His coming! Hail to the whip of small cords! Hail to the genuine "Christian democracy pushed to a practical demonstration"! O Lord God of heaven and earth, haste thy coming!—*A. T. Potter.*

The revelation of the mystery of the "man of sin" is the revelation of the mystery of the cross of Christ—the death of God for the life of the world.

Once the wheels of equity begin to move, the rapidity of self-adjustment and universal regulation will be so rapid that even the most radical will be astonished at the progress of equilibrium.

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Comparison of the Prophecies Concerning Judah and Joseph.

"That saith of Cyrus, he is my Shepherd, and shall perform all my pleasure: even saying to Jerusalem, thou shall be built; and to the temple, thy foundation shall be laid. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut: I will go before thee, and make the crooked places straight:—I will break in pieces the gates of brass, and cut in sunder the bars of iron. And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel." (Isaiah xliv: 28, and xlv: 1-3.

The common theology of the day contains the fallacy that Cyrus, king of Persia, fulfilled the foregoing prophecy. The prophet Isaiah, in predicting the coming of the Anointed, that is, the Messiah (for the word is Messiah in Hebrew; Christos, that is, the Christ, in Greek), could not have referred to the Cyrus who conquered Babylon, for if Cyrus of Medo-Persia had fulfilled in himself at that time the prophecy made of the Lord's Anointed, some portion of the religious world would have acknowledged him as the Messiah and worshiped him accordingly.

WE RESPECTFULLY SUBMIT THE FOLLOWING PROPOSITION.

The twenty-eighth verse of the forty-fourth chapter of Isaiah, in its prediction of Cyrus, the Shepherd who shall build Jerusalem and lay the foundation of the temple, has no other reference than to the Shepherd, the Stone of Israel, predicted in the blessing which Jacob pronounced upon his favorite son, Joseph. The blessing is as follows:—

"Joseph is a fruitful bough [correct rendering, productive son], even a fruitful bough by a well: whose branches run over the wall: [correct rendering, even a productive son upon the eye, whose daughters mount upon the wall:] The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; from thence is the Shepherd, the Stone of Israel." (Gen. xliv: 22-24.)

We shall establish the correctness of the proposition through the concurrent testimony of both sacred and secular history. In the blessings pronounced by Jacob upon his twelve sons, we may notice two specially conspicuous ones; notably, that upon Judah, referring to Jesus the Christ, who came of the tribe of Judah and the lineage of David, and that referring to a shepherd to come of the posterity of Joseph, through Ephraim, his younger son.

"Even by the God of thy father, [continues Jacob, in his blessing upon Joseph,] who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breast and of the womb. The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

Is there any significance in this prediction of Jacob? If we are to weigh its import by a comparison of the two characters, Judah and Joseph, and from the relative estimation in which they were held by their father Israel, also from a specific analysis of the two blessings and their adaptations to the two lines of descent,—that of Joseph stands conspicuously the crowning glory of the Deific purpose to be wrought through the avenue of Israel's dominating love. Joseph was Jacob's best beloved son, offspring of his chosen and beloved Rachel (Ewe of God), mother of the Lamb of God, and of the lambs who shall stand with him on Mount Zion in the culmination of the age.

The fulfilment of the blessing to culminate through Judah in the manifest Jehovah, Christ the Lord, now that the religious Christian world confesses its verification, may from that source require no further substantiation. The Lord came, and in him the prediction was realized. Could there have obtained a doubt of the prescient mental perspective of Israel (the progenitor of a race of tribes) as to his prophetic power, this fulfilment—culminating (according to his foreknowledge) in the Savior of the race—should have so far dissipated it as to establish in the mind that could believe the one, the unquestionable assurance that the other would also culminate according to prediction.

The Lord came in what has been denominated his first advent, according to and in the line of the blessing pronounced upon Judah. He will come in what has been called his second advent, through the Shepherd indicated by the blessing upon Joseph, the line of his descent being the younger son of Joseph, namely, Ephraim, of whom the Lord said, "Ephraim is my first-born."

Will some Biblical scholar kindly inform us as to the significance of the blessing upon Joseph? and what the prediction involves, if it be not true that from Joseph is to come the Shepherd, the Stone of Israel? as it is declared.

In a careful study of the blessing upon Ephraim, we find that it contains the promise that his (Ephraim's) seed shall become the fulness of the Gentiles. King James' rendering is, "his seed shall become a multitude of nations." The Hebrew *melo hagoyim*, cannot be rendered correctly otherwise than *melo*, fulness, from *mala*, to be filled; and *goyim*, Gentiles, sometimes rendered heathen, and sometimes nations.

Did Ephraim's seed become the fulness of the Gentiles? Has the promised Shepherd, the Stone of Israel, appeared upon the footstool? Did Israel tell the truth in the instance of Judah, and a lie when predicting for his precious son Joseph? So would all declare, who pretend to be looking for the Lord's coming, who leave out of the investigation of truth to that end, the consummate foreknowledge of Jacob regarding the *reincarnation* of Joseph, as predicted in that most notable prophecy of a coming Shepherd to the Gentile world.

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The Broad Way, the Narrow Way, and the High Way.

I am asked to explain several questions, the first of which is, "What are the three ways—the broad way, the narrow way, and the high way?" "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." "I am the way, the truth, and the life," said Jesus. The apostle said, "Forasmuch, then, as the children are partakers of flesh and blood, He also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the Devil."

Jesus looked upon all the men of his time (and he would do the same of the men of this time) as dead. He said of some of them, "Ye will not come to me that ye might have life." But they were able to receive this life only spiritually, then, by the operation of the Holy Ghost, the divine seed, which was the result of the going away of Jesus (body, soul, and spirit) to spirit, which entered them and formed conjunction with their spirits, impregnating them for that birth of the body for which Paul said they who had the birth of the spirit were waiting, and are waiting yet. "Who shall receive manifold more in this present time," said Jesus, "and in the world" (age) "to come, life everlasting" (age-lasting). "For ye are dead," said Paul, "and your life is hid with Christ in God.

"When Christ, who is our life, shall appear" (that is, shall be seen as a man among men, like as he was when he went away, which it was then declared that he would), "then shall ye also appear with him in glory." When this takes place, then Christ will have been "formed in them, the hope of glory," and they will have walked the "narrow way" that leads unto life, which way is Christ, until they have attained unto the Christ life and become the saviors that should "come up on Mount Zion," who will have overcome death, and for whom "this mortal will have put on immortality, and this corruptible will have put on incorruption."

All men that go out of this world by death, whatever they may think of themselves, are in the broad way of death, both naturally and spiritually. Jesus was the way to life, both of the body and the spirit. It is a narrow way, and, as Jesus said, "few there be that find it;" only six in all recorded time—Adam, Enoch, Noah, Moses, Elijah, Jesus, have found it. But when those who received the germ of that life from Him in the beginning of the age, come forth in the end of it, in the resurrection, having that life fully perfected in them, the number will be increased to the hundred forty and four thousand whom John saw on Mount Zion, who were redeemed from among men, being *virgins* (men-women), as was Jesus the seed. The prophet, looking down upon this Way (Jesus) on which they came up, calls it an high way of holiness, an holy way, which in very deed it is, since Jesus was born holy.

WHO ARE THOSE UPON THE THRONE, AND BEFORE THE THRONE?

Another way of putting this second question is, "Who will be upon or in the throne of God? and who will constitute the great multitude before the throne?" "And he showed me Joshua" (Heb. Savior) "the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, the Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this" (Joshua) "a brand plucked out of fire?"—lust and hate. Jesus (Savior) was born holy. "Now Joshua was clothed with filthy garments" (the sinful humanity), "and stood before the angel. And he answered and spake unto them that stood before him, saying, take away the filthy garments from him" (make his sinful nature holy.) "And unto him he said, behold, I have caused thine iniquity to pass from thee," (Jesus in his human embodiment, did not have any iniquity,) "and I will clothe thee with change of raiment" (make thy humanity holy, as was that of Jesus). "And I said, let them set a fair mitre upon his head," (make him a king; Jesus was born a king,) "so they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by.

"And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; if thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house" (be the judge of humanity), "and shalt also keep my courts" (wield God's authority), "and I will give thee places to walk among" (Hebrew, in) "these that stand by. Hear now, O Joshua, the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for behold, I will bring forth my servant the Branch." (Jesus positively declares that he is not the branch, but the vine.) "For behold the stone" (I will give him a white stone, and in it a new name written) "which I have laid before Joshua; upon one stone shall be seven eyes" (God's perfect intelligence): "behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land (humanity) "in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree" (divine spiritual truth and divine natural life).

The last clause fixes the time as that of the beginning of the new age of the sons of God, now close at hand. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."

Evidently, the prophet Zechariah and the Revelator are speaking, in the passages above quoted, about the same personality. The former says, "I will give him places to walk in" falsely rendered, among) "these that stand by;" and the latter says, "he shall go no more out," that is, out of the spiritual into the natural. The former speaks of taking off his filthy garments—his sinful human nature, and the latter speaks of him as overcoming the same: the former speaks of making him a king, and the latter says, "And I said unto him, Sir, thou knowest. And he said to me, these are they which came up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among" (Greek *epi*, upon, never among) "them." *Epi* with

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the genitive, as here, means power, dignity, charge. The meaning of the passage is, "He shall dwell upon [in] them," as the Father dwelt in Jesus, being the power—personality, who, dwelling in them, governs them, sits upon the throne. This is what Zechariah means when he says, "I will give him places to walk among [in] them."

Manifestly, then, he is the one that sits upon the throne, which fact is declared in other passages. They also sit with him in his throne, as he sits in the Father's throne—just as he promised. He is the center of which they are the circumference. He is the positive, and they the negative, pole of being. Both are of the same quality, and equally necessary to the efficiency of the organism. The center is where the power, as applied to the circumference, is generated. The reason why the world is in the present condition of chaos and disorder is because this divine organism is not yet completed.

But it is argued that these before the throne must be an imperfect class—like the foolish virgins. Yet they are said to have "washed their robes, and made them white in the blood of the Lamb." Another passage refers to them as being "without fault before the throne." This language does *not* apply to a faulty class, like the foolish virgins. The Greek word in these passages rendered *before*, means, in the eye of, or face to face with. The periphery of a wheel is face to face with the center. The outer man is in the eye of (before) the inner man. This is what Jesus declared when he said: "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." Jesus the Son was *before* the Father, who dwelt in him, so that when he said, "No man cometh unto the Father but by me, he spoke the literal and exact truth. Those *upon* the throne and those *before* the throne are not two classes, but one; and so far as there is any difference, it is one of relation, not of kind. When the relations suggested by the terms are perfected, the present state of chaos will come to an end, and the kingdom of heaven in earth, for which Jesus taught us to pray, will be established. May God hasten the time, for his name and mercy's sake!

WHAT DOES IT MEAN TO BE "PARTAKERS OF THE HEAVENLY CALLING," THE "HIGH CALLING," AND "AN HOLY CALLING"?

The same chapter that contains the first expression, contains also this: "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;" the end being the consummation above described. As that is the setting up of the kingdom of heaven in earth, "the heavenly calling" must be the calling that leads to it. Paul plainly shows by the context, that the "high calling" has direct reference to the same effort to reach the resurrection of the dead and the kingdom of heaven in earth, hence it is simply another term to describe the same thing that was meant by the heavenly calling. "Who hath saved us" (in the Spirit, which salvation Peter, Paul, and Jesus declare to be a begetting again for a birth of the body, to come in the end of the Christian age), "and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus" (the divine seed) "before the world" (age) "began." Paul plainly indicates what this holy calling was, by indicating its source —the Lord Jesus—and to what its activities were to be directed, by speaking of those who had fallen away from it. "Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."

Thus we see that the phrases, "heavenly calling," "high calling," and "holy calling," are but different terms used to describe one and the same thing. It was but natural that the learned apostle, in writing so much, should vary his forms of expression, and certainly each of the qualifying terms used, fitly describes the calling to become a son of God. The resurrection of the dead was the sum of gospel teaching, in Paul's view, and the calling to it was one calling to all men, and not two—as is sometimes taught.—*Oscar F. L'Amoreaux.*

Is It War or Peace?

The armament of the world is not for peace. The cry for peace without the peace spirit and impulse is sounding brass. The competitive system has develolped a set of rapacious dogs, the most rapacious and relentless being the British nation. It is not a question of international law that is now under consideration, nor whether war is right or wrong. The United States is the conservator of the liberties of the world—now and for coming generations. The hope and destiny of the world depend upon the controlling power of the American nation over the destinies of American Republics.

War is as righteous as peace when, in the providence of Almighty God, the end to be subserved is a righteous one. It was the command of Jehovah that the nations surrounding the Israelites (whose tendency was to exterminate the Jews) should be destroyed. For what? Because the Lord God had planted his germ of salvation in that race, and at all hazards it must be preserved, even though the surrounding pagan nations were completely exterminated. The Almighty has as unmistakably planted the germ of liberty in this continent, in preparation of the way for the development of the kingdom of righteousness, and, in the purpose of the Great Jehovah, the American Congress, and the people of the United States, England will get her lesson. We are for peace—we are also for Canada. British dominion on this continent should not be greater than the territory of the United States.

War may not come at this juncture. The time may not be fully ripe for the world's great conflict, but it is not far off. The great battle will surely come. War in earth is not worse than war in heaven. Michael and his angels fought, and the Devil and his angels fought. Michael was victorious, and the Devil was cast out. In heaven, the weapons of warfare are spiritual; but when the Devil—in the last struggle for supremacy—makes his final onslaught, the weapons will be carnal, and he will be met with weapons as carnal—but of another use. When David killed Goliath, his instrument was the sword of the Philistine. When America stands in her might for the liberty of millions, her weapons will be material, and as destructive as the ingenuity of man can make them.

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The mercy of the American nation, in the event of war, should be exhibited in the mobilization of overwhelming numbers and in the greatest possible celerity of action. Canada, England, and the world should be startled with the suddenness with which the American eagle sets her talons into the flesh of the British calf, screaming after she devours her prey.

We do not believe that England will fight now; she has too much at stake: but war is inevitable before the world is fit for peace. The competitive system, pagan in its every principle, will culminate in the great battle of Gog and Magog, and nations will be destroyed; peace will then come through the inauguration of United life. It may not come this year, but in the near future the final struggle will usher in the day-dawn from on high, and God himself will reign.

Agapao and Phileo.

What Do These Two Greek Root Verbs Signify?

All who have studied the Greek language to some extent, especially the Greek New Testament, have undoubtedly found that many fine distinctions which exist in that language are inaccurately and sadly, or not at all, exhibited in the common English translation of the Bible. The Greek New Testament, as well as the Hebrew Old Testament, are the two simplest and yet the most profound books ever written,—the best expression of Deity. This is true of the two inspired original books, but only in a much lesser degree of its manifold translations into various languages, which are not less than one hundred and sixty-four; for even the best translation is imperfect, because these renderings fail to express, in not a few instances, the full significance of the originals—Greek and Hebrew. The delicate and expressive shades of meaning which distinguish one word from another, and the precise force and exactness, together with the positive or comparative emphasis which rests on particular words, are often overlooked by the translators, and still more dismal is the unfortunate want of uniformity that runs throughout our English versions, which has been a source of confusion and error, both among friends and foes of the two books—the New and the Old Testaments.

For instance, the Hebrew word *nephesh* (soul), which occurs in the Hebrew Old Testament seven hundred and fifty-three times, is rendered with over thirty-seven different English words in the common King James' version; and the corresponding word in the Greek New Testament, *psuche* or *psyche*, which occurs one hundred and five times, is rendered with four different words. The confusion, it will be seen, is not so great in the New as it is in the Old Testament. No wonder that an inquirer could not find in the immense and broad arena of Orthodoxy or Christendom, a sufficient, satisfying answer of what the "soul" really is! But Koreshanity is able to give, and has given, a correct and rational definition of soul, which the inquirer can find in its rich, pure, and wholesome literature.

Or take, as another instance, the Hebrew word *ruach* (spirit),—which occurs in the Hebrew Old Testament four hundred times, and is rendered with nineteen different English words—and the corresponding Greek word *pneuma*, which occurs three hundred and eighty-five times, and is rendered with six different words. But the confusion is still greater in other words, as the Hebrew word *asah* (to do, to execute, to make) is rendered with eighty different English words; and *Dabhar* (the Word) with eighty-two different words; etc., etc. Oh! what a relief of anxiety of mind to have with us the living *Dabhar* or *Logos* or Word, who is Master by *illumination*, and speaks and interprets with Divine authority! The Greek, as well as the Hebrew, is a very exact language, a fact which should greatly enhance its value; it is therefore the best, the most exact and accurately *written* expression of God, just as the physical univere is the best *unwritten* expression of Deity; but without an exact understanding of the laws and forms and functions, it is of little use. And the best proof we have, that neither the written book (the Bible) nor the unwritten book of nature is understood by Christendom, lies in the fact that the so-called scientists disagree with each other, and in turn contradict the theologians, and *vice versa*. And, again, each denomination contradicts the other in faith and practice, so that the confusion is greater than ever. Babylon is digging her own grave, and will fall headlong into it in a not very distant time; for she is doomed to be wrecked and to pass away!

In almost all modern versions, translators of the Bible have acknowledged that they were somewhat compelled, by reason of self-evident necessity, to use one and the same word in their respective tongues, for different Greek or Hebrew words or expressions. But, although this be true, yet in many instances the translators have paid more regard to their prevailing dogmas or beliefs, or to the peculiar tenets and opinions of theologians, than to the true rendering of the originals. Anyone who loves truth more than irrational, prevailing beliefs or peculiar opinions, who divests himself of prejudice, and has studied the originals to some extent, will consent to the foregoing statements. It is justly true in many instances that, where the Lord and the apostles and the prophets *have drawn a clear line*, translators have made only a blot; and in many instances, they could have given those *fine* distinctions which exist in the originals. For instance: one of those fine distinctions is concealed in the narrative of the Gospel (John xxi: 15–17), where the above two Greek verbs, at the heading of this article, are rendered with only *one* English word—"love." But first, for the benefit of such as are unable to read the Greek, we will give the narrative with the two verbs—*agapao* and *phileo*. Second, we will give the correct and accurate definition of each verb, in order that anyone may see the fine and significant distinction of meaning which the Lord Jehovah undoubtedly intended to convey.

"So when they had dined [Gr. *eristesan*, breakfasted], Jesus saith to Simon [one heard, *i. e.*, of the Lord] Peter [rock or stone], 'Simon, son of Jonas [dove], lovest [*agapas*, from *agapao*] thou me more than these?' He saith unto Him, 'Yea, Lord; thou knowest [*oidas*] that I love [*philo*, from *phileo*] thee.' He saith unto him, 'Feed [*boske*, give food to] my lambs.' He saith to him again the second time, 'Simon, son of Jonas, lovest [*agapas*] thou me?' He saith unto Him, 'Yea, Lord; thou knowest [*oidas*] that I love [*philo*] thee.' He saith unto him, 'Feed [*poimaine*, shepherd]

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my sheep.' He saith unto him the third time, 'Simon, son of Jonas, lovest [*philo*—mark here the change of the word, from *agapas* to *philo*] thou me?' Peter was grieved [*elupethe*, from *lupeo*, to be sorrowful] because He said unto him the third time, 'Lovest [*philo*,—mark, the emphasis rests not upon the fact that Peter was asked *three* times; but upon the *changed expression* of the Lord at the third question; namely, by using a lesser term—*philo* instead of *agapas*, which is full of meaning] thou me?' And he said unto Him, 'Lord, thou knowest all things; thou knowest [*ginoskeis*, knowest fully] that I love [*philo*] thee.' Jesus saith unto him, 'Feed [*boske*] my sheep.'"

Any reader of the above explanatory citation can discern the value of the Greek New Testament expressions, and undoubtedly has already (with the hints given) discovered the concealed, beautiful, and brilliant "gem" which is not at all exhibited in the English rendering, whereby the beauty and significance of the deeply interesting narrative is much impaired by translating the two Greek verbs with only one English word.

Now, as to the fine distinction between the two Greek verbs. *Agapao*, by reason of the connection in which it is used, properly and significantly denotes or signifies two phases of love, founded in a pure, spiritual sympathy and affection. And it is so used where God's love to man is expressed; as, "God so loved [*agapao*] the world," etc. But when man's love to God is expressed it properly signifies, according to discretion,—reverence, admiration, veneration, esteem; as in this passage under consideration, where Christ Jehovah, the Lord God, asked Peter *twice* whether he had *agapao*-love, that is, a deep, reverential, admirable, venerable, esteemable love toward his Master, which Peter did not venture to promise; probably because he was profoundly sensible of his own past *momentary* weakness; yet, feeling his whole heart flowing out to the Christ, he made use of the lesser word in meaning, thus assuring his Master of at least a fervent personal warmth of feeling as existing between friends; since *phileo* denotes only an inclination prompted by sense and emotion, and the warmth of feeling which exists between friends.

Peter replied three times, using the same verb—*phileo*. When Christ asked the question for the third time,—this time changing the verb by adopting the *lesser* term in meaning, (the identical term which Peter had employed), saying, '*phileis mee?*' instead of, as twice before, '*agapas mee?*'—the adoption of the word *phileo* by the Lord, "grieved," literally, caused sorrow, in that it reached Peter's heart, and reminded him of two facts; namely, that if he had exercised that deep, steadfast, reverential, and venerable love, even in that momentous hour of mental darkness, he would probably not have manifested, in the greatest hour of the trial and persecution of the Master, the greatest weakness by denying him thrice—an awful experience, but undoubtedly necessary for his own good. Second, the adoption of *phileo* reminded him that he had even broken the lesser relation, that is, the friendship, between him and his Master, which had had such glowing and fiery existence for three and a half years; but was now so sadly interrupted by the hour of severe trial, testing, and persecution. But, nevertheless, a "look" of the Master revealed that Peter had still a measure of a *phileo*-love for his Master, which was a proof that his denial was not premeditated, and Christ in turn speaks to him again as a friend. He clasps the now happy disciple afresh to His own loving heart, and assures him that he thus not only appointed him to feed the lambs, and feed the sheep, but that he herewith also appointed him to fill the office of *poimaine*, that is, to shepherd the sheep. (See "Apostolic Succession" in FLAMING SWORD, Vol. I., No. 24). The last mentioned Greek word is derived from *poimeen*, and is akin to another noun, namely, *poia*, meaning to protect, to be a herdsman, a shepherd, who furnishes pasturage or food; to nourish, to cherish one's body, to serve the body, to supply the requisites for the soul's need, and thereby tend and keep the flock; to rule, to govern; to preside as officer, manager, director of an assembly; to be an overseer. Once in the Greek New Testament we find this word as a compound, thus: "And when the chief Shepherd [*archi-poimeen*] shall appear [*phanerothentos*, from *phaneroo*, to bring to light, to manifest clearly, to make known, to be presented personally to view], ye shall receive a crown [*stephanon*, victor's-crown] of glory that fadeth not away."

Significant also are the verbs which Peter employed in saying, "Thou knowest;" twice he used the term *oidas*, from *oida*, to know how; but the third time Simon Peter used a broader and higher term, namely, *ginoskeis*, from *ginosko*, which denotes a skilled knowledge of a thing, to be master in understanding, to know by discernment.

As a further aid and evidence in judging of the difference between the two words, we will compare John xi:3 with verses 5 and 36 of the same chapter. "Therefore his [Lazarus of Bethany] sisters sent unto Him, saying, behold, he whom thou lovest [*phileis*, with a friendship-love] is sick."

"Now, Jesus loved [*agapa*, from *agapao*, that is, with a pure spiritual love] Martha, and her sister [Mary], and Lazarus. * * * Then said the Jews, 'Behold, how He loved [*ephilei*, from *phileo*] him!'" From what has been said, it is evident from the passage just cited that *agapao* is not, and cannot be, used of sexual or lesser love in degree; and even in some cases where the two Greek verbs might appear to be used interchangeably, the difference can still be traced. Hence it is only proper and accurate that mankind (that is, the prospective sons of God) should approximate, even before the baptism of fire, to an *agapan*-love toward Elohi, God the Lord; that is, they should approach their Master with a reverential, admirable, venerable, esteemable love; and not a mere *philein*-love, that is, a friendship-love, which only expresses in substance an inclination prompted by sense and emotion.

While it is true that we are unable, as yet, on account of our fallen or segregated, vidual or widowed condition, to have an *agapan-love* in the *highest* and *fullest* sense or degree, nevertheless, we should steadfastly and firmly approximate, or approach as near as possible, by exercise, to an *agapan*-love toward our Master and Shepherd; for to love the Lord our God with *all* our heart, and with *all* our soul, and with *all* our mind, and with *all* our strength, and our neighbor *as* ourself—means more than an Orthodox or a Russellite ever apprehended. For to love God (according to the definition of the illuminated and therefore authoritative Mind and Teacher) with *all* the heart, soul,

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mind, and strength, signifies that *all* our thoughts or desires or affections, or *agapai*-loves, must flow upward, which necessarily cuts off all downward flow. Then there is no room or possibility for man or woman, of the prospective sons of God, to sink into the animal, that is, the sensual or lower life which is common with humanity, or even to remain in the cycle of animal or sensual existence. When *all* the desires are toward God, as they must be if man and woman love God with the *whole* heart or being; then the downward flow of the very essence of life (which tends toward the reproduction of the mortal or dying form, and finally passes to corruptible dissolution) must be transformed—must flow upward, by the power of a substitution of an aspiration toward the goal for immortal life. Thus the life potency in man is not only restrained, but conserved, pivoted, and polarized, and sent toward one common center, the anthropological Sun, the Divine Storehouse, where the flow of our otherwise downward potency is transformed and cashiered into spiritual meat or food, and returns to us through the Mediator, which will insure to us, and cause in us, the highest and purest degree of religious fervor. And all who have come so far, know that this returned religious fervor, through a knowledge and cognition of the Messenger of the New Covenant of the new age, will and does kindle that degree of the fire of sacred, pure, and holy love, which is capable of originating so complete a restraint and conservation as to fully insure the victory over the downward or sensual tendency of the flesh.

But the objector replies: "This is all the work of man! while the Bible says: 'This is the victory that overcometh the world, even *our faith*;' therefore, it depends not upon works, but upon what I *believe*." All proper in its place, we answer; but the objector should remember that he has stated only half of a truth of the Bible; for the same book says in another place: "Faith without works is dead;" just "as the body without the spirit is dead;" Again the same book says: "What does it profit, my brethren, though a man say he hath faith, and hath not works? can faith save him? * * * Even so faith, if it hath not works, is dead, being alone;" Gr. *kath heauteen*, that is, being by itself, which shows that the other half is lacking; and it also shows irrefragably that the objector is woefully and disastrously mistaken in regard to his one-sided faith-business. "The demons also believe," and more that that, they "tremble" or shudder. Thus the objector with his single-handed faith-concern, is in this degree even behind the demons.

But furthermore, says the Book: "Was not Abraham our father justified by works, when he had offered his son Isaac upon the altar? Seest thou [objector!] how faith wrought with his works, and by works was faith made perfect? * * * Ye see then how that by works a man is justified, and not by faith only." And again: "For this is the love of God, that we keep his commandments: and his commandments are not grievous;" Gr. *bareiai*. burdensome. And in another place in the same Book we read: "He that hath my commandments, and *keepeth* them, he it is that loveth me." And, "If ye keep my commandments, ye shall abide in my love." Thus, we see that it is erroneous, fallacious, and misleading to talk and preach about "faith" or "belief" without works; it is a mere hallucination, a delusion, a nightmare, a myth, a waning moonshine; therefore, Orthodoxy or the Tri-personality-theory as well as Russellism or the Dualism-theory, has "lost its savour." Such systems are "henceforth good for nothing, but to be cast out, and to be trodden under foot by men," as the Scripture declares.—*Augustus*.

The Two Origins of Man.

Man develops from two distinct origins, both of which operatively proceed from their beginnings—one being a seed from God, the other being a seed from the Devil. These seeds grow together in man until, in the fulness of regeneration (reproduction), the product of these two plantings contends for the mastery, the struggle culminating in the victory of the power of life over death. The scriptural authority for this is given in the following passage:—

"The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence, then, hath it tares? He said unto them, an enemy hath done this. The servants said unto him, wilt thou then that we go and gather them up? But he said, nay: lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

A correct analysis of this parable—as a confirmation of the double origin of man—cannot be made without the true key to its interpretation, which is to be found in the first part of the parable itself. "The kingdom of heaven is likened unto a man which sowed good seed in his field." That man was Christ the Lord. The field was the church. He himself was the kingdom likened unto the man—who was also himself. The sowing of the good seed was the sowing of Himself by the operation of the Holy Spirit. After the early church was destroyed, it declined into the dark or mediæval ages. During this period men slept. This is signified by the passage: "While men slept his enemy came and sowed tares."

The two seeds—the seed of God planted by the operation of the Holy Spirit (or the good of truth planted in the church) and the evils of lust springing from man's sensual origin (accruing from the fall), grow together in every man until the harvest, when there is a separation of the good from the bad, and the evils in man are burned up.

The origin of the unregenerate man is the lower nature: but the origin of regenerate man is from God. A careful reading of Matthew xiii: 37–42, will be found to be a perfect corroboration of the dual origin of man, until his separation is complete. When this has taken place, when the old nature (the old man) is

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completely destroyed, and nothing remains but that which originated in God and is derived from him,—then man can say, "I came down from heaven," in the same sense in which Jesus said he came down from heaven.

The Coming of the Lord.

The "prophetic conference" held in Pittsburg in December, was composed of ministers of different denominations, who came from all parts of the country to discuss the millennium. Rev. E. P. Goodwin, D. D., in speaking of the millennium, said that "there was no question but that the Lord would come on earth again some time, according to the Scriptures." He also said that "the Lord's coming must be a literal, visible, personal one, because he must needs be a true and proper man. His first coming was in the human form, and he will come as he departed—in the body."

There is much agitation on the subject of the Lord's coming, and, both in and out of the church, much discussion respecting the manner of his appearing. The world seems to recognize the fact that we are at the end of the dispensation, and that there must soon come a change—the signs of the times portend it. It is a time of transition, universal doubt, uncertainty, and expectation; and man is wont to question, as did the disciples of Jesus, "Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

After enumerating many signs, Jesus said: "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand): then let them which be in Judea flee to the mountains." "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the *sign* of the Son of man in heaven; then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Again, when the Pharisees said, "Master, we would see a sign from thee," Jesus said, "An evil and adulterous generation seeketh after a sign; and there shall be no sign given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

According to Rev. E. P. Goodwin, one of Chicago's most able divines, "The Lord's coming must be literal, visible, and personal, because he must needs be a true and proper man. His first coming was in human form, and he will come as he departed—in the body."

It is written that the Lord Jesus was taken up, and that a cloud received him out of the sight of his disciples. In His visible presence he was no longer manifest, but in thus departing he annunciated the truth that in due time he would come again to gather the fruit of his planting—the children of the kingdom. The Lord Jesus was the living Logos (Word). This seed man—God's Word, was dissolved as to his body, converted to Holy Spirit, this being the substance of his immaculate flesh, and, as spirit, disseminated to the church. The sower of this Word was and is the Father, who dwelt in Him. This sower sows the Word—Christ. In order to be sown, His body must be broken. This was done by translation or theocrasis, when the disciples received the baptism of the Word. The seed of God was sown in their wills; they were filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance.

Humanity as a wicked and adulterous generation, now seeks a sign. If there is a sure sign, it must be of a conspicuous character; one so pronounced that we cannot be mistaken. What is the most distinctive sign spoken of in Scripture? "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." "Behold I will send my Messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

This Messenger must be a man with a name and credentials, as well as function. As the Bible is our only source of knowledge of such things, we will search the prophets. Isaiah announces important events, declaring who this Messenger shall be. Is Isaiah good authority? or is he a deceiver in sacred things? "That saith of Cyrus, he is my Shepherd, and shall perform all my pleasure. * * * Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."

It seems strange that—with all the Bible knowledge (?) in the world—so called divines should discuss the question of the Lord's coming, and yet overlook the Sign of his coming, which must certainly precede the advent. The coming of the Lord Jesus was heralded by John the Baptist, who was, as Jesus declared, Elias (or Elijah reincarnated) in the person of John. The meaning of the word Elijah is God the Lord. The spirit of the Father was in John until the baptism of Jesus (by John), when the Father spirit passed over from John to Jesus in the form of the dove, which symbolized the Holy Ghost. Jesus then became the fulness of the Godhead, or God in his ultimate perfection, therefore the seed of Deity. This same spirit of Elijah (God the Lord) will now take up its abode in the man who heralds the coming of the Lord, crying: "Prepare ye the way of the Lord, make his paths straight." "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

The name Levi signifies conjunction; and the sons of Levi are those who, through the process of purification, are fitted to be conjoined to the Lord through the baptism of fire resulting from the theocrasis of the Messenger of the Covenant—the Refiner, the Purifier.

We will now consider the special function of Jesus (who

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was the very God), and his purpose in coming into the world as the God-man. The Bible says, "God is a spirit;" but spirit is only potent when it is conjoined to matter; therefore through the law inherent in him, God created his own immaculate flesh. The Holy spirit overshadowed Mary, and she conceived and brought forth "that holy thing" which was called the Son of God. "The Word" (which in the beginning was God) "was made flesh, and dwelt among us "as a teacher of the philosophy of life. He came to plant himself in the race, to cross the divine nature with the sensual human nature, that man might be lifted up to His standard of righteousness. He thus descended into the very heart of earth, his beloved church, where for three days and three nights he has remained during the period of gestation.

If we take the law of the development of a seed sown in natural soil, we see it cast into the ground, where it dies. ("Thou fool, that which thou sowest is not quickened except it die.") This is the law of growth. The seed dies, then brings forth first the blade, then the ear, and finally the full corn in the ear; but we look for more than one seed at the harvest. Jesus as the seed of God must bring forth the multiplication of the seed. "It doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like him."

If Jesus was the aggregation of all the forces of the universe, the perfect Son of God, then the planting of this seed will bring forth the sons of God, the *Saviors* who shall come up on Mount Zion. It is written: "A Lamb stood on the Mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."

It seems to be a common belief that God has manifested himself but once to the world. History repeats itself; time is marked by cycles and epicycles. During the grand cycle embracing all lesser cycles, God has manifested himself seven times. Adam, Enoch, Noah, Moses, Elijah, Jesus, and the Messiah of this age, constitute the manifestations of the seven Spirits of God. All except Jesus were chosen men anointed of God. Jesus was the fulness of the Godhead bodily, hence the mighty Jehovah. Each manifestation of Deific power had a peculiar function as appointed of Deity. They were the Messiahs of the different ages in which they lived, and were translated, thereby baptizing the world with the spirit of progress. Jesus was a quickening spirit—the seed of the kingdom.

In this age God does not come in miracles, but in science. He comes to perform works according to law, and to disclose to the people truth, which, if received (not merely in the intellect, but deeply planted in the will), will take root and grow and bring forth life, because the germs of immortality were contained in the truth. He comes as a refining fire, for he commands obedience to the laws of life—laws that are cross-grained to the flesh, and, as a hot iron, cut and sear our miserable selfish natures.

All who come into obedience, will come out of this crucible purged from the filth of vice. The Purifier declares the science through the revelation of the principle of spiritual life, unfolding all laws in their scientific aspect, enabling all who will, to comprehend and apply the law to their lives, thereby ensuring immortality; for whosoever obeys the law, shall live.

The world seeks a sign, but to it no distant star points out the abode of the Lord. To it no angel voice announces the tidings of great joy. Why? Because humanity is in the same condition that it was in the days of Jesus. The eyes of their understanding are shut; therefore there is no light in their souls. Moral judgment is corrupted; with blind, unreasonable prejudice, or selfish, sordid lust, and the spirit that should guide them becomes a seducer and leads them on in paths of darkness.

We have as our guide the sure words of prophecy, pointing to the Shepherd and Stone of Israel, and he that seeks like the wise men of old, with all the heart, will find him. The star has truly risen; the Orient glows with its splendor, and the Occident reflects its radiance. In the first advent, the lowly watchers had the first glimpse of the Son of man, and the sages had the second vision of the new born King. Even so the humble searcher for truth, divesting himself of all preconceived ideas, first catches a gleam of the light which fills his soul with rejoicing, and the sages, the depositaries of nearly all th knowledge or so called science, will be compelled by a power greater than is found in false science, to recognize the Messenger of truth.

We may well search earnestly, carefully, and prayerfully for the Sign, for the morning has long since dawned, the noon hour is passed, the evening cometh, and where is he? Alas! at midnight the Master cometh, and shall we find him? The Jews looked for a Messiah, and when he came they rejected and destroyed him. Why? Because he was not molded after the pattern they had devised. It will be the same today. Christianity has devised a pattern, but the Messiah will not come as they think. Elijah or God the Lord, manifest as the spirit of truth in Koresh, will be rejected, scorned, and betrayed even to his death. Ignorance is a power for basest evil, yet it does not equal the baleful, devilish power of prejudice. The mass of humanity, not excepting the clergy, with their adherents, scorn a man, yes, hate him, if he attempts to dethrone their false gods and destroy fallacy with truth and good.

The sign of the Lord's coming, the Messiah of this age, the Truth-bearer, is in our midst, and how is he received? The press brands him as an impostor. Traitors to the cause of righteousness proclaim him and his followers as impure, vile cumberers of the earth. Human jealousy and hate seek to vilify and oppose him whose every act is to ameliorate the sufferings of humanity. He teaches purity, and those who continue in their lusts turn the weapon back upon him and proclaim him impure. He casts pearls before swine, and they turn and rend him. The world scoffs and sneers at the claims of the Messiah, and the celebrated "divines" assemble in congress to discuss the question of the coming of the Lord. How do they expect him to come? Just as he did before, says one.

It is a poor husbandman that will sow seed not expecting an increase. It is a poor "divine" who will read and read the Bible, and not be able to discern the way of His coming. Let them assemble in congress, and pray that the scales may fall from their eyes. Let them seek the truth with their whole heart, soul, might, mind, and strength; and when the pure diamond is handed to them let them strive to be able to discern its true value, even if in their eyes it ap-

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pears to be covered with a dark incrustation. They may say, "what! that man the Messiah! That man known to be no better than other men! That man whom the press vilifies and vicious backsliders revile! *that* man the sign of the Lord's coming!" What do you expect? O worthy divines There is nothing in earth today greater than man—except *woman*; and surely not one of your number is more than man, and sinful man at that. "There is none good but one, that is, God." You may call yourselves, even now, sons of God, but as there is no resemblance to the Father, the conclusion is that all are foundlings.

This man, the Messenger, came as other men, but he did not come into consciousness of his mission until his illumination; for the spirit of illumination that flowed into him was the spirit of truth, the spirit and power of Deity. Born in sin and shapen in iniquity, he was first cleansed and purified as to doctrine, after which he will purify his life. God speaking through Koresh is the divine truth—the two constituting one. He is God's anointed, for the spirit of God in him proclaims the truth. He is thus constituted Shepherd of Israel, as well as the Messenger of Conjunction, the Sign of the Lord's coming. Through the fulfilment of his office as the high priest of this age, the kingdom of heaven will be established. He prepares the way of the Lord, and conjoins man to Deity. Who will believe this? None but the earnest searcher for truth, whose cries of agony reach the ears of the Lord of Sabaoth, who ever leads his children to certain victory over the worshipers of false gods. His prayers will be answered, and the angel of the Lord will say to him, "Behold, I bring you tidings of great joy; thy Shepherd calls: follow him."

Wise men who have seen fallacies, like hydra-headed monsters, creeping into the churches; who recognize "the abomination of desolation standing in the holy place;" who understand the false position of professing Christians worshiping the unknown and unknowable God,—will now defy the opinion of the world and seek for light and truth; they will ask, Where is he? We have seen the *"Guiding Star;"* his *"Flaming Sword"* is unsheathed and gleams brightly over our heads. Where is the Shepherd of Israel? we would follow him. It is this Star that beckons the Gentile world, and to it shall they seek as the standard round which all their hopes cluster.

O ye wise men of today! ye eminent "divines!" why will ye not comprehend? Why will ye not seek with the whole heart, and understand with the whole intellect, that the sure Sign of the coming of the Lord is the appearance of his Messenger, who shall prepare the way, "that the Lord, whom ye seek, shall suddenly come to his temple"? "Ye are the temple of God, for God dwells in you"—or will when the Devil is dethroned. Those who recognize this Sign will receive the baptism that will bring forth in them the fruitage of the seed planted in the beginning of the age. Christ will then come in the clouds of heaven with power and great glory—he will come in the humanity he has redeemed. Baleful prejudice and base skepticism will then melt away before the beauty of holiness; the fortified abuse and calumny which now affront heaven will be dissolved by his sovereign power, and the strong barriers of envy, malice, and hatred will be swept away by the breath of the spirit, at the revelation of GOD IN HUMANITY.

Even now, with all these sublime realities almost in view, there are questionings, debatings, doubtings, fallacious but plausible reasonings, puzzling inquiries after truth, and a general confusion of tongues mingled with the discordant sounds of a world whose drama is well-nigh completed; but above it all, the weary yet faithful and patient watcher hears a voice as if from the throne of Almighty Love, saying: "This is the Sign, Elijah the Prophet. This is my Messenger, Cyrus, the Shepherd, the Stone of Israel." Follow him; for "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."—*Mary Everts Daniels.*

CORRESPONDENCE.

[CONTINUED FROM DECEMBER NUMBER.]

"God is *in* humanity, not out of it; he is in the generation of the righteous. God, as spirit, has no existence outside of a living, organized brain." Heaven and hell, yes, all the seven spirit domains, are in the human brain. Just so certain as that the life of the tree is in the seed, just so certain is it that the spirit world is in the brain of humanity. "Spirit does not occupy space. God the Lord is a man—the Divine man." We can amplify into His divine human nature only through the law of the cross, the crossing of God with man. Koreshan Science teaches that Jesus was none other than the Lord. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist whereof ye have heard that it should come."

Spirit expressed or clothed was Christ, the divine flesh. Jesus was the Word of God; "and the Word was God." If God (the Word) manifested himself in Jesus, the divine man, coming into conjunction with him as a Messianic manifestation, he came according to law—and a law in one age is a law in every age of the world. This is true in this the end of the Christian and the commencement of the Koreshan dispensation. You will find no other salvation from death except through the science of life, as formulated and set forth in the doctrines of Koreshanity. There is no other way into life and immortality.

We are nearing the eleventh hour, and it is important that we be prepared with oil in our lamps. Through the translation of the Messenger of the Covenant, conjunction is effected. Succeeding that conjunction will be manifest the Shiloh—the *rest* of the people of God. The translation will precede the baptism of fire—divine love. Those receptive to this baptism (as were the disciples to the baptism of the Holy Spirit) will come forth as the manifest sons of God, having life and immortality. They will be like the seed (Jesus) that was planted in the soil of humanity in the beginning of the Christian age,—the two sex principles united in one personality, neither male nor female, constituting a Son of God.

"Whatsoever is born of God overcometh the world." "Whosoever is born of God doth not commit sin," why? "for his seed remaineth in him: and he cannot sin because he is born of God." There is no one in earth today so born —for all commit sin. From a Koreshan standpoint, being

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born of God is a very different thing from what the churches teach. A change of heart, so called does not mean that one is born of God. "For whosoever is born of God sinneth not." We can only come into this birth by being receptive to the baptism of divine love—soon to be poured out.

We await this baptism of fire. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." When we are fully regenerated (reproduced), born of God, we shall be like the seed, like Jesus, as much so as wheat, when it is reproduced, is like the seed sown. "And every man that hath this hope in him, purifieth himself, even as He is pure."

"The law of reincarnation is one of the fundamental laws of life. The law of reproduction is the law of resurrection." Jesus was literally sown or planted in the church that received him, having died in the race, in the descending degree of his being, subsequent to his translation. His crucifixion on the physical cross was the portrayal, in symbol, of his subsequent absorption and blending with the humanity he came to regenerate. The process of regeneration (reproduction), as applied to the Lord Jesus, will culminate at the end of the Christian age, now at hand, in the first-fruits, the virgin men, sons of God, represented in Revelation as the one hundred forty and four thousand standing on Mount Zion. God speed the time when we shall be born of God, and his kingdom be established in earth!

Now, my dear Brother, the Koreshan System is impregnable; it is founded upon a *rock* that is as solid and as firm as God himself. This science is divine; it is truth in its purity; it is primitive Christianity. Genuine Christianity does not exist in the churches of today; it is adulterated through and through. Jesus was a communist, and taught communistic principles—having all things in common. Competism is of the Devil; it must and will be destroyed in the coming revolution, and in its place will be established Commercial Equation. Koreshanity will rule the world—through the man whom you designate as the "pseudo Christ."

When your eyes are open to the truth, you will then be able to see where you now stand. If you and mother would overcome your prejudice and earnestly investigate Koreshan Science, honestly desiring truth in its highest and most exalted sense, that pertaining to life and immortality,—if you would do this, the veil would be lifted and you would be permitted to look into the temple and read the ensign upon the vesture of the priest. You would learn that the hour has come when the hosts of heaven are preparing for a great event; the hour when the sun will return from his long journey to again conjoin with his beloved. We may reach up and grasp the threads of love and life which the Father has prepared for his own—threads which retie the redeemed humanity to God the Father. This, to us, is an hour of great importance. Shall we unite with the Vine above the equator, and have access to the tree of life? Shall we follow the sun upon his next long journey? Or shall we remain below the central point and be cast off as excrement for the realms of darkness below, descending until the lowest atom of disintegration is reached? Nay, verily not!

May you begin to feel the vital current of the Lord's life permeating your being, impulsing you with the hope of life, that such hope may penetrate every fiber of your organic structure, making the very life of the Christ of God one with your own! May you come under the influence of this most holy baptism; and may the desire for immortal life begin to kindle the flame of everlasting fire, the very love of God, which shall burn in you till every corpuscle of disease and of death shall have been destroyed, making you alive forever more!

May the power of our most holy Guide, the Spirit of Eternal Truth, who is manifest to us by his personal presence, direct us into all truth, and make known to all the coming of the Lord in the clouds of heaven (which clouds ye are), thereby demonstrating God's eternal glory!

This is the work of the Lord God Almighty, and nothing can stop its onward progress, which will culminate in the establishment of the kingdom of righteousness in the earth. "The old heavens and old earth" (old church and old state) "shall pass away, and there shall be new heavens and a new earth wherein dwelleth righteousness." The new kingdom will be inaugurated and established through the Lord's anointed, the Shepherd of Israel, the Shepherd of the sheep, he whom God delights to honor. "That saith of Cyrus, he is my Shepherd, and shall perform *all* my pleasure." These things are so firmly fixed and established by Bible prophecies (which are not "assumption," but facts that are being verified and fulfilled in this our day), that we, seeing the truth, know that it is but a waste of time and energy for our friends—pretended or otherwise—to pray for our release from what we *know* to be the truth. Truth is mighty and will prevail.

"And he showed me a pure river of water of life" (the doctrine or science of immortality, from which proceeds every genuine science throughout all departments of being), "clear as crystal, proceeding out of the throne" (wisdom or intellectual principle) "of God and of the Lamb"—the begetting principle. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

Koreshan Science is the science of life or being. This science is the pure river of the water of life, being the truth clarified and differentiated from error and fallacy. It proceeds from the throne of God, which is the illuminating center or intellectual principle of regenerated manhood, and terminates in the tree of life, the center or root of which is the affectional or love principle. The water of life is the true literal interpretation of all the forms and activities or functions of being. This is universal science, or knowledge; it is the science of Koreshanity. The cherub placed at the east of the Garden to keep the way of the tree of life is Aquarius,—the water-carrier, Cyrus, in this age of the world, who constitutes and embraces the potential energy or seed of the tree of life. Included in the science of life, the acme of immortal existence, is the genuine science of government, which, through Koreshanity, is to be practically unfolded in the establishment of the divine natural kingdom of God in earth. Will the prayer, "Thy kingdom come; thy will be done in earth as it is in heaven," be fulfilled, and the kingdom be established? or did the Lord Jesus make a mistake in its inditement? Let us possess a saving love, and help in

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the establishment of this kingdom, becoming heirs of God and joint heirs with Jesus Christ, through the Anointed of the Lord. This little handful of people will revolutionize the world—through the power of God—and humanity will come under the rule and dominion of Koreshanity.

The puny arm of man will not be able to check the tidal wave now rising heavenward to its triumphant overwhelming of the world. Let all who will, ride upon this wave, and not be engulfed therein. This is not giving up "the mighty Christ for a man who shall perish;" neither is it "giving up the strong, wave-riding lifeboat for the floating chip which will not bear the weight of a pebble." Neither is this Divine Science "instigated by Satan," as you believe. Our Leader is a teacher of truth and righteousness in the highest and most exalted sense. He is the divinely appointed One, whose mission has been clearly revealed and foretold by Bible prophecies, which you profess to believe, and which you may be able to see, from what has already been written.

Jesus was the tabernacle of God. Every sacrifice was representative of some human affection to be sacrificed by man to insure his affiliation with God the Father. The natural or animal life in man must be destroyed to insure the higher or God life; hence, if a man would save his life, he must lose it. In offering the animal sacrifices, the high priest sprinkled the blood upon the various parts of the sanctuary—by which process it became polluted. The sanctuary was the symbol or type of the dwelling place of the Word. It was divided into two parts—the holy place (the symbol of truth) and the most holy place, the real tabernacle or dwelling place of Jehovah—the Word. The sanctuary, in the most literal degree, was a type of the humanity of God. The spotless animal signified the original purity which man derived from God. The killing of the animal by the priest signified the death or descent of the divine-human into the mortal-human loves or desires. The sprinkling of the blood upon the tabernacle implied the gradual pollution of the interior nature of man, till his entire being was separated from God. As applied to the universal humanity, Jesus represented the tabernacle—the Word himself. The pollution of the tabernacle signifies that the Savior of the world should descend into the race, take upon himself the fallen nature of mankind, and, at his coming in the end of the dispensation, be born in sin and shapen in iniquity; that he should come to the world as a perfectly natural man, and, as typified by the cleansing of the sanctuary, should overcome the sinful nature which he takes upon himself, and thus be enabled to lead the race by redemption into eternal life. Cyrus, the Shepherd, the Stone of Israel, comes as this personality, in fulfilment of Bible prophecy. Lovingly yours,

C. Sterling Baldwin.

There is but one law by which man can be conducted to the safe haven of blissful repose—love to the neighbor; and that law cannot be enforced except through the binding power of love to God. This must come through a baptism which the world has not yet received, but which awaits the necessary readiness of a people prepared.

PUNGENT PARAGRAPHS.

The naked truth shames the Devil and sets the righteous free.

Self-made men are apt to be entirely too proud of their maker.

The world never appreciates its best friends until after it has killed them.

No man can love his neighbor and at the same time compete with him for wealth.

No man need be without delicious fruit so long as he preserves well the apple of his eye.

The application of a true axiom is to bring the axe home to your own root of evil—the love of money.

To know how much love a man has for his fellow man, see how much he is willing to sacrifice for him.

"The wages of sin is death." The Devil is the paymaster, having an everlasting (age-lasting) bank account.

It is only by the observance of the golden rule that we can measure and obtain for ourselves the golden opportunity.

It is not the science of cooking and eating that people need, so much as the science of getting something to cook and to eat.

There is only a slight barrier between folly and fame. Fools seldom become famous, but the famous often turn foolish.

The economic effort to make money go as far as possible is succeeding beyond all expectation,—it is getting entirely out of reach.

The railway companies are all anxious to effect rapid transit—but it is the rapid transit of the people's money into their own pockets.

Silver-tongued oratory is at a discount since the demonetization of that metal. It is the golden silence bought by Wall Street that hides the invidious march of money to absolute power and oppression.

The price of admission to the kingdom of heaven is the surrender of all that you are and all that you have, to its service; but poor Peter at the gate has a hard time to keep people from lugging in some selfish possession.

The man with a "mint of money" does not have to "mince matters" much with his pastor. The latter already reverses the Lord's prayer, saying to the millioniare, in effect if not in words, thy will be done in heaven as in earth.

O God! could I but touch the hearts of the great mass of humanity, surging up and down the earth in the search of happiness and finding it not because they have blinded their eyes and steeled their hearts against the only thing that can bring true happiness!—*J. S. Sargent.*

One evidence of immortality is the human aspiration or longing for it; another proof is the construction of the physical universe, with its center and circumference reciprocally interchanging forces that sustain and make it a perpetually existing structure.

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In Review.

Thanks to Geo. A. Schilling, Secretary of the Bureau of Labor Statistics, THE FLAMING SWORD is in receipt of an able and interesting report on the subject of Taxation. The report clearly shows—by the figures—that the skilled laborers of the state of Illinois, in what is called a prosperous year, get not even slave's wages—enough to keep the body in good working condition; and to the question, "Why is it that the laborer gets such a meager share of what he actually produces?" the report says, "An answer is suggested by the fact of common observation that, as a rule, the very affluent are the very indolent; and that the worker's share is so meager, because in the process of division it pays toll to idleness. But idleness has no natural power of exacting toll. Its power to do so can have its source only in some form of tyranny." Taxation is here shown to be the chief instrument of tyranny.

Of indirect taxation, William Pitt said, in the British Parliament: "To levy a direct tax of seven per cent is a dangerous experiment in a free country, and may excite revolt; but there is a method by which you can tax the last rag from the back and the last bite from the mouth, without causing a murmur against high taxes; and that is, to tax a great many articles of daily use and necessity so indirectly that the people will pay them and not know it. Their grumbling then will be of hard times, but they will not know that the hard times are caused by taxation." Indirect taxes include not only taxes on imports, but taxes on manufactures, merchants' wares, house rents,—everything that the laboring man uses or consumes; and yet rich taxdodgers sometimes advocate disfranchising the poor on the ground that they have no property to tax! Forms of direct taxation are very few, and yet from one of the chief of this very few, tax on incomes, our "rich man's supreme court" has decided that taxation for national support is unconstitutional!

Under the law of the state of Illinois, every man hands in to the assessor a sworn itemized statement of his taxable property. The following figures—taken from this report—show what monstrous perjuries the good, pious property holders of the state annually lay upon their souls. The net taxable moneys of twenty seven Chicago State banks, according to the Auditor's report, amounted, June 5, 1893, to $18,947,846.67; while the amount listed for taxation May 1, 1894, was $43,925. The taxable credits of these banks amounted to $1,058,105 25, while the amount listed for taxation was only $10,000. Bank shares are required to be listed for taxation at their full cash value, yet those of the banks (national and state) of Cook County were listed at $357,353, while their real value was over $50,000,000. Other corporations in 1894 paid taxes on about nine per cent of their reported paid-up capital; the Pullman Company paying on less than five per cent.

The average valuation of the poor man's real estate for taxation is about fifteen per cent of its real value, while that of the rich man's real estate averages about seven per cent, or less than half so much, and the millionaire's, five and one half per cent. These figures are taken from the assessors' books. Improved properties, land and buildings together, are taxed on about sixteen per cent of their real value, while speculators' vacant lots are taxed on five and one half per cent of real value, thus discouraging building and the employment of laborers while favoring land speculators (the worst of all speculators), and robbing the laborer by keeping up the price of rent. Nor is the plea on which this is done tenable—that unoccupied land does not produce revenue. It makes little difference to the speculator that he does not realize an annual revenue, since in a prosperous community he realizes a large accumulation to which he has no just right, when he sells his holdings.

The whole scheme of taxation of the State of Illinois (and that of other states is similar) is one of hidden robbery of labor for the benefit of the rich, mostly idlers; and national taxation is even worse in that respect than that of the states. And yet we are shameless enough to call this a Christian nation, and the perjured robbers who constitute its ruling, citizens—good, patriotic, and Christian men.

There is not a word of the teachings of Christ, or an act of his life, that does not utterly and forever condemn all such men and such selfish and inhuman acts. When He comes again "to judge the world in righteousness," by that man whom he hath ordained, he will say to all such, "Depart ye cursed into everlasting" (age-lasting) "fire" (the fires of lust and hate), "prepared" (not for the sons of God—saved men) "for the devil and his angels."—*Oscar F. L'Amoreaux.*

Looking for the King.

The Rev. H. M. Wharton, a prominent Evangelist, in a recent sermon on "The War Clouds and What They Mean," made the following statements:—

"Christ is coming again. It will be a personal coming. He came first as prophet and priest. He will come again as King at the resurrection. Christian men and women will disappear suddenly from the streets, and the world will know nothing about it. Men will go on with business as before. I cannot prophesy as to the time of His coming, but, according to my belief, it looks as if this was about the time. Look at the signs. The gospel has been preached to all nations; there is a general falling away from the faith among Christians; there is great suffering, * * * great earthquakes and war clouds and war talk, more portentous than ever before. These facts are signs which portend the coming of the King."

Dispensations terminate regularly, and at these terminations there come revolutions in religious, social, and political structures and relations, in which old forms pass away and new ones are instituted. This is denominated the passing away of the old heavens and the old earth, and the creation of new heavens and a new earth, in which dwells righteousness.

The principle we inculcate is this: do not try to create better conditions of life by attention to qualities of diet, but rather take care of the character by cultivating love to God and love to the neighbor, and the diet will regulate itself.

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The Great Political Sham Battle.

Presently, Parliament will adjourn, and the party organs of each gang of make-believes will sound the drums and blow the trumpets with all the old vigor, as if on the one side the last great assault was about to be made against the serried ranks of Privilege, or on the other as if the heroic three hundred were about to fight a new Thermopylæ in defence of all that is humanly sacred. And by and by, after the people in power have tired out or disappointed the greedy among their followers, the general election will come, and the drums and trumpets will sound more loudly than ever, and excited crowds will swell the chorus one way or the other, and persuade themselves that now, indeed, is the day of Armageddon.

And yet the few of us who keep our heads, feel more and more that the fighting is all sham—that the multitude on one side or the other are being gammoned, and that as far as any real progress or great principles are concerned, Parliament and politicians might as well take a lodging in the cave of the Seven Sleepers for the next seven years.—*Times and Echo, London.*

America too will soon have her great political sham battle enacted over again. The great political magicians who have so often cheated the foolish masses into trusting them with the keeping of their liberties and lives, are busy laying their plans again for victory and the spoils. The dear people whose most sacred rights have been ruthlessly sacrificed on the altar of party, will again be wheedled into trusting a most conscienceless gang of robbers, whichever party wins, for they differ only in name—the monopolist and the usurer having full and undisputed possession of both. So besotted have our voting massess become, that apparently nothing can open their eyes to their real interests. But, as was Napoleon's saying, "there is a time when the pear is ripe," and in what is yet the mysterious (but will soon be known as scientific) working of God in human affairs, all this will be suddenly changed and the righteous kingdom of heaven in earth will be established, for the coming of which Jesus taught us to pray,—having made its coming possible by planting his life in humanity nineteen hundred years ago. —*Oscar F. L'Amoreaux.*

Attraction and repulsion constitute motion and rest—the two great fundamental laws of life.

There are two sources of premise or bases of logical sequence. One of these is self-derived, or the product of man's development from his lower nature and origin; the other is divinely derived, and originates in man's higher being—his God-derived being. Man's rational process founded upon truthful premise is divine reason. Rational process founded upon false premise is purely human reason, and is to be deprecated. A devil can be as good a reasoner as a god.

Man as he exists in his sensuality, subject to physical decay, is produced on the tree of the knowledge of good and evil; and so long as he is the fruit of this tree, so long must he pass to corruptible dissolution—body, soul, and spirit. Man was driven out of Eden and a curse put upon him. Cain had this mark. What was it? It was the mark of the beast; the animal—the mark of the sensual animal nature. So long as man continues in sensuality, he continues in death. Death is the evidence that sensualism is not overcome.

Sharp Cuts.

If there were less *preying*, we might see better results from praying.—*Industry.*

Only he who lives for principle is a factor in the progress of civilization.—*Buzz Saw.*

If there is anything that cannot bear free thought, let it crack.—*Wendell Phillips.*

The church deals too much in "futures," to help our present condition very much.—*Reform Advocate.*

The European war cloud may very properly be described as the work of the perpetual reign-makers.—*Times-Herald.*

The "concert of action" by the European powers is furnishing some very inharmonious music just now.—*Evening Star.*

Spain sends her troops to Cuba in transports, but they do not die in transports when the patriots meet them.—*Texas Siftings.*

An alliance between the American eagle and the Russian bear would be sure to put the growl on the British lion.—*Times-Herald.*

If the empire "on which the sun never sets" goes to war with Uncle Sam, the sun will set on it once—never to rise again. —*Cincinnatian.*

Can a man be too radically right? Can a man be too radically truthful? Can a paper espouse the cause of the oppressed too radically?—*The Road.*

Two blind Republican chaplains for Senate and House at Washington seem appropriate selections,—the blind leading the blind in praying and preying.—*New York Mercury.*

Cleveland's message was good, but if he expects to draw attention from the industrial depression and deficit at home by raising a war scare abroad, he will find himself badly mistaken. —*San Francisco Call.*

There is a great deal of talk nowadays about the new woman. She is not here yet. We are just now training her great-grandmother. When she arrives, the new man will accompany her and the new race will follow.—"*Anonymous*," *in Humanity.*

If the State itself is under the influence of criminals, how can it hope to reform criminals? Setting a thief to catch a thief is an old doctrine; but setting the thief to reform the thief has never yet been defended.—*Prof. Warner, of Stanford's University.*

Many women who have thought that they were quite "new" will feel that they are too old to give up the Bible and its comforts for such compensation as they can find in the destructive criticism and slapdash comments of Mrs. Stanton and her coworkers.—*Cleveland Leader.*

Said a colored preacher: "Brethren, I have read you a chapter, and now I will proceed to confound it." Four years in a theological seminary, and another four in a German university, seem admirably fitted to make some Bible critics perfect adepts in the business.—*Evangel and Sabbath Outlook.*

The British lion is, in fact, being baited on all sides lately. Russia checkmated the noble beast in Japan, Turkey has flaunted defiance in his face in Armenia, the United States has called a halt in Venezuela, and now Germany insults him in South Africa. All the same, when he roars in earnest, look out.—*Progressive Farmer.*

Mrs. Elizabeth Cady Stanton wants all "unworthy reflections on the sacred character of the mother of the race, such as the story of her creation and fall," to be expunged from the church literature. But if the story be historical, it is only foolishness to close one's eyes to historical fact; and if it be spiritual and significative, what we want is not an expurgation, but a new interpretation.—*New Church Messenger.*

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Mardi Gras.

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All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the Second Court.

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The WOMAN'S MISSION meets every Friday at 2 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 2633 Pine Street, San Francisco, Cal. Information may be obtained by addressing the Secretary.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30 P. M., at the residence of Mrs. A. K. CORNWALL, 917 E. 18th Avenue, Denver, Colo.

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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."—Gen. III. 24.

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NEW JERUSALEM.

The term Jerusalem implies peaceful possession. The term is primarily and essentially dual. What that duality may signify, must remain a question for the illuminated mind to settle, for the Hebraists are totally ignorant concerning it. The root *Jarah* or *Yarah, foundation.* is the initial word. It is derived from the root *Yarah*, signifying to tremble (vibrate), which, reduced to its first significance, refers directly to that cumulative influence which focalizes in the thecocrasis or translation of the person or group upon which depends the throwing, casting, precipitating, or descent of a foundation; for the root *Jarah* (*Yarah*) signifiesto cast or throw.

"I John saw the holy city, the New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband." She is described as having the glory of God; and when we consider the Biblical statement, that "I will not give my glory to another," we must conclude she is the same (God), and that it is she of whom it is said: "She shall be called the Lord our righteousness. (Jeremiah xxxiii: 16.) John saw things which were to come to pass. It is therefore evident that the New Jerusalem seen by John in vision, and so often mentioned prophetically in Scripture, is the Jerusalem to be gathered, and that the description of her walls, gates, ornamented and golden streets, and ornate completion as described, is aggregated at the time of the fulfilment of the Revelator's vision.

We would suggest that the poor deluded advocates of a restoration of the material Jerusalem in the old Palestine, read the description of Jerusalem in Revelation, in which is aggregated twelve thousand of each of the twelve tribes of Israel, and ask themselves if this does not answer to the complete fulfilment of all that is prophesied of the re-establishment.

By divine authority, and by virtue of our mission as Messenger of the Covenant, we declare that the New Jerusalem is already gathered, and that she is ready to descend (to be cast or thrown down), as predicted in the wonderful Apocalypse of St. John. We also iterate, that she will not descend upon the old, typical Palestine; neither will her place be found on the typical Mount Zion, nor will the Lord descend on the typical Olivet. The nucleus of the Lord's coming glory, the *heart* of the kingdom, the extremities of which are only limited by the environments of the universe, will be established in the new world,—not in the old. The place where the Lord God will establish his throne, and where he will place the foundation of his greatest glory and locate the people in whom he will dwell anew, and from whom he will regulate the future progress and development of the world, is *not* the old Palestine.

The declaration of the New Jerusalem descending from God out of heaven, understood from the literal and scientific aspect of its signification, means that the spiritual beings who by the performance of divine uses are worthy to comprise the membership of the gathered angelic throng, are aggregated in the invisible world. They are arranged in an orderly system of grouping according to their genera and species; and being so gathered, now in the end of the age, when the old heavens (the old spiritual heavens) are about to pass away they are ready to descend into a new earth prepared for their reception. As the thoughts of the mind are nothing more nor less than spiritual entities, known and understood by all Koreshans, the doctrine of the descent of the New Jerusalem is clearly comprehensible.

The New Jerusalem as she is gathered in the spiritual heavens, focalized in a central mind, is the Bride, the Lamb's wife. She has the glory of God, and She shall be called the Lord our righteousness. Where the prophet of this age is, there is the New Jerusalem: where, under divine guidance, he locates the place for the gathering of the New Palestine, there, centrally and specifically, the new heavens will descend into the new body.

The New Jerusalem in her descent will gravitate,

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with her purified life, where there is found a people receptive to the doctrines of purity proclaimed by the prophet of the Lord. When the Lord's prophet comes to declare the great and dreadful day of the Lord, he will be like a refiner's fire and like fuller's soap; and he will purify the sons of Levi (sons of conjunction). Nothing short of the eradication of every sensual tendency answers to this evidence and credential of the Lord's coming. Spiritual, moral, sexual, and physiological purity,—these are the evidences.

"In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots [bodies] in the Lord's house [the people in whom the Lord dwells] shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts."

Horses signify, in the literal, symbolic sense or degree, restraints, liberties, adjustments, and appropriation of the products of commerce. When we say *commerce*, we apply the term to every phase of commercial act in every domain and sphere of commercial operation. This includes commerce in the realm of sex. "Behold, I will send my Messenger, and he shall prepare the way before me; and the Lord, *whom ye seek*, shall suddenly come to his temple [into his people], even the Messenger of the Covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver [truth]: and he shall purify the sons of Levi [conjunction with the Lord], and purge them as gold and silver [gold and silver here implies the body with which are the goods (righteousness) of life, and the doctrine which determines that righteousness], that they may offer unto the Lord an offering in righteousness."

We have said that the horse implies restraints, liberties, adjustments, and appropriation of the products of commerce. Bells upon the horses signify signs or manifestations (evidences) of the Messianic presence. The Hebrew word *mezelah* (plural, *mezeloth*, bells) is from the root *zalal*, which means to be darkened. This is the root otherwise translated image, in the passage where it is declared that God made man in his own *image*, that is, in his own shadow, which means in his own body; for the body of God—the tangible and visible manhood, as in the manifest person of the Lord, is the image or shadow of God. Hence to write holiness upon the bells, is to impress righteous, perfect, incorruptible flesh upon the body, ultimating in those restraints, liberties, adjustments, and appropriation which will insure such a perfection of life as will constitute the body of man the dwelling place (temple and body) of God.

The Lord Jesus the Christ furnished in his life the only standard of righteousness. The Messenger of the Covenant must come forth from among men, bringing this standard. Such a standard is the essential evidence and credential of the Lord's Messenger. "Who may abide the day of his coming?" His name will be Cyrus. Such is the testimony of the prophets. He will guide the Lord's chosen people to their haven of rest; he will lay the foundation of the temple, and build the city of Jerusalem. The New Jerusalem cannot descend from her state of heavenly order and perfection, with her laws of organic construction, except as she finds a corresponding tendency to order in the body preparing for her reception as she precipitates. Therefore, where the New Jerusalem finds her place of descent, she will find a brain with the principles of organic law so defined as to enable her to enter an organically constructing, corresponding body; and this body being natural but divine, must have a material, central location where to establish the seat of universal government, the seat of universal empire from which the entire world will be governed by the King of kings and Lord of lords.

For these reasons the New Jerusalem at Estero, Lee Co., Florida, is established; and for these reasons she will be guarded by the overshadowing wings of the cherubs of divine perpetuity. New Jerusalem is no place for such as cannot sacrifice. We have no use for those who cannot give up whisky, beer, and tobacco. We have no use for such as cannot eschew evil, eliminate profanity, vulgarity, and obscenity. We will grow rapidly enough, if we grow righteously. The tens of thousands of the Lord's chosen will, in the near future, scent the aromatic fragrance of the wilderness blossoming as the rose, and seek their foundation and possession of rest.

While New Jerusalem is to descend into a material structure, visible in the earth, it will remain full of the endowment of spiritual force. Estero today is nothing but the wilderness; it is in the rough, and those who enter do so as pioneers; yet there is the promise of future peace and glory. Let those only whom the Lord calls, seek entrance through the gates (uses of life in applied righteousness) into the city. Come to us in the spirit of sacrifice and obedience to all the laws of righteousness; come at least in the spirit of humility, and as disciples ready to be taught and to serve, and we will receive and build you an habitation, making you the temple of righteousness for the habitation of God.

NOTICE.

Victoria Gratia is Pre-eminent of the Koreshan Unity. She is the Head of the Koreshan Church and State, the highest official in the Koreshan body. She should be addressed: Victoria Gratia. Pre-eminent, New Jerusalem, Estero, Lee Co., Florida.

The individual structure, when perfected, is the universe in miniature. It is not its epitome or abridgment, but the universe complete. By the individual structure, we mean the integral or whole being, in whom are united the two principles—male and female, in one form. This is the perfectly regenerated and reconstructed being, the undivided one, possessing both the image and the likeness of God.

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New Jerusalem, Capitol of the World.

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Without the necessity for great engineering skill, there can be developed a veritable Venice of America, far surpassing any city ever constructed in any stage of the world's history,—at least during the last twenty-four thousand years. It would be impossible to express in language the possibilities awaiting those who are and who become pioneers in the construction of the prospective city. In holding out these inducements for the aggregation of a righteous people purified from the lusts of the flesh and separated from the influences of Babylon (the competitive system), we but emphasize the promises of the Lord and his apostles regarding the glory to be revealed in those who seek the kingdom of God and his righteousness.

The perfection of human character involves a purity equal to that of the Lord, which must necessarily include a complete separation from the influence of sensualism. Men and women cannot be saved *in* their lusts, but they can be saved *from* them.

The convents and monasteries of the present age are the mere mausoleums (sepulchers) of the buried past of the higher Christian life, inaugurated by the Lord and carried to the world through the celibacy of the early church.

We not only advocate the separation of the sexes on the plane of material activities, but, in the name of the Most High, we also declare that no man is saved until saved from the tendencies of the flesh. No man or woman can be numbered with the Lamb and those who stand with him on Mount Zion, and yet live in and practice the life of the ordinary and adulterous marital system. If this doctrine constitutes that for which we shall enter martyrdom, so let it be—we are prepared to accept the consequences of this promulgation.

We are more and more impulsed to annunciate the gospel of life, the everlasting gospel of purity, the gospel (and the only one) through which this mortal shall be changed to immortality, and this corruptible made to put on incorruptibility.

It is the merest fallacy to imagine that men can be saved while in the indulgence of lust, hence, become the firstfruits of the resurrection (reincarnation), the firstfruits of the Tree of Life, and therefore the sons of God. Men are not saved by dying, except by the death of the old man in the perfection of the new. New Jerusalem is to be the heart and center of the coming kingdom of righteousness in the earth; the place where the consociation of such as would renew their lives, may aggregate in the heart of the kingdom.

The Lord's prayer will be fulfilled; the time is at hand when the Lord's kingdom will come, and his will will be done *in earth* as it is in heaven. It will not be altogether and solely a spiritual kingdom in glory on the other side of Jordan, nor altogether a spiritual church on this mundane side of life; but it will be a veritable empire, in fulfilment of that for which the Lord planted himself in the beginning of the age.

There has been altogether a misconception of the Lord's meaning in the declaration of himself as King. His kingdom was not of that age. When he said, "My kingdom is not of this world: if my kingdom were of this world, then would my disciples fight," he did not mean that His kingdom was solely a spiritual kingdom; he said, "My kingdom is not of this order;" that is, the order of the present age. He was planted that he might bring forth a kingdom in righteousness, an age-lasting kingdom, in this age or world, or the *cosmos* of this age, that is, the *order* or world of the age beginning in his day.

Every government of the world will be dissipated for the establishment of the divine kingdom which will be set up in the place of kingdoms and republics now Godless and without the conserving power of the divine momentum and perpetuity. For generations the so called Christian world has prayed for God's kingdom to come in earth. No prayer was indited to the effect that we should be *taken to* his kingdom. "Thy will be done in earth, as it is in heaven." That prayer will be answered, despite prostituted monarchies, despite republics run by rotten congresses in the interests of Wall and Lombard streets' speculators.

The time is at hand when, through the confusion of Gog and Magog,—now preparing for battle,—the old heavens (church) and old earth (state) will pass away; a universal kingdom will be ordered, and an economic government will reign in triumph. The world will hate us for these declarations; but in every age its prophets have been hated because they dared to proclaim the calamities to come.

The unregenerating spiritual world is striving to re-enter the natural world by robbing the already existing humanity of its present semblance of life. By disorderly methods, the natural humanity is abetting the effort with unconscious disregard of the catastrophe which would inevitably entail, if the process were allowed to continue without scientific interruption. "Except those days should be shortened, there should no flesh be saved," is a prophetic declaration specially applicable to this so called spiritistic effort. The true materialization will result from the perfect blending of the two spheres, the two becoming one. Those in the flesh will awake with the consciousness of the angel in the invisible. This marriage will consummate God's purpose and human aspiration toward quickening, reformating, and translating the fruit of regenerative development.

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Firstfruits of God the Lord.

"And I Looked and Lo, a Lamb Stood on the Mount Zion, and With Him an Hundred Forty and Four Thousand, Having His Father's Name Written in Their Foreheads."

In the so called church of Christ, we have an addenda to the New Testament, called the Revelation of St. John. It must necessarily be a revelation or a mystery; it requires no argument to demonstrate that it is not a revelation to the modern church, for none of the theologians pretend to know anything about it. Swedenborg has given an exposition of its spiritual "sense," which tends rather to obscure the *literal* "sense," in which he declares the Word to be "in its fulness, in its holiness, and in its power." We agree with Swedenborg, that in the literal degree or "sense" the Word is in its fulness, holiness, and power; and that without the light of the literal degree, which is the degree of science or truth, the mystery has not been revealed.

As the great Seer did not give an exposition of the literal "sense" of Revelation, therefore its fulness, its holiness, and its power cannot be manifest, as from his own rational premise, until the literal "sense" is made clear. We do not purpose within the circumscribed limits of one short article, to give an exposition of the literal "sense" of Revelation; but we shall attempt to elucidate an important text; namely, the one that constitutes the second heading to this article.

According to Swedenborg and his exposition of the spiritual "sense," the one hundred forty and four thousand implies a quality or state of fulness, and not necessarily a definite or an indefinite number. But, we ask, what does it imply in the *literal "sense"?* which is the most important "sense" of all, if what Emanuel Swedenborg says, be true. This hundred forty and four thousand are made up of twelve thousand of each of the twelve tribes of Israel. These are redeemed from among men (necessarily from sinful men, or they could not have been redeemed); after redemption they comprise the *firstfruits*, the same name being applied to them (as fruits) that was applied to the Lord Jesus the Christ, who was the firstfruits of the resurrection. It seems that they sing a new song that no one can sing but the one hundred forty and four thousand.

We will make some important inquiries regarding these firstfruits, from the standpoint of the literal "sense" of the Word, in which *"the Word is in its fulness, in its holiness, and in its power,"* and, if possible, throw upon it some light of *truth* made translucent from the spiritual effulgence. There stood a Lamb on Mount Zion. This is supposed to apply to the Lord Jesus, who is called the Lamb of God. The Lord was or is called the Lamb of God, necessarily, because of some principle or function embraced in his mission to the world. He is also called the Lion of the tribe of Judah. He cannot be called the Lamb of God for the same or a similar reason for which he is called the Lion. Why is he called the Lamb? We ask this question, not from the spiritual but from the literal "sense," in which "the Word is in its fulness, in its holiness, and in its power," as Swedenborg declares.

A Lamb stood on Mount Zion, and with him an hundred forty and four thousand; these had his Father's name written in their foreheads. What was His Father's name? The Father's name was the manifest personal Jesus; we do not mean the word Jesus, merely; the Lord Jesus in person was the name of the Father. The Lord's manifest and visible human was the Word and name of God. Names, then, are personalities, and without His personality the Father has no name. But why the name of the Father, rather than the name of God? Is there a distinction between *God* and *Father?* and if so, what is this distinction? These are not idle inquiries, but of profoundest moment. God simply and merely means Hero or Conqueror, nothing more, nothing less, hence Mighty or Almighty. He is Hero because, primarily, he conquers himself, as he merges from the militant human state. He puts all things under his feet; the last thing he conquers is death (in himself), then he becomes the Father.

God is Father by virtue of one attribute; namely, that of becoming parent of his offspring. Jesus became Father by virtue of reaching the seed state, he being the promised seed, and through the office of planting and dying (after his resurrection from Joseph's tomb) he passes through the process of regeneration (reproduction), to mature in the sons of God. The Lamb of God signifies an attribute of Deity; but as no function of God can operate but through the corresponding form, the attribute of Father as a function must operate through the form and quality of such attribute; this is called the Lamb, because the Lamb signifies to beget. This is why the names of Lamb and Father are coupled in the passage, "A *Lamb* stood on the Mount Zion, and with him an hundred forty and four thousand having his Father's name written in their foreheads;" and also why *Lamb* and *wife* are related in the statement of John: "Let us be glad and rejoice, and give honor to him: for the marriage of the *Lamb* is come, and his *wife* hath made herself ready."

The Lamb of God is the begetting power of God, through which regeneration is instituted. But God has no power to regenerate except through the literal "sense" of the Word. As the Lord is the Word, and the Word is only in his fulness, holiness, and power in the literal "sense," he can only be in these three in the form of his person, therefore in his visible and tangible humanity. Jesus was the literal Word; from this literal and visible presence he had power to beget, that is, to plant the seed of reproduction, and through this office to bring many sons home to glory.

Mount Zion is the acme of humano-divine perfection; it is that state in which both truth and good unite in the perfection of character and life made manifest in the living, visible, human temple of God. It is

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the perfect immortal state of the flesh. We mean Mount Zion in the literal degree,—in which the Word is in his fulness, in his holiness, and in his power. To stand on Mount Zion, then, in the literal "sense" or degree, is to stand in the visible humanity, in the persons of such as are redeemed from among men.

That there is a distinction between the firstfruits and certain other fruits of regeneration, there can be no doubt—judging from the teachings of Scripture. What this distinction is, we deem it important for the Bible student to comprehend. First, there stands on Mount Zion a Lamb—the personal begetting power of God; with him stand one hundred forty and four thousand having his Father's name. This signifies that each of the one hundred forty and four thousand is in the same quality, having the Father's name and power; thus these firstfruits are the product of the Lord's implantation in the race. Jesus was the personal Bridegroom and Bride. "He who hath the Bride is the Bridegroom," said Jesus. The Lord Jesus had the bride in him; he was the two in one. Because He was biune, male and female in one individual (undivided) form, he had life in himself, and was therefore immortal; and because he was immortal he could pass out of the world alive, that is, without corruptible dissolution, entering, in his ascending spirit, into the throne, and by his descending spirit (animal) entering into humanity for regeneration.

The descent of the Lord into the race (into hell) was through the operation of the Holy Spirit. From this descent the sons of God standing on Mount Zion, come up from among men. There can be no greater ignorance than is at present manifest among the theologians and Doctors of Divinity who fail to enlighten the people on these perfectly rational principles of regeneration. The song which the one hundred forty and four thousand sing, and which can be sung only by them, is the same song which Christ the Lord sang; namely, the song of Moses and the Lamb. The song of Moses implies perfect obedience to the law, for Moses is the Lawgiver, and the song signifies subjection to and appropriation of the life of the Lord.

The song of the Lamb is the song of regeneration. The word regeneration means reproduction. The one hundred forty and four thousand are regenerated (reproduced) from the Lord's planting. They have proceeded from those who, in the beginning of the Lord's work, were first receptive to that divine influence called the operation of the Spirit, when it was first shed upon the people at the initiation of the Christian church. It is the actual body of the Lord Christ; it is the Christ resurrected in his multiplied form. These are to stand upon the material earth in visible form, materialized from the thousands who are about to be dematerialized through the fire by which the world will be destroyed. This is not a fire to destroy the physical world, but one that will burn up, in a general conflagration, as many as desire to become the sons of God through perfect obedience to his law. They will be sons of God, in whom will be the Father as unmistakably as the Father was in the Lord Jesus. They will be as unmistakably the sons (offspring) of God, as the Lord Jesus was the Son of God. They will have proceeded from the Lord Jesus Christ by re-generation, just as the Lord Christ came from God through generation.

Such only can attain to the regenerated state as are now willing to make the sacrifices essential to a unity with God,—sacrifices that involve a life as undefiled as that of the Lord Jesus. These sacrifices are as essential, in the antitype, as the Jewish sacrifices were in the type. The Jewish sacrifices under the Mosaic law were the prefigurations in type of the sacrifices to be made, in reality, of the loves or affections which bind mankind to those worldly and sensual attractions which determine toward and perpetuate the state of mortality. The Jewish dispensation was under the regime of typical law. After this came the period or time of grace or mercy in which the world must continue while, through the period of regeneration (reproduction), the Lord awaits the harvest which must proceed from the planting in the race of the God-man, the Lord Jesus. This period of mercy in which men are saved by grace without the works of the law, either in type or antitype, will terminate now at the end of the age, which is the time for the application of the essential law of life.

The salvation to which man has been related—salvation through mercy—is merely a process of reproduction, during the progress of which it was impossible for the race to observe the perfect law of life. It could not be kept, because its science has not been known, nor could it be until the life that was in the Lord should develop also in men. God only can keep his law. As the Father and Mother God, Bridegroom and Bride, were in the person of the Lord, he could maintain the integrity of the law in its perfection. Likewise, when through regeneration from the Lord the sons of God shall come into their inheritance as the offspring of Jesus the Christ, they will keep the commandments as faithfully as did he, applying the law of sacrifice in antitype as did the Jews in type.

One of the greatest fallacies of the modern church resides in the belief that men can be saved ultimately without works; that is, without working out their own salvation. Another great heresy is in the belief that men can be saved without the manifestation of the High Priest of the order of Levi, who comes to officiate in the law of sacrifice, purifying the sons of Levi—the sons of conjunction with God.

The Messenger of the Covenant is the precursor of the great and dreadful day of the Lord now at hand.

Love for doctrine insures obedience to it.

The solution of the monetary problem is in the final destruction of money itself.

Without the enforcement of the doctrine in the actual exercise of its claims and commands, truth is vain.

The love or affection for the doctrine is not the life, but the union of the two in act and form is the life.

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Relation of Later Fruits to the Firstfruits of the Lord's Coming.

"The earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." If the firstfruits of the righteous kingdom include only those who stand with the Lamb on Mount Zion, being of a specific quality, Bride and Bridegroom, manifest in the Order of Melchizedek, who and what shall constitute fruits of other orders in the Lord's kingdom? The Lord Jesus, the Christ of God, was the archetype or germinal beginning of the new genus. He was the involved product of human progression—both the Son of man and the Son of God. As the promised seed (two in one, that is, biune, male and female in one form), the Lord was planted back into the race of humanity; and such as were receptive to the Holy Spirit became the soil into which this seed was sown. The Lord—Christ or Anointedof God—was disseminated in the race; through regeneration he will be multiplied from one Son into the many sons of God. The seed of the Christ planted in the wills of such as received him, that is, those who received the Holy Spirit, will formulate in them the Anointed (Christs) or sons of the Eternal. These offspring of the Lord Jesus are the chosen, being distinct from such other orders as are called, who will also be sanctified, justified, and ultimately glorified.

Outside, and independent of these firstfruits, millions will accept the new gospel and enter into social, commercial, and organic relation. These cannot enter into the practice of absolute sex purification, but they can adapt themselves to the higher marital system in which the union of sex, so far as it pertains to the propagative law, is for propagation only, and in which the laws of mental and physical conservation are so far understood as to preclude the possibility of sensual depletion.

Orders subsidiary to the Primate Order can only be developed through the influx of purifiying energy from the Primate Order, and are subject to influx from the higher order precisely as the body of the vidual man is subject to influx from the head of the vidual body. The higher marital order will be comprised of members from every nationality of the advanced type, who through past generations have been in the line of the transmission of the spirit of the Christian Messiah. None but those who have been subject to the transmitted Messianic energy from the Lord Jesus can hope to enter, in the beginning of the new age, into the higher marital condition and relation.

Those who belong to the second and third orders of the coming kingdom will necessarily come into a comprehension and make an application of the highest principles of sex relationship on the natural plane of life, but they cannot now attain to the perfection of the higher, Celibate Order. The highest laws of stirpiculture will be the principles by which are to be defined such a conception of astro-anthroposophy as will enable the parent to provide beforehand for the time of birth, so as to bring the nativity under favorable astral and planetary auspices. Progeny will be produced under such control of parental intellectuality and affection as to preclude any possible accidents, either in time or quality of nativity. The propagative law will be utilized for the purpose of propagation, and for no other purpose. Human passion will be subjugated, and the energies that are now wasted through sensual indulgence will be conserved for the perpetuity of life. Longevity and vitality will be augmented. These conditions will accrue to the marital order of Koreshanity, through the influence exerted upon the system from the celibate and higher order—the Order of Melchizedek.

A Difference of Opinion.

It Was Difficult to Understand the Man Who Took the Bible as His Standard.

A gentleman detained for a night in a small town not far from Chicago, concluded to attend a protracted meeting that was in progress near his hotel. A crowded house obliged the late comer to go well forward, and he found himself seated in front of the clergyman's stand. As the exercises progressed, all who were "Christians" were bidden to rise, after which all who desired to *become* Christians were invited to commit themselves to a like demonstration.

During many years of his life, basic, as a subject of meditation, had been the character and life of the Christ: assimilated with his being, was the conviction that to be a Christian was to be like Christ. The Christ was not a lawbreaker, hence, who could profess his likeness? If not like the Christ—the Son of God, who could rightfully claim to be a child of God? If man was not the offspring of God, was he not reasonably the offspring of him who sowed the tares? This evidence of unrighteous life befitted all men, and no unrighteous man had promise of favor with God. He had sat while the "Christians" (the "children of God") stood; but in response to the second invitation, he rose; for his supreme desire was to the Christhood, though the manner of its attainment must be as opposed to the current methods, as the genuine state is opposed to the spurious.

After a season of exhortation, all those who desired prayers for their conversion were bidden to sit. This unexpected turn in affairs must be met either with a conscience stultified, or a storm of twice a hundred eyes. He chose the latter, and kept his feet long enough to establish his position. "Do you desire to become a Christian?" questioned the blind leader. "Yes." "Do you desire the prayers of the children of God to that end?" "No." "Why, that is strange—very strange! Why do you not desire prayers?" In a tone subdued but penetrating came the reply: "I read that the 'effectual fervent prayer of a righteous man availeth much'; and again I read, 'there is none righteous, no, not one;' this being true, who shall pray for me? "Strange, strange; your position is a very strange one," murmured the "man of God (?); and probably he is still wondering at the obduracy which could couple those Scriptures and draw such conclusion.

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The Lord Jesus was the Great Shepherd of his dispensation: He gathered the lambs with his arm, sheltered them in his bosom, and nourished them from the fountain of immortal life. With prescient eye He saw himself smitten and the sheep scattered; and none but he knew when those sheep should be gathered, and who should be the Gatherer. He beheld not only the Shepherd of the future dispensation—him by Jacob's blessing promised through the line of Joseph, but he was cognizant of all the steps, past and future, through which that Shepherd had thus far proceeded and must proceed to his mission.

As the earth silently nurtures and brings to its fruition the seed (the savior of the vegetable world), so humanity, equally oblivious to its own processes, gestates and ripens its Savior. If when the leaf breaks the mold it could say, "I am corn," they of no wisdom would cry, "You are a weed!" but the husbandman bides in patience, and garners the reward of the timic cycle.

Centuries pass; the Shepherd comes to perform his function. They of little wisdom know not his voice, and deny his claim. They who claim to be children of God demand miracles, unable to see that the Shepherd himself is the miracle, and forgetful that the disciples of the Christ performed like wonders with their Master; hence, if miracles are the order, how shall these "children of God" be excused?

The followers of the Christ raised the dead, healed the sick, and cast out devils; but they claimed not for themselves, nor did their Master claim for them, that which the modern clergyman claims for himself and his flock—that they are converted, are children of God. After Peter had gone forth as a minister unto the people, performing wonders in his Master's name, the Lord said to him: "When thou art converted, strengthen thy brethren." In effect he said, "Peter, thou hast a corrupt and dying body; when in the fulness of times thy corruptible shall have put on incorruption, and thou, even as I, art able to overcome death (Christ overcame death—"Death is swallowed up in victory"), then help thy brethren to become as thou art.

It will be urged that the language of I. John iii: 2: "Beloved, now are we the sons of God," is proof that these of theologic schism are children of divine parentage; but let us consider the verse immediately following: "And every man that hath this hope in him purifieth himself, even as He is pure." The Christ was a child of God: the child was like the Father—pure, sinless, death-conquering. "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption (Gr. *whyosthesian; whyos*, Son; *thesian*, to put on, hence, waiting to put on the sonship). The baptism to the spirit had constituted the interior degree like unto the Christ, and it was the source of their "hope" that in the fulness of times they should be able to put on incorruptibility. Transmutation, the central law of theocrasis, is accompanied by transmission, which is the law of death. Through theocrasial fire was the Holy Spirit (the Lord's transmuted body) transmitted to His people. For a time it actuated them to such life as that of their divine Leader; but law is inexorable, and *the law of transmission is the law of death.* As the seed consigned to the earth finally dies in reproducing, so the descending spirit of the Christ, planted in the corruptible bodies of the sons of men, died in them. Thou fool, knowest thou not that that which thou sowest is not quickened unless it die?

The Redeemer of men was the process of man's redemption. When his martyrdom approached he said to his disciples: "When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, nothing. Then said he unto them, but now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, and he was reckoned among the transgressors: for the things concerning me have an end."

In this language is portrayed the Christ's knowledge of his death in the race. He refers to the falling away of his church from those principles upon which he had founded it: the principles which distinguished his church from the church of the times, and which brought upon his devoted head the wrath of censured humanity. In the falling away which must follow the planting, He knew that his followers would abandon divine communism for the vidual purse, and cleaving unto the love of money, dissipate their Christ-woven vestment of truth, choosing in its stead the blade of disintegration and destruction. The tribunal of Pilate numbered Him among the "transgressors." This was the type of his descending degree, which, in his forty-two manifestations in fallen man, literally became the transgressor, entering into and taking upon himself the sins, that in the last day—end of the age, he might "raise him up." "How art thou fallen from heaven, O Lucifer [light-bearer], son of the morning!" (In John i: 9 we read of the Christ, that he was "the true Light." He came into the world bearing his light.) * * * "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God." And so he will; he will purify himself of transgression, when *he will no more be the "transgressor."*

When the days of transgression are fulfilled, when the harvest is come, the tares shall be gathered into bundles and burned; and after the burning, the children of the kingdom shall stand forth, the veritable sons of God, because begotten, gestated, and born by Godly process. Those who are so born will be righteous men. *and their prayers will avail.—A. T. Potter.*

Those faithful watchers who are sounding the alarms are ridiculed as calamity howlers. When strong, shrewd, grasping, covetous men devote themselves to creating calamities, fortunate are the people who are awakened by calamity howlers. Noah was a calamity howler, and the bones of the men who laughed at him have helped to make the phosphate beds out of which fertilizers are now dug for the market—*Henry D. Lloyd.*

If we may resist British greed for land, may we not resist British greed for bonds, which are simply mortgages on nations? —*Progressive Farmer.*

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Koreshan Mass Meeting.

This meeting was called March 8, 1896, at the Village Hall, Washington Heights, Chicago, Ill., to answer the charges made against the Unity, and to set forth the theological doctrines of the Koreshan System. The opposition had made a very strenuous effort to bring the Koreshan Unity into greater disrepute through the proclamation of malicious libels upon Koresh and his community. In the attempt of the daily press to be sensational and to make much out of little, we had received a profundity of gratuitous advertising. We concluded we could not let so favorable an opportunity pass, and we sailed into port on the tide of the popular uprising.

A young man had made the statement at a former meeting (a meeting held for the purpose of inciting a mob, as attested by his own statements and the statement contained in a dodger liberally distributed), that he had noticed that whenever Dr. Teed had been persecuted, he (the Doctor) had always turned the effort to his own advantage, and to the disadvantage of his enemies. The young man made the statement in reply to the question, "Why did you not expose the doings of Dr. Teed during the three years you were in his community?"

It is not the fact that we turn things to our credit, but owing to the fact that the blundering effort of our enemies to destroy our work, turns itself in our favor. At our meeting of March 8, the seating and standing capacity of the hall was strained to its utmost. The best element of Washington Heights and surrounding vicinity was represented. The congregation listened with close attention for more than two hours to Dr. Teed's exposition of the cause of his persecutions, and to the promulgation of his gospel. Without the effort of a few disaffected ones to create an excitement, it would have been impossible for us to have called out more than a corporal's guard. As it was, we were enabled to get a large audience, and no doubt we created some sentiment in our favor. We succeeded in distributing a quantity of literature, a thing we could not have done without this effort of the opposition.

We know that the promulgation of a pure gospel is too much for this generation; and when we lay the axe at the root of the tree, we awaken the howls of the degenerate sinners of this nineteenth century. A sensual generation steeped in rum and nicotine has no use for a standard of religion and morality approaching the righteousness of the Lord Christ; and any enunciation on the part of a people to emulate his life is enough to call down upon their heads the imprecations of a degenerate world. The meeting was orderly throughout, with one exception. A Mr. Specht made an announcement of a meeting to be held in the same hall a week from that day. He was called to order by a respectable citizen of Washington Heights.

Our effort in the East was very successful. We made many converts, and organized an actively working Branch of the Society Arch-Triumphant in New Brighton, Pa.

Koreshanity was never so prosperous as now. Ours is the Church Triumphant, and must necessarily triumph despite the fact that as Michael and his angels fought, so—in opposition—will the Devil and his angels fight. If there must be war in heaven, then the sooner the conflict wages the sooner will come the victory for the Koreshan Unity and its world of following. Koreshanity has come to stay. Nothing in heaven, earth, or hell can retard the progressive impulse of the divine momentum.

The Koreshan Unity is to the closing age, what the primitive church of the Lord Christ was to the Jewish age. Koresh is God's chosen instrument to regenerate the earth, and Koreshanity is the power to create the new heavens and the new earth, and to reduce the hells to order. We would as soon that the conflict begin now as at any time, for we know the character of the culmination of the age, and the sacrifice to be made to bring it to its close and usher in the coming order. We have not prophesied the distinct character of the essential sacrifice for the cleansing of the sanctuary, without knowing the kind of circumspection necessary for its accomplishment.

Jerusalem and Jericho.

[Extracts from sermon delivered by Koresh before the Church Triumphant or "Assembly of the New Covenant," April, 1888.]

The children of Israel had wandered forty years in the wilderness. They had crossed the river Jordan and had entered into the border of Palestine in preparation to take possession of Philistia, the promised land. Having crossed the river Jordan they are ready for the second rite of circumcision, which ceremony, during their wandering in the wilderness, they had not observed, and therefore, to all intents and purposes, they were Gentiles until Joshua transformed them to Israelites.

They could not take the country without the destruction of Jericho, which was the key to the situation. Everything is prepared, for the ceremony of circumcision had fitted them, after their wanderings, for their inheritance. Remember they still, after reaching the opposite side of the river, have to be circumcised. They have to destroy Jericho before they can take the country. Jordan is the symbol of the river of death. The land of Palestine is the new body, then, occupied by the Philistines; that is, it is symbolic of God's body for God's people, but occupied by a people who are not God's. It is a type of the resurrection. Their coming into Palestine on the opposite side is a type of the first manifestation of the resurrection of the dead, or, as we term it, reincarnation, because the resurrection is through reincarnation.

The word Jericho primarily signifies instruction; in the supreme or divine sense, it means instruction in life; and in the opposite sense, instruction in fallacy. It really signifies the destruction of all that is false and evil in the church or out of it, or what is to constitute the new church before it can come into its control, by the divine power. We mean this: that humanity con-

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stitutes the body of God or the land of God. Palestine was a type of the land. The people who possessed Palestine at the time that the Israelites came to Jericho, were a type of the spirits that possessed the people then, and the Israelites were a type of the spirits who will possess the new body after the evil spirits are driven out. So the land points to the people.

Before the Israelites could possess the land they had to go through a process of change. They had to come into the condition that was to result in immortality. They had to reach that state of mental or spiritual development that would bring them into the promised land; but they had to be circumcised before they could possess it. This was a type of the New Jerusalem in its descent, as John saw it. "I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." This city is to descend into the people. As a spiritual city or as spiritual doctrine, it is Jerusalem; when it comes down into natural doctrine (instruction) it is Jericho. Jerusalem means instruction in truth and in good; that is, in doctrine and in life. It differs from Jericho, in that Jerusalem signifies spiritual instruction or instruction in the spiritual degree, while Jericho signifies instruction in the natural degree; and Jerusalem, in coming down from the spiritual into the natural world, must come down through scientific instruction—through Jericho.

As the children of Israel entered the promised land through Jericho, so the New Jerusalem must come down from God out of heaven through scientifics; and as it thus comes down from heaven, it enters into the body or the people who receive this doctrine, and as they receive it, the old doctrine is driven out. Therefore in the destruction of Jericho all that is false and evil in humanity is destroyed, and the spirit is appropriated that will bring the body into immortality or the resurrection of the dead. As the Jews had to cross the Jordan even before the rite of circumcision was performed by Joshua, so this New Jerusalem must come into its spiritual state, that is, pass the river Jordan, before it can descend into the race and occupy the body which is its Palestine, its Philistia—the body of Deity.

Since Swedenborg died, there has been a process of differentiation (separation) going on in the spiritual world. That which is true has been separated from that which is false; that which is evil has been eliminated from that which is good. This division has been going on for more than one hundred and twenty years in the spiritual world,—in which judgment has already taken place.

Jericho is the aggregation of doctrine of scientifics; Jerusalem is the aggregation of spiritual doctrine. The spiritual world is not a world of space, but of qualities. The spiritual world is the thought world, the subjective world; this that we see is objective. Every thought is a spiritual entity, and all the thoughts in the universe can occupy one brain: therefore all the spirits may occupy one brain, that is, in their higher degree. All spirits can aggregate in one focal point. just as all the forces of universal creation can aggregate in the central sun, the astral center, that being the focal point of the universe.

That Joshua caused the city to be destroyed by the use of ram's horns, has a deep significance. Those who understand something of symbolism, know that the Lamb or Ram of God signifies the begetting principle of Deity. During the progress of the world in the last long period of twenty-four thousand years, as in every previous grand year, there is a division of seven; that is, there are seven periods of time during the twenty-four thousand years, wherein foreshortening takes place through planetary attraction. These seven periods are seven periods of begetting or propagation. They correspond to the seven functions of the human body, through which reproduction finally takes place in the terminal point from the solar plexus in the male, and the semilunar plexus in the female.

There are seven functions of the human body, which are seven degrees or cycles, all of them culminating in the begetting principle, or in the manifest germ, and with it the love of begetting or propagation. In the alchemico-organic universe we have seven cycles or revolutions, and as the universe is an expression of Deity, that is, as it is a likeness expressed in its most outward degree for the purpose of culture or education to those who are desirous of becoming sons of God, these processes of generation and regeneration are merely seven degrees of instruction that bring humanity down to the final degree, which culminates the instruction of the ages and finishes the preparation of man to enter into his spiritual, final, and eternal rest.

Through all these seven periods of instruction, the world is taking on the various degrees of fallacy and evil; that is, humanity is appropriating all the degrees of fallacy and all the degrees of evil. The object in this is, that finally man may know truth and good by their contrast with fallacy and evil. Every person is compelled to incorporate all that is evil and false before he is prepared to understand, by contrast, the difference between good and evil, between truth and error. And the final condition of the world is that in which man culminates in fallacy and in evil. Then he has appropriated and become all this—he has culminated in fallacy and in evil.

A harlot in the supreme and broader sense, means a person or a church that has adulterated the doctrines and goods of life, and has converted them to fallacies and evils. That is the condition of the world and the church today. If there is one person who, on the outside, seems *very* much better than another, it is because his cloak is a little thicker, and that which is inside is not quite so apparent,—that is about all the difference. Some people imagine they are performing the will of the Almighty; this is a great mistake. We have more difficulty with the class of people who imagine they never have committed any evil, that is, the self-righteous ones, than with those who believe themselves in degradation. Those who are apparently the lowest, are generally the most receptive to the doctrine of life, and are most willing to make an application of it, for the reason that they are tired of everything there is in the world; they

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are through with it, and are prepared to receive something better.

Let us examine the condition of the church of today—not the church of God, but the church of the Devil. That which is called the "church" is the Devil's church; God's church will come out of that after a time. We find here a great religious body which would, and by unitized effort could, be a great controlling power; it could, if it would, control America. There are certain evils, the liquor evil, for instance, which the church could, if it would, remove. Just one united effort would stop all the drinking of whisky in America. If this ought to be accomplished and is not, something is the matter with the church. And the liquor evil is but one of thousands of evils that exist.

What argument is advanced in opposition to a united effort to remove whisky from the land? "It makes no difference—it will be made on the sly, and drunk on the sly, if people are prohibited from open indulgence." Others contend that high license will work the reform. They are very much in favor of high license because the Republican party is a high license party. The Republican party is not worse than the Democratic party, but it wants high license because it wants the votes of the whisky men, and it knows it can't get them unless it grants license; and so the Republicans say, "of two evils choose the less." That is not God's way; and if we have the choice of two evils, we will take the consequences of rejecting both. Another argument advanced is, that it would be circumscribing people's rights if whisky selling and whisky drinking were prohibited. Why shouldn't a man drink whisky if he wants to? What right has any one to deprive a man of his liberty? It is considered a conclusive argument, to say that a man is deprived of his liberty when he is prohibited from drinking whisky. Is he deprived of his liberty, when he is prohibited from murdering his neighbor? If that is an argument, then let people go on and murder their neighbors—they must not be deprived of their liberty!

(CONTINUED.)

Christ's utterances on government were idealistic. But all idealism has reference to ultimate actuality. Consequently, the constant effort of Christ's followers should be to precipitate his teachings into life. The ideal state will know nothing of violence. Force will be discarded because it will be unnecessary. Such a condition, however, presupposes the universal sway of a sweet reasonableness among men. Just so long as animal conditions prevail in society, just so long must force survive. A survey of nature shows this. In the evolution of Christian civilization, the animal is to be transformed into the angel—force into reason and conscience. Meantime, as evolution proceeds, society must do as the Jews did when they rebuilt Jerusalem—work with the trowel in one hand and the sword in the other. While we are in the stage of transition, we must employ the implements appropriate to that condition. He would be a rare fool who refused to use a candle when the electric light was out of reach.—*Carlos Martyn, to The Voice.*

Prophylactic or Therapeutic?

Why Should We Not Prefer the Former?

Wisconsin resolves against tramps. Citizens from every district of the state either addressed or listened to the addresses of the Fond du Lac antitramp convention. Trampism, which has always presented a serious side to the tramp, has become a very grave problem for the people. To the glory of old Wisconsin, let it be remembered that two viduals at least, in the conclave, were strongly impressed with the sentiment that those roving outcasts are not responsible for the total sum of wrong attending the situation, and said so. The editor of the Wisconsin *Vorwaerts* uttered some words in behalf of these unfortunates, that should earn him a warm place in all hearts which beat for justice, and he emphasized his testimony with a page from his own history: Fresh from a German university, he came to America expecting immediately to find employment befitting his education. Failing in this he looked for manual labor, and his lack of brawn kept him looking while he tramped three hundred miles. Said he: "I was on the verge of becoming a 'hobo,' notwithstanding my knowledge of Latin, Greek, and French." Such an experience does not fall meaningless into any life. To it, perchance, is socialism indebted for one of its leaders. Himself and the land of his adoption are to be congratulated that its influence did not make him a plus to anarchy. Similar instances are not rare. We have in mind the case of a man of education, business probity, industrious habits, and of good social standing in his community. A fire wrecked his home, and a drought ruined his crops. His family was large and helpless; already they lacked clothing, and were pacing right up to the point where there would not even be dry bread. His kindly disposed neighbors, who had helped him to put a roof over his head, were each facing for himself the problem of a year's work gone for naught. There was no hope of employment in the vicinity. In company with his brother he accepted the dernier resort of walking toward the towns. They were both well dressed, and nothing attended them which should have provoked distrust; but the very first halt they made, tired and dusty, to inquire for work, was immediately followed by the command to *"move on!"* "If anything should befall the single pair of hands between his loved ones and starvation!" The thought had been agony, and now his hands were being tied by the power the people had raised up to protect the people. *He was branded, tramp.* For the love we bear mankind, we would gladly confer sixty minutes of such life upon every man in the world; yes, and manacles for the time, lest a large per cent should slaughter themselves out of their difficulties into—heaven?

The pestiferous nomadic life which has so flourished since the close of our civil war, is the grateful atmosphere of too many; but all who are engaged in breathing it are not, like so many bullets, fashioned in the same mold. The genus who has voluntarily taken up the migratory avocation, varies in characteristics through all the qualities inclusive of the purposeless, lazy being who is unequal to greater effort than stretching his legs to shift the character of his difficulties, to the man who deliberately murders for gain. Many who, through the misery of want, are forced to seem parcel of this

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horde, sink to the actual criminal grade, while pitifully few will emerge (as tried by fire) to lives of usefulness. Before condemning, why should not as much pains be taken to discover the moral standing of a man under this ban, as is taken to discover the guilt or innocence of a man in a court of justice?

The causes of this predisposition to migrate, like the rings of a telescope cup, collapse into one—disobedience to the command, love "thy neighbor as thyself." Human legislation moves not this, but it might reach the condition sprung from it, the condition which has in turn become a *cause*, and the parent of a legion of its kind. Among the lesser causes we must admit labor-saving machines, perverted from their legitimate use. One thousand one hundred spinners supplanted by two boys, and so through a list of like particulars, causes one to exclaim: "O glorious benefaction degraded to an oppressor!" But it is useless to stand wailing at a wall which must be battered down before the citadel will yield—this outer wall of competism, born of the law's infraction, and parent of all these lesser causes.

Our industrial system divides humanity into three classes —the thieves of people's labor who own the machines, the overworked laborers who run the machines, and the class who can get no machines to run. It is not many years since the mass of church people worshiped a god who roasted souls for the delight of himself and his holy angels. "People have grown out of that," they say;—and we could concur did we not so often plump up against that monster thought solidified in form of thousands of helpless sufferers who form the dark pedestal for the gilded highlights of our modern civilization.

In the plans for superficial relief advanced by the Fond du Lac convention, is one of building in every county, "tramporiums" devoted to manufacturing purposes. "Put the tramp at productive work. The investment must pay, *as the tramp would receive no wages.*"

The Brown County workhouse has a superintendent who is paid $2,400 per annum.

"Out of this he boards the tramps and pays all salaries. The superintendent does not encourage the tramp. No tobacco, no newspapers, no amusements are allowed them. The workhouse opened in December, and sixty-one tramps were in it the first month, and only seven the second. The day he [the speaker] was there, only two were in the workhouse."

The ways and means committee of the convention embodied in its report the following:—

"The proper use of a workhouse will drive away tramps from that locality. * * * The tramp is a needless expense to the public, and a means of corruption to public officers."

Were they serious? The words seem more befitting the pen of a Twain or a Nye than the chairman of a committee dealing with a vital subject. We venture to say that though loud grumbles have proceeded from the taxpayer, the official has suffered no add to his native thievish propensities, and commits no greater fraud in manufacturing tramp fees than in any other line open to him. Respite might be obtained by ousting the official and installing the tramp: it would take a little time for the latter to "catch on," and meantime the taxpayer might catch up.

Tramps, unless they be criminals, are free citizens. Has any vidual the right to take a citizen's labor without wage? (Even the thievish manufacturers do a little better than that!) If not, would it be a fair example for an aggregation of viduals to keep the wages of an aggregation of tramps? Beware the manner of precedent you make, gentlemen! your own flesh and blood may yet stand beneath its shadow.

The "tramporium," if correctly managed, would be a mercy to the infested and to the infesting; but it is shameful to restrict an official to the necessity of driving away the needy, or to leave it to his pleasure to do so from cupidity. It is a rank injustice to treat this floating population as if they were unitedly vagrant. The farm or workshop should be a test of inclination; the unhappily disposed should be sifted out and made subject of special enactment. "The proper use of a workhouse will drive away tramps from that locality!" One man (?) even suggested the whipping post, with subsequent application of salt and water. The more barbarous the remedy, the more certain the cure. But when all districts shall have adopted such means of self-preservation, then what? Oh! the silliness, the abomination of the pretentious aid whose cold-blooded outcome is to precipitate the outcast upon the defenceless country to beg, thieve, murder, and perpetrate unspeakable crime!

If the Fond du Lac convention attempted anything beyond an endeavor to formulate a basis from which to apply the "pound of cure principle," it did not appear. Whether a good working plan was instituted even upon such platform, is, to say the least of it, very much to be doubted. Why need we as a people create the tramp who proves himself a "needless expense to the public, and a means of corruption to public officers?" It is not yet permissible to erect a guillotine to dispose of him, though that method would possess the advantage of being humane in contrast to driving him from place to place to depredate or to starve. Why not, instead of all the circumlocution of the curative process, apply the "ounce of preventive"? Why not do away with competition, which has lined the pockets of the few to the despoiling of the many? Why not give the industries into the hands of the Government? Are there any who honestly fear that the brain of a nation is insufficient to manage the business of a nation?—*A. T. Potter.*

THE BEST INHERITANCE.—Until we recognize the right of the child to be well born, and act in obedience to our highest conceptions of duty in this regard, we will be troubled with the abnormally developed. If we would take as great care in the breeding of human beings as we do in breeding horses and cattle, we would as rapidly eliminate the savage from their natures. Few children are well born. Too few are welcome when they come. Too frequently the mothers are made, during the tender and sacred ante-natal period, the victims of drudgery and lust, and when the little ones come into the world, their lives have received their determining influences, often toward weakness—physically, morally, and mentally. Parenthood is too generally spent in entertaining the devitalizing, demoralizing trinity—brutalizing labor, tyrannizing lust, and cruel neglect. When mankind ascends to the high plane of common sense and wisdom, and propagates its kind under the most favorable conditions, true nobility of character will not be so rare as it is now, nor will our annals reek with the slime of unholiness.—*Progressive Age.*

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Fundamental Principles and Articles of Belief of the "Assembly of the New Covenant."

FIRST.—God is one in person, possessing a triunity of attributes—Fatherhood, Motherhood, and Sonship. In these three attributes reside the propagative principles of the divine nature, the creative power and function of everlasting perpetuity.

SECOND.—Jesus contained the fulness of the Godhead bodily. He was therefore Father, Mother, and Son, hence the incarnate God, the Created and Creator of all things.

THIRD.—As God the invisible clothed himself with his own concrete visible form in the perfecting of a manhood through the law of progressive and ascending involution, selecting one from the people, carrying him through the ages by successive incarnations until born into the world in his holy state, thence merging him into Divinity, so do all men, in their progressive states, by the co-ordinate law—evolution, unfold by successive incarnations until the harvest time. As Jesus, the Son, conjoined himself to the Father and was made one with him, so will the evolved humanity become one with Deity, in the gathering of the fruit of the harvest.

FOURTH.—By the descent of human desire and passion, the sperm and germ cells of reproduction are propagated in the body, and transmitted to the formation of new sensual organisms. By such transmission the body of death is perpetuated; for all men who exist in the corruptible body exist in the body of death, and all who exercise the sexual passion contribute to its perpetuity. If the descent of the passions contributes to the creation and perpetuity of the corruptible body, it follows, then, that by elevating the affections or desires, the body of death will be overcome and the body of immortality substituted; therefore, continency in males and chastity in females are absolutely essential to the induction of the human race into everlasting life. Celibacy incorporated as a living principle that both soul and body be holy and acceptable unto the Lord is a most reasonable service, and demanded of all who desire immortality.

FIFTH.—The hundred forty and four thousand who stand with the Lamb on Mount Zion and sing as it were a new song which no others can learn, are virgins. None but virgins can sing this song, nor stand with the Lamb. They have become virgins through regeneration, for they are redeemed from among men. They are the firstfruits unto God and the Lamb. To reach this state of supreme fruition, men and women must exercise such a restraint over the strongest passion of the mind as to enable them to overcome. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. iii: 21.) As Jesus overcame here in the flesh, so they who follow him must overcome in the flesh.

SIXTH.—Common interest in all things spiritual and natural, or religious and secular, is in full accord with the precept and example of Jesus, and conformable to the relations established by the early Christians, as impelled by the direct influence of the Holy Spirit. Every genuine Christian will therefore seek to enter into aggregate relations and secular fellowship, so soon as the recurring divine manifestation and impulse can act upon the heart of man. We therefore consider one another, to incite unto love and good works; not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as we see the day approaching.

SEVENTH.—The Lord evolves, in his second advent, through the theocrasis of the Branch, the Messenger of the everlasting Covenant, in the construction of the new body. This Branch will build the city, that is, through him will be given the doctrine of the literal Word, and he will lay the foundation of the temple; that is, through his theocrasis the new immortal body will begin to unfold.

EIGHTH.—After the translation of the Messenger, the new church will rapidly organize through the functions of its vital centers—the angels who shall gather their respective *genera*, which, with their species and families, shall constitute collectively the church of the firstborn. These angels are natural beings appointed from the beginning to perform the work of organizing into structural arrangement and societal fellowship the humanity of the new era, that it may be perfected in love and righteousness, and established in its immortality.

NINTH.—The new formulate body is not to remain an outward, visible structure. The new concrete and immortal flesh is to be ultimately dissolved through the baptism of fire, and the firstfruits of the resurrection will remain visible only in the spiritual and celestial degrees, not visible to the sensual eye. This church will be the resurrection of the dead; the voice of the trump of God; the unfolded book of life; the amplified body of the Lord; the literal Word; the cherubim placed at the east (rising) of the garden of Eden, with the *flaming sword* (the theocrasis or translation) to keep the way of the Tree of Life.

TENTH.—Ananias and Sapphira thought to give only a part of their possessions to the cause of the primitive church, laying at the feet of the apostles a part of the price, and retaining for selfish purposes what would have been their own under other circumstances. They discovered that the Lord would have the whole or none. The modern Christian organization is conducted on the principle that Ananias and Sapphira would have instituted. The modern church has had transmitted to it through the ages, extending from Christ to the present, the principle of common interest, but it is applied only to the church, as a principle distinct from the secular relations of life, while the primitive church united the common interest spirit in both religious and secular relations. The modern Christian contributes a part of the price, in the interests of a false religious worship, to the construction of church edifices, etc., retaining the greater part to subserve selfish and sensual purposes. The "Assembly of the New Covenant," the Church of the Firstborn, retains no part of the price. Common interest embraces all things religious and secular. That construction of the family, even, founded upon the sensual passion, is

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extinct. The tie which binds through the power of the sensual and animal nature is obliterated, and purity is stamped upon the brow of every member of the Divine Order. "And Jesus answering, said unto them, the children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels and are the children of God, being the children of the resurrection." (Luke xx: 34-36.)

Alchemico-Organic and Anthropostic Suns.

There are two universal tendencies of substance; one is the constant determination of spirit to become matter, the other is the constant determination of matter to become spirit. By these correlate determinations, the equilibrium or balance of relations is maintained and perpetuated.

In the purely alchemico-organic domain, the various forms of matter have their correlate conditions in corresponding forces; these are called physical forces. If, for instance, we take the sun as the source of supreme emanation toward alchemico-organic circumferences, we find the primary elements of force to consist of heat, light, and gravity; these are the emanative products of waste incident to the sun's activity. Were it not for a counter flow of forces generated at circumferences and constantly returning to the sun to re-supply its wastes, it would rapidly exhaust itself. The matter or material form or condition of substance constitutes one pole and extreme of direction; the sun, the other and force condition of substance, constitutes the opposite pole. Without the correlation of these two poles, neither could exist. It therefore follows that the great battery composed of these two correlate extremes and all their essential intermediates, such as atmospheres, stars, etc., have had a perpetual existence.

The center of determination—the sun, being the terminal point and center of all the forces generated at the circumferences and reflected toward the center, becomes or is the perpetual savior, because it gathers into itself, transforms or converts, and re-transmits its energies again to the circumferences. Corresponding to the alchemico-organic macrocosm is the biological macrocosm. Its center is the Lord God; its circumferences are composed of the humanity. As the sun constantly eliminates its *debris* or waste, it is still perpetuated as a central and focal point. This is also true of the biological sun. While the emanations from the alchemico-organic sun are alchemico-organic forces, those from the spiritual or biological sun are spiritual entities. As the eliminations of force from the alchemico-organic sun have received a material impetus and determination, and can only begin to return to the sun at some terminal extremity where there is a transformation from the alkaline or resinous to the ascetic or vitreous determination, so must the spiritual entities, transmitted from the biological sun, descend until is reached the terminal extremity of descent, where there will be a re-transformation and a diversion of the tendency.

The biological sun is not outside of, but within the human race. The forces transmitted from that sun toward its circumferences, the human race, are transmitted from atmosphere to atmosphere, or sphere to sphere, from one star (biological) realm to another, until the final atmosphere, the lowest realm of spiritual existence, is reached, when it comes in contact with the sensuous human. As at the circumferential extremity in the alchemico-organic domain are found the elements and principles of transformation, so in the biological domain, at the very circumference and extremity of the outward determination, must be found the wisdom capable of reversing or turning back the tide of fluxion, from its peripherical determination to a central tendency.

"Behold the Fig Tree!"

"Know Ye that the Kingdom of God Is Nigh at Hand."

"And he spake to them a parable; Behold the fig tree, and all the trees. When they now shoot forth, ye see and know of [from] your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand." This parable is recorded by Matthew, Mark, and Luke; it must therefore be very important; and especially so, when we come to see that both Old and New Testaments make frequent reference to the fig tree. It is also noticeable that the fig tree was designated to serve as a type, and as such it points forcibly to present culminating events of both good and evil. "Now learn a parable of the fig tree," says Matthew and Mark; but Luke says, "Behold the fig tree." To *behold* and to *learn* a beneficial lesson from the "parable of the fig tree," it will be necessary to study and examine the character of the tree, its leaves and its fruit, together with the analogy between the type as a symbol, and the environment of the present society of the old church and state, and the dawning of the new Society of the new Church and State, which is the antitype of the parable of the fig tree.

Then there is one marked feature about the fig tree;—it is specifically native to a hot climate, and reaches a great size, having smooth bark, and a thick trunk. In the hot climate of Palestine and Syria, the cultivated tree abounds. It puts out its earliest fruit buds before the leaves, and when the leaves are out, the fruit ought to be ripe. The Bible name for the fig tree denotes different stages or conditions of the fruit: *bikkurah* is the "early fig;" *phage* is the "green fig;" *debelah* is the "dried fig;" and *pag* is the "unripened fig." The fig itself is a *syconium*, that is, a fleshly receptacle or hollow flower stalk, within the cavity of which the flowers and the succeeding seeds are concealed. The cultivated fig, when ripe, is soft and sweet, and is much esteemed as food by mankind. In color, the ripe fig varies from a dark purple to a whitish or yellowish color.

The *bikkurah* or early or first-to-ripen figs are the fewest and best in quality. The seeds are very numerous and are not separated from each other, but are in groups or troops, which is not the case generally with other fruit. Further-

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more, the entire fruit can be eaten or appropriated, and, in its ripened as well as in its dried and preserved condition, is very delicious, nutritious, and wholesome. It also possesses healing qualities. (See Isa. xxxviii: 21.)

M. Tournefort, an Oriental traveler, mentions the fact that he saw, in the Islands of the Archipelago, fig trees which produced two hundred and fourscore pound weight of figs. Physicians claim that figs can be employed with good success in bringing *imposthumes* to a ripeness; that they are good for ulcers, quinsy, and sore throat. If the fig tree is neglected in its cultivation, the result is a perverted one; as its fruit becomes very hard, sour, and bitter, and is not fit to be eaten, as the allusion to the "bad figs" in Scripture shows.

The two kinds of figs—the *cultivated* and the *perverted*, symbolize the two kinds of love and wisdom—the genuine and the inverted. Nothing will kindle so intense a fire, in the divine sense, as the joining together or the perfect union of divine love and wisdom. This is the genuine fire of heaven—the ultimate Tree of Life. Love and wisdom in the perverted or inverted sense kindle a fire just as intensely hot, but it is the fire of the *tartaros* lust, the heat of infernal love and infernal wisdom—the Tree of the Knowledge of good and evil.

The genuine, cultivated, "good fig," symbolizes and portrays forcibly some fundamental doctrines and principles of the pure, scientific religion of the new age. The seeds of the fig being grouped together and not separated, typifies Divine Communism; for the Spirit of the Christ, the Anointed, is the Spirit of Divine Communism (see Acts ii: 44; etc.), which is to be inaugurated now, at the end of the Christian and the beginning of the Golden Age. It will be an orderly, a progressive, or divinely appointed system of social government, which will be the divine ultimate good; for the *fig tree* symbolizes the divine ultimate good, and the *fig leaf* typifies the doctrine or the science of immortal life, the victor's crown; and the *fig* itself is the symbol or type of the divine natural life.

On the other hand, the perverted or counterfeit evil fig symbolizes the "curse" of the competitive system, where the seeds are isolated and reside each in its own department or cell, looking out for number one and caring for its own, which is evidently the product of adulteration and amalgamation of the Christian doctrines and principles with the degraded pagan system, which marriage led to the present world-wide, disorderly, perverted and selfish desires and conditions. These "evil figs" are obtained in all conceivable ways, even by legalized force.

No wonder that the Scripture gives such a horrible, prophetic pen picture of the competitive curse: "The great day of the Lord is near, is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness, and gloominess, a day of clouds and thick darkness. A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men [of the cursed competitive system and the perverted sex commerce], that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." Again, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver are cankered [have become rusted, literally]; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for [in] the last days [end of this age]." Again, "Ye [rich] have lived in pleasure on the earth, and been wanton [been engaged in self-indulgence, literally]; ye have nourished your hearts, as in a day of slaughter."

"But the judgment shall sit, and they [the sons of the Most High] shall take away his [the fourth beast's rotten kingdom or decayed government, as we behold the present cursed competitive] dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of kingdom under the whole heaven, shall be given to the people of the saints [sons] of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Thanks be to our beloved Teacher and Leader, the Messiah of the new age, who with an illuminated and therefore authoritative mind, is now about to inaugurate, through his scientific doctrines, that blessed dominion and mighty kingdom mentioned in the above Scripture references, and thereby cause the prophetic "times of refreshing" or "souling up" to come to pass, which will surely establish equity (not equality) and righteousness throughout the earth; for we look, according to a promise, for a new heaven and a new earth (Church and State), wherein dwelleth righteousness.—*Augustus.*

At a recent trial, in New York, which involved the right of a mother to the custody of her child, Judge Ingraham, of the Supreme Court, in rendering a decision in the mother's favor, said: "Modern civilization requires that the right of the mother be recognized. There is no longer that relic of barbarism which holds the wife as a slave of her husband. Marital slavery has been abolished." This is a significant utterance, and shows the power of enlightened public opinion.—*Philanthropist.*

Those who read the proceedings of Congress can see that our national legislators are not free to enact measures according to their own judgment. They can scarcely propose a measure which does not call down upon them a lobby of some sort, and they are forced to change or abandon it. These selfish lobbies are the great enemies of government, the obstructors of legislation, the bull-dozers of legislators. The Australian ballot law compels election lobbyists to remain a stated distance from the polling places. Why might not a law compel congressional lobbyists to stay a certain distance from Washington? Any one caught tampering with a jury is quickly punished. Why may not those be punished who tamper with congressmen or legislators?—*Progressive Farmer.*

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Eclipses.

[Excerpts from the writings of Koresh.]

An eclipse of the sun or moon is the result of the passage of the conjunction of a photoic nucleus with a scotoic nucleus. As both nuclei are circular, in crossing each other the form of the shadow—or cutting off or opening of the circuit (stopping of the current)—cuts off the generation of the light, and the consequence is an eclipse.

An eclipse is nothing more nor less than the opening of the circuit of the great physical magneto-electrical battery. This operation in the alchemico-organic has its correspondence in the anthropostic (human) conjunctions (openings and closings), by which we have those changes in human progressions and retrogressions dependent upon the coming of the astral and solar men who mark the greater revolutions in all human affairs, when in the end of dispensations, like the termination of the Jewish age, we had the manifestation of that "Bright and Morning Star" (astral nucleus), Jesus the Christ, from whom proceeded the solar photosphere, shining through the apostles and disciples.

ECLIPSES OF THE SUN AND MOON.

One of the principal proofs adduced of the globular form of the astronomical bodies, is the fact that in an eclipse the supposed body passing between the one eclipsed and the sun, forms a circular shadow. This would be positive proof if there could be adduced no other or better reason for the phenomenon. That is, if no other equally cogent reason could be assigned, this might be taken as proof; otherwise it is no proof. The sun transmits its radiations in a circular form, as may be illustrated by the appearance of the rainbow. These radiations strike or touch the concave strata of the earth's circumference as only a circumradiation can do, and must therefore, in a reflex action of those emanations, return to the pivot or center of influx in a circumconvergent, as they passed out in a circumdivergent form. Ecliptical phenomena, whatsoever may conspire to effect them, must necessarily conform in contour, in the circumcision or cutting off, to the circumvergent aspect of the energetic fluxion, whether afferent or efferent in direction. If it can be determined by what processes the circuit is closed and the current generated, it can as readily be determined by what processes the circuit can be opened and the current eclipsed.

We hear a great many men today say if such and such things are right, God will give them to us. So many expect God to do everything. Let me tell you, citizens, that God never does anything for us that we can do for ourselves; he hates a loafer; he hates a poor, weak, miserable, moral coward. He expects us to use all the instrumentalities that we possess, under divine as well as human law, for the upbuilding of his kingdom among men, and whenever we have exhausted all those instrumentalities, and still seem to fail to reach the summit, then it is that God puts his hand under us and lifts us up to a glorious victory.—*John P. St. John.*

The Human Mind.

"The keystone of thy mind to give thy thoughts solidity,
To bind them in an arc, to fix them as a world in its sphere,
Is to learn from the Book of the Lord; to drink from the well of his wisdom."

The mind contains three elementary constituents—emotion, volition, and intelligence. When we enjoy pleasure or suffer pain, we are said to feel. When we act to obtain the one or avoid the other, we put forth our voluntary energy—our will; but when we reason, compare, or remember, we exert our intelligence.

The powers of the intellect have been variously classified. Among the commonly recognized designations we will mention memory, reason, and imagination,—three distinct, mental forces. The mainspring of intellect is thought, which is the mental process of comparing, judging, and reasoning. It is written, as a man "thinketh in his heart, so is he." It is no easy task to think, to put ourselves in an attitude face to face with even truth, and think attentively, carefully, concentrating the whole mind upon an abstract idea, weighing every point, that reason may balance and give good and just results.

Human nature is always in a fog of contending affections; the good and evil are waging warfare. The will is also antagonizing the intellect, which is devoid of all affection, seeing nothing but in the light of science. Intellect penetrates the darkness, detects the affinities in nature, and reduces all things to a few fixed principles. These are the keys which open wide the door of knowledge and solve the great problem of existence. The growth of the intellect is determined by its own force or energy more than by outside influences.

There is a natural law of growth for both mind and body. A person carried into the excess of emotion burns out the true principles of the intellect, dwarfing the best powers of the mind; for emotion catches at random, indulging in intense excitement; but when intellect acts, it not only makes but establishes laws of growth. Thus our progress is a constant unfolding, like the growth from a seed; first the root, then the tree, the flower, and the perfect fruit, which in turn nourishes mentality, keeping it alive for great achievements.

The power of thinking not only reaches forward but backward to the great storehouse of the mind, where are garnered all the facts and fancies of the past; bringing forth material from the secret chamber over which presides that sacred goddess called memory, whom poets so often represent as sitting midst mouldering ruins and withered leaves. This is the divinity of the past; but in the present, Reason sits as queen of the realm, and we look forward to her successor, Hope, weaving a garland of fragrant flowers with which to crown her as she ascends the throne. Imagination places her there, and with loving, loyal hearts we hail her empress of our souls.

Retrospection is a rich gleaner, for as we look backward we gather many a golden sheaf. 'Tis here we find wisdom for the morrow; we drink the wine of our own vintage, which has grown richer from age and experience; we take of the seed garnered there, and plant in the field of tomorrow for an increase of knowledge which constitutes our power.

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Memory! what a precious boon thou art to the human soul. It is that by which Genius is measured. The orator turns to this treasure-house, where are stored the truths gained from experience in travel, in conversation, and in the works of famous authors. Mighty weapons these, with which to control an audience of agnostic minds. The artist reproduces on canvas the beauties of landscape or figure seen years before; so vivid was the impression made on his mind. The inventor brings forth objects, forces, and facts, garnered from the experience of those who have passed away, that he may fashion from the patterns which they have molded.

Every creative mind is aided by the united strength of other minds; though we have read that, according to an ancient fable, each person's life began and ended wholly by itself. The idea therein conveyed was, that there was no principle of unity which, as human souls entered the world, made them parts of a great system. "Clotho" and her companions could roll the pliant flax into neat threads, but they had not learned the process of joining them into warp and woof. Their work was finished, so far as their knowledge went, but another power must take it up and complete it. Across the isolated threads which Clotho and her sister deities produced, other hands must pass the flaxen strands. They are carried back and forth by the shuttle of human destiny, which at last completes the web of life.

Things which seem to be thrown at random about man's path, are found to be connecting links which prove a common relationship. They form the texture of a divine purpose, and every soul is called upon to take a part in working out this purpose. The Creator and the created are inseparable companions and joint workmen in the great workhouse of universal construction.

The mind of a person may teem with ingenious projects, which may have had their inception in his brain, or else have been born from the brain of one long since passed away, and are now reproduced in the one who is destined to carry the project to completion;—the first one being capable only of devising the plan. Thus the world of humanity works together, fulfilling the mission of human life, for no life begins and ends with itself; each is a part of the great whole. One passes away, another comes to fill his place and carry on the great universal work.

Memory unifies thoughts (not alone one man's life and thoughts) and binds them together with his experiences. But further, these thoughts are transmitted by tongue and pen and fertile brains take up the shuttle and weave an intellectual fabric, finer, perhaps, than the original concept. Thus thoughts are exhaled by the breath of reason, and march onward like an army, conquering and to conquer. There has never been a time when the thoughts of mankind were at rest. The dark ages had their thinkers, their scholars, and those who came to be taught. In the last few centuries it seems as if the minds of humanity have ripened. Perhaps this is because the web of life is nearing completion, or because of a universal interest in man's origin and destiny. The millions are thinking. In the light of reason, old beliefs are fading away, and new, unhoped-for truths are being unfolded. It is the age of science, the age of reason and sound judgment.

Fallacy has had its reign,—a reign of terror. Man has thought from a fallacious premise. He has built his theories of the great future from the basis of imagination. He has hugged to his breast the creeds and dogmas of a degenerate church, that each day is sloughing off a fraction of its members who appear heretical to the established beliefs and principles that long ago were outgrown. These discarded ones ignorantly plan new laws, subscribe to new creeds, and totter like feeble infants, in new but not better ways. Why? Because they do not think from the right standpoint.

Others are thinking, thinking to some purpose. They have thrown off the yoke of fallacy and are daring to do right, daring to be true, daring to listen to the voice of reason, though an army of church members rise up against them; "Christians" whose lives evidence only bigotry and ignorance. Daring to think for themselves, to search for truth, they soon find the keystone which gives solidity to their thoughts, and they go on learning from "the Book of the Lord, and drinking from the well of his wisdom."

It is said that the root of all wholesome thought is a knowledge of self. In this knowledge alone can we learn the character of God toward us. It is not easy to define the properties of mind. Only he who forged the massive chain of reason, holding in his own right hand the golden links, can do this. We try to comprehend the idea that thought is substance, to be transformed and transmitted as an electric current, passing subtly from one mind to another, and that good and evil spirits can enter and take absolute possession of and control a human mind, thereby making it subservient to their behests.

Jesus said that the things that proceed out of the mouth defileth a man. From within ourselves proceed all evil thoughts that lead to crime in all its hideous array. Evil thoughts are parents of evil deeds. They give no outward, visible sign, but by their presence they deal deadly blows, laden with the insidious venom which emanates from all who harbor such a class of spirits. As an open enemy besieges a city, so Satan besieges the human heart, planting the seeds of sin therein. Sin does not flourish or grow from without;—it is not a lesson to be learned; it is not a physical or infectious disease. The seed is planted in the soul's depths, but it would not survive if the conditions were not conducive to its growth, or if we did not nourish and cultivate it.

Like attracts like. Demon forces could not control our minds if we did not encourage them by our own demoniacal thoughts. Our evil passions are but a sequence to harboring evil, until it masters us. We feed it from the flame kindled and kept alive by our own native, evil passions. To eradicate this moral disease, we must turn our thoughts into a different channel; substituting a pure and holy thought for every impure and unholy one; opening wide the windows of our mind that the pure sunlight of divine truth may shine in with its revivifying power upon the barren waste that evil has seared with the fires of hell.

The result of thought is seen in every deed of our lives; for as we think so are we. We cannot divide our life from our thoughts; they are eternally twin sisters, which even science cannot separate. Can you separate a man's acts from the man himself? A man's deeds are the man reflected as in a mirror. "By their fruits shall ye know them." As we act, we express what is within us,—the fruit of our mind.

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It behooves us to keep our heart with diligence, for out of the heart are the issues of life.

The human mind, when even moderately educated, is easily inspired, and reaches out instinctively to grasp the future, as soon as it begins to draw near. In the light of reason it demands much and must be satisfied. As we learn to discriminate between truth and fallacy, we are led to recognize God. In this recognition we find the universal harmony of existence. The day is at hand when intellect and will are to be conjoined. Through the intellect, we gain knowledge and are enabled to separate truth from fallacy. It then becomes a part of our life; it sinks deeply into our wills, and we soon find that we love truth, and recognize that we have found it; that the concentration of mental force or power has discovered for us as much in the mental field as Rœntgen has discovered in the great field of science.

Mental energy is the key to all the higher achievements of life. In order that it may be successful, the mind must be pivoted in a central mind, which is to humanity what the physical sun is to the universe. This mind is capable of holding all the thoughts in the world. As we send up our forces and they are focalized in this central mind, the entire atmosphere of our lives is charged with mental or spiritual energy, and as we desire the inflowing of the higher power we receive it in increased ratio. Our minds becoming plastic to the shaping power, we are thus re-created, not alone by the power of the creative hand, but by the enlarging, constantly developing forces within our own minds.

"The living Word as an angel, standeth at the gate of wisdom,
And publisheth: This is the way; walk ye surely in it.
Religion taketh by the hand the humble pupil of repentance
And teacheth him lessons of mystery, solving questions of doubt;
She maketh man worthy of himself, of his high prerogative of reason,
Threadeth all the labyrinths of thought and leadeth him to his God."

—*Mary Everts Daniels.*

When a man is universally regarded as a crank, look out for him. He is liable to do something of lasting benefit to mankind.—*The Mail and Express, N. Y.*

In the days of Midas, whatever the man touched turned into gold; things are different now—touch a man with gold and he turns into anything.—*Chicago Express.*

"Mohammed's power over men sprang from his prophetic grasp of a great truth, his intense, fiery conviction of it, and his whole-souled response to the reality of a personal God—the sovereign of the world."

We are told by the plutocrats that the distress of the people of this country cannot be relieved by legislation. If this is true, why do they want legislation? Why did they ask to be relieved from the income tax? Why did they ask for the demonetization of silver? Why do they ask to be free from taxation on their bonds? Why do they ask the exclusive privilege of issuing paper money? Why do they ask for franchises that are worth millions of dollars? Why do they keep a horde of paid lobbyists at our national and state legislatures to influence legislation? But we might sum the whole thing up in one question: Why do they lie?—*Denver Road.*

PUNGENT PARAGRAPHS.

Open your hearts, and let the Devil out.

Your destiny is either to be a good God or a bad devil.

An elephant's trunk is always in a dilemma; that is, between two horns.

When you see the Devil with his war paint on, you'll find his nose always painted red.

Who loves us more than God? Then for whom should we forsake all other loves?

The only way to get rich out of farming nowadays, is to take mortgages on the farms.

Extremes continually meet and sustain each other; animal waste is transmuted to vegetable life, to again nourish the animal.

Labor is drudgery in hell because the service is hated; but in heaven the performance of use is a joy, because it is lovingly rendered.

"And there was silence in heaven." It certainly was not near any Board of Trade in operation, or its clamorous din would have broken it.

To stand in the glorious presence of God, yourself a star in the aboron of Deity, is worth the ages and ages of effort which it takes to attain to it.

Better to die upon the field of battle than to be trampled, you and your little ones, under the relentless heels of greed, in the roaring marts of trade.

There is an awful high, and an awful low; an awful hell, and an awful heaven; an awful God, and an awful Devil. And all the grades between are run by gods and devils of less, and less renown, until the center is reached, when tips the beam, and one's thrown up and the other down.

Popular charity takes its form in vaunted efforts to do missionary work in the slums, a day's outing in the parks or country, or a dinner to the poor waifs of the great cities, which can only make their miserable lives, from which no escape is provided, seem by contrast more bitter.—*J. S. Sargent.*

He who knows not, and knows not he knows not; he is a fool; shun him.
He who knows not, and knows he knows not; he is simple; teach him.
He who knows and knows not he knows; he is asleep; wake him.
He who knows, and knows he knows; he is wise; follow him.
—*Arab Prorerb.*

God in Humanity.—If it be insisted that God is not a physical being, then the idea must forthwith be abandoned, because there are no other beings. There are no physical or moral forces known or thinkable other than those existing concomitant with or produced by the functions of physical structure. A "supreme spirit" and "spiritual forces," in the absence of physical organisms, are names without a meaning, shadows without substance—ideas founded on fancy or superstition.—*Boston Investigator.*

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The Koreshans at Estero.

A Few Inquiries Answered Regarding Their Life and Purpose.

"EDITOR *Champion*:—I saw in the *Champion* an article with the heading, "The Truth of the Matter." It surprised several of your readers, as the Koreshans have a very bad name here. I have been told that their leader claims to be Christ. For this and other reasons, would you kindly tell us what this colony is, and its intentions, the way the colonists live, their religion, and what inducements they offer any one to join them, as it seems that some of their members have run away. Please excuse these questions, but some light on the subject may be just to the Koreshans as well as valuable for the enlightenment of others."

We feel much obliged to this reader for having furnished the text for a little chat with our subscribers as to what we have learned of the Koreshans. We are glad to know that there are many others besides the inquiring friend whose letter we give above, who are anxious to learn more of this colony that is every month receiving accessions from the North, East and West. This colony brings settlers of more than average intelligence and worth to South Florida.

The editor's investigations have not been so thorough on all points as to enable her to speak with authority, so we will in this place quote from the Ft. Myers *Press* of Dec. 12, extracts of an article furnished by a member of the Koreshan Unity, J. S. Sargent. He says:—

"First; we are American citizens with no purpose to dishonor that privilege, being only desirous, in common with thousands of our awakening fellow men, to secure, by the peaceful propagation of our ideas, our own, together with the rights of the humblest citizen, as proposed by the Declaration of Independence and the Constitution of the United States. * * * The membership is not composed, as has been insinuated, of the "slum" or "tramp" element, but of intellectual and refined people, students of human ethics, having a sincere desire to better the condition of those worse off than themselves.

"Ours is a co-operative and communistic system of industry so adjusted that all excess of earnings is expended for the commonweal, based upon a common religion—a union of church and state—a condition dangerous to the peace of society under the present false church and corrupt state; but when the love of the neighbor prevails over the love of self and the love of money, they can be very happily united, as they were in the apostolic days of the Christian church, which was a type or symbol of the kingdom to be set up in earth, and for which, in the Lord's prayer, we are taught to pray.

"Our church is fashioned after the pattern of the tabernacle, which had an inner, a middle, and an outer court. The celibate order, corresponding to the Jewish priesthood, represents the inner circle, to be, in the baptism to come, entirely purified of the lusts of the flesh; the middle is composed of those who adhere to monagamic marriage, but otherwise accept and live the religious teachings of Koresh (Hebrew for Cyrus). The outer court embraces those who have no religious predilections, but join us for social and industrial advantages."

THE FLAMING SWORD, organ of the Koreshans, thus answers the question of our correspondent as to whether Dr. Teed, the founder of the Koreshans, claims to be Christ:—

"It is asked, 'Are you Jesus Christ?' There is but one Jesus the Christ. The Shepherd of this dispensation comes not with the name Jesus, for it is declared, 'I will write on him my new name.' When the Messenger of the Covenant (conjunction of God and man) comes, as the precursor of the new genus—the sons of God, his name will be Cyrus, for thus it is written by the prophet Isaiah. Cyrus will fulfill all God's pleasure, for he is the stone of Israel, to be manifest through the posterity of Joseph. If he claims to be actuated by the Holy Spirit, it is no more than every so called Christian pretends to claim. Every professing Christian pretends to say, 'I am begotten of God through the Spirit.' Cyrus claims no more. Every professing Christian says, 'I am born of God.' Cyrus claims no more. Every professing Christain assumes to believe that 'To as many as believe in His [Christ's] name, gives he power to become the sons of God.' They pretend to believe it, but they practically deny it. If God promises me that I will become a son of God if I believe in the name of the Lord Jesus, then if I do believe in his name, it logically follows that I will become a son of God. If I become a son of God, I shall be made king and priest unto God. The difference between our belief and that of the professing Christians is, that we take God at his word, while the so called Christian does not."

The colony of the Koreshan Unity located at Estero, Lee County, is only a branch of the central home located in Chicago. There are also branches in San Francisco, Denver, Portland, Ore., and Allegheny, Pa., with an isolated membership all over the United States.

The Koreshan Unity has a fine publishing outfit at Chicago, and from that point issues the monthly FLAMING SWORD, together with a number of Koreshan tracts and books that are being distributed throughout the world. Tolstoi, the great Russian, has translated some of the Koreshan literature into his own language.

The colony at Estero numbers about one hundred and twenty five members, and is constantly growing. The members are about equally divided as to sex, and nearly one fourth of them are children whose parents are members of the Unity. A school is now open for them, and in all respects they are the jolliest, happiest, healthiest set of little ones we have ever seen in any school of the size. All are under the care of two or more of the sisters out of school hours. They eat at tables in the common dining-room, sleep in the the common sleeping apartments, always under charge of sisters whose duty it is to look after them.

There are members of the colony who look after the clothes of the members; others who do the laundry work, and still others who attend to the kitchen and bed-room work. There are no idlers in the colony. The men are busy building houses, clearing land, and cultivating the soil, beside running a large sawmill, with planing machinery. Ship-building is one of the industries in successful operation. Bee-keeping, poultry-raising, and fruit-growing are also successfully carried on.

It gives the editor pleasure to testify to the high moral tone of the members of the Estero colony, to their intellectual superiority, chaste lives and conversation. The happy contentment of each member is especially noticeable. They

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live as nearly ideal lives as mortals need hope to attain, while humanity is so full of sin as in the present age.

The Estero colony is yet in its infancy, as to development on industrial lines, but the location of their lands is excellent, their principles those that ought to succeed, because founded on justice to all; and there seems no reason to doubt that in time they will build up a city that shall be second to none in Florida in commercial importance.

Our correspondent, whose letter we quote above, thinks a good many people are leaving the Koreshans. This is not true. Occasionally members are taken in who find the isolation and privations incident to frontier life unpleasant, and such are always at liberty to leave. They are only under such restrictions as are essential to secure the rights of all. Necessarily, the life is one of work; and money invested in the colony property cannot be withdrawn at will, any more than a man who buys a farm can sell out the moment he concludes to go elsewhere.

So far as we are able to judge, the leadership is of the wisest and kindest, and the devotion to Koresh, the Master, as Dr. Teed is known among them, is spontaneous and universal.—*De Soto Champion, Arcadia, Fla., Jan. 1896.*

"THE DEVIL"

"When I go to church, as I sometimes do, and hear the man of God warn his congregation of the danger they are in of going to hell unless they believe what the church teaches, both he and his congregation so naively unconscious of their actual whereabouts, of their being already, here and now, in hell, I am forced to betake myself precipitately out of the sacred edifice lest I should disturb the devotions with uncontrollable peals of laughter. To be in hell, and not to know it! What a joke for even the Devil to play on the unhappy race of mortals."—*Judge Frank T. Reid.*

It is difficult to conceive of a more startling announcement than this—to be gravely assured that hell is not a locality to which the wicked go after death, but that it is this earth, on which we now live. Certainly, upon reflection something can be said in support of this view, for it must be admitted that the history of mankind, in all ages and countries, even to the present time, is little more than a long catalogue of cruelty and crime. The picture of the world today looks like that which Dante painted in his Inferno.

If it be true that we are actually in hell now, quite a number of us, upon being convinced of that fact, will experience a sense of great relief. The Judge, we understand, asserts that every devil in hell, without a single exception, will somewhere in eternity have developed into a mighty angel or arch-angel of God. So it seems there is hope for our plutocrats.—*Tacoma Sun.*

A chemist may tell his most precious secrets to a carpenter, the secrets he would not utter to a chemist for an estate, and he shall be never the wiser.

Plato had a secret doctrine, had he? What secret can he conceal from the eyes of Bacon? of Montaigue? of Kant? Therefore Aristotle said of his words, "They are published and not published."—*Emerson's Essays.*

I say that the real and permanent grandeur of these states must be their religion;
Otherwise there is no real and permanent grandeur,
Nor character nor life worthy the name without religion,
Nor land nor man nor woman, without religion.

—*Walt Whitman.*

Arraigning the Bishops.

[The following was taken from a remarkable epistle, the writer of which was accused of falsehood and dissension before a church tribunal, and though considered indiscreet and unwise, was declared *not guilty*—which was also remarkable.]

When will our bishops and great preachers cease to bow at the shrine of the golden calf, and worship God at the altar of pure and undefiled religion and virtuous manhood? When will our bishops learn that political sins are just as wicked and damnable as social sins? When will they learn that whisky, voted for by Methodist bishops, has just as many devils and divorces and lynchings and suicides, and as much hunger and poverty and adultery and murder and wifebeating and broken hearts and ruined homes and damned souls, as whisky voted for by saloon men and devils? When will they learn it?

It is strange, but true, that all the reformations of the past have been made in the church, and that the ministry as a class has always opposed them. Reformers have always been regarded as disturbers of the peace, and the preachers have found or tried to find some way to crucify, burn, excommunicate, silence, turn out of the conference or locate them, as in the case of Jesus, Savonarola, Luther, Wesley, and others.

I find from the study of the subject, that the ministry has never in a single instance preached against the sins of the age, except in the case of the apostles; and with this single exception the ministry has always been on the side of darkness, wrong, and oppression, in every great conflict and reformation for the enlightenment and salvation of the world. It is passing strange that the consciences of so many of the bishops and great preachers are always found on the side of money, popularity, fine mansions, large salaries, an effeminate life, and "flowery beds of ease."

Bishop Warren says "that wealth and resultant luxury ruined Rome," and then adds: "shall we also perish?" Dear Bishop, did you ever read of a nation coming to the place and condition of ruin faster than this nation is now doing? Do you not hear the rumbling of the coming crisis? Do you not feel the ground swell of the conflict that will soon burst on this nation if right does not prevail, if justice is not done? I see no power that can save this nation but to apply Christ and his teachings to our religious, moral, social, financial, and political life—to the whole life of the nation.

I believe in God and the Son and the Holy Ghost. I believe the Bible from back to back, every word of it. I have weighed you in the scales of God's word, and find that you are helping to build up the kingdom of darkness rather than of light; that you are aiding, abetting, and giving your full support to the most infernal and damnable sins and sinners of the world.—*Rev. F. F. Passmore.*

The highest possible existence is perpetuated by the law of reproduction, which is the means of extension. Every form of life has its germ formulated in matter. For this reason, all fulness, holiness, and power are in last things or ultimates. The God-man, manifest personally as the Lord Jesus, was the aggregate concentration of all the forces of the universe, and therefore comprised the perfect seed of life. The planting of this seed brings forth the sons of the Most High God.

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God screens us evermore from premature ideas.

Show us an arc of the curve, and a good mathematician will find out the whole figure.

No man can learn what he has not preparation for learning, however near to his eyes is the object.

A man cannot bury his meanings so deep in his book, but time and likeminded men will find them.

Men feel and act the consequences of your doctrine, without being able to show how they follow.

We are always reasoning from the seen to the unseen. Hence the perfect intelligence that subsists between wise men of remote ages.

If a teacher have any opinion which he wishes to conceal, his pupils will become as fully indoctrinated into that as into any which he publishes.

If you pour water into a vessel twisted into coils and angles, it is vain to say, I will pour it only into this or that—it will find its own level in all.

Our eyes are holden that we cannot see things that stare us in the face, until the hour arrives when the mind is ripened, then we behold them, and the time when we saw them not, is like a dream.—*Emerson's Essays.*

In Review.

We have been acquainted with Dr. Wm. H. Cook and his public career for thirty years, and can truthfully say that his medical works cannot be surpassed by any extant. As a fluent, graceful writer he has no superior. He has handled his subjects with a profundity and perspicuity which should entitle him to the highest rank as a Medical Authority.

The current Chicago *Open Court* (No. 446) contains a second beautiful specimen of the new Röntgen photography. It is a half-tone reproduction of a natural photograph of a West-African dove, opposite which, by way of contrast, is placed the Röntgen photograph of the same, showing accurately the outlines of all the bones and the skeleton. The two pictures are the work of the Hamburg State-Laboratory, and far surpass in distinctness and perfection anything that has yet been made in this line. An accompanying article explains the difference between the cathode rays and the Röntgen rays, which are so much confused. (Single numbers, 5 cents. Yearly, $1.00.)

The March *Arena* will prove of special interest to thinking people who are in touch with the live vital and reformative problems of the hour, as in this issue is given able papers dealing with the history of "The Bond and the Dollar"—"The Influence of Free Silver in Mexico,"—"National Wealth Production and Consumption,"—"The Educational Crisis in Chicago,"—"Why the South Wants Free Silver,"—"A Successful Experiment for Maintaining Self-Respecting Manhood,"—"The Telegraph Monopoly,"—"The Social Evil in Philadelphia,"—"The Social Value of Individual Failure,"—"Bishop Doane and Woman Suffrage," by such representative thinkers as: Dr. John Clark Ridpath, the eminent historian, Justice Walter Clark, LL. D., United States Senator, Marion Butler, B. O. Flower, Editor of *The Arena*, Marion Foster Washburn, George B. Waldron, A. M., Professor Frank Parsons, Rev. Frank M. Goodchild, Professor George D. Herron and Margaret Noble Lee.

The two serials, "The Valley Path," by Will Allen Dromgoole, and "Between Two Worlds," by Mrs. Calvin K. Reifsnider, gain in interest and strength with each instalment in *The Arena*, while other articles of marked interest to those who are specially interested in literary subjects,are Dr. Hamilton Osgood's charming paper on Maeterlinck and Emerson, and Justice Walter Clark's contribution on "Mexico in Mid Winter," superbly illustrated with eleven full-page half-tone pictures and several smaller pictures. This issue also contains full page portraits of United States Senator, Marion Butler, and Mayor Pingree of Detroit, Michigan.

A very vicious attack on the Funk & Wagnalls Standard Dictionary appeared sometime since in the *Minneapolis Tribune*, seemingly with editorial authority. It now appears that a rival publisher was responsible for the attack.

The following editorial note is conspicuously printed in the *Minneapolis Tribune*:—

"In certain advertisements heretofore published in this paper, certain statements reflecting upon the Standard Dictionary, published by Funk & Wagnalls Company of New York, have been made. Lest the impression should be had that the *The Tribune* originated these statements, and has given them circulation on its own account, we wish to say: *The Tribune* was not and is not responsible for these statements; and that *The Tribune does not indorse the charges therein contained.* These charges were made by the purchasers of those advertisements."

On the table side by side at the Wadsworth House, Cambridge, Mass., the home of the clergy of Harvard, lie peaceably two of the great rival dictionaries, the Webster International and the Funk & Wagnalls Standard. In the former is this inscription:—

"To the Harvard University, for the use of the staff of University preachers—'for the correction of their English."

PHILIP S. MOXON,

"Feb. 28, 1895. of the Staff of 1894–5."

This caught the eye of Bishop Vincent, who presented a copy of the Standard, with the following inscription:—

"To the Harvard University, for the use of the staff of University preachers, thinking that *the very best* is not too good for them."

JOHN H. VINCENT,

"April 8, 1895. of the Staff of 1893–5."

The *Monist* for the quarter beginning with January, is replete with interesting articles on scientific subjects. The first, by Prof. Ernst Mach, "On the Part Played by Accident in Invention and Discovery," we sum up as follows: That no one should dream of solving a great problem unless he is thoroughly saturated with his subject, then, through his ready wit and intelligence, *he* will lead the accident, and the *accident* lead him, both being correlated.

Those interested in Chinese philosophy will be pleased with the research in that direction by the Editor, who seems to see a chance for the race (by reason of her recent misfortunes) for a spiritual rebirth. Other articles are: "Pathalogical Pleasures and Pains," by Prof. M. Ribot; "Germinal Selection," by Prof. August Weisman; "On the Nature of Mathematical Knowledge," by Prof. Shubert, and numerous book reviews.—*M. E. K.*

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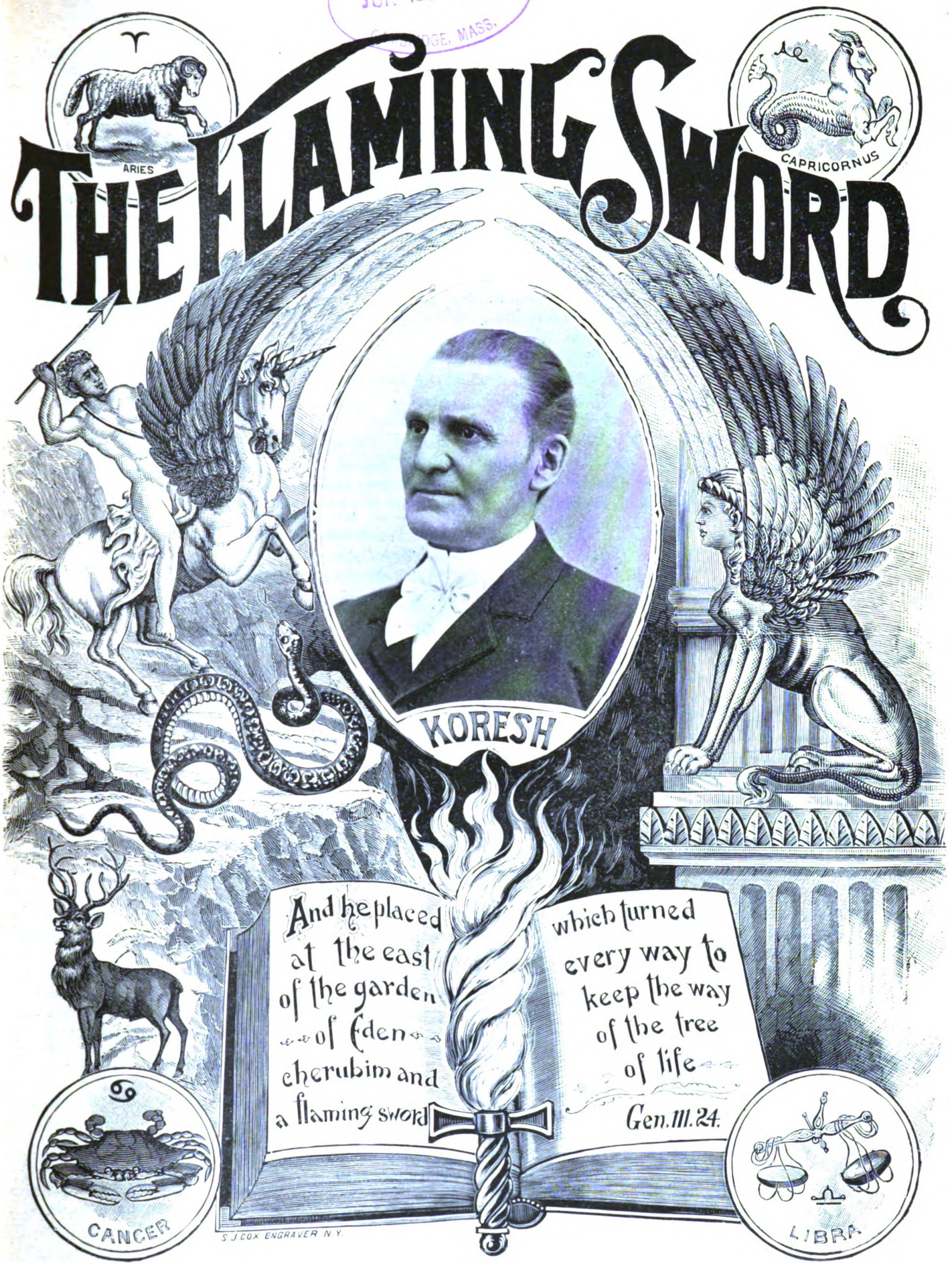
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Church and Society Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 7:30 o'clock P. M., at Beth-Ophrah, Washington Heights, Ill.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the Second Court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The WOMAN'S MISSION meets every Friday at 2 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 2633 Pine Street, San Francisco, Cal. Information may be obtained by addressing the Secretary.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30 P. M., at the residence of Mrs. A. K. CORNWALL, 917 E. 18th Avenue, Denver, Colo.

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This word *analogous* is formed from the Greek *ana*, according to, and *logos*, word. Hence, analogous reasoning is reasoning according to the word; and the Word in the supreme sense is God. "In the beginning was the Word, and the Word was with God, and the Word *was* God." Now this Word which was God was manifest in the flesh as Jesus, the Christ. "And the Word was made flesh and dwelt among us, full of grace and truth." "For the law was given by Moses, but grace and truth came by Jesus, the Christ." To understand the truth as involved in Jesus is to possess the key to unlock all the doors of knowledge. Jesus was the promised seed. In the seed is involved all the elements of the tree in the same proportions as manifest in the evolved, or unfolded, tree. Jesus was the life and light center, the seed, of the universe. All the elements of the universe were involved in him. To understand the law as operative in him, is to possess the measure of universal law; and according to this Word, that is, analogously, truth in all domains is accessible.—*Ella M. Castle.*

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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." Gen. iii: 24.

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The Garden of Eden and Its Character.

It is time that the puerile interpretations of Scripture given to the world by the so called Doctors of Divinity, be discontinued and their place substituted by something substantial and true. The question of the location of the Garden of Eden is one that has perplexed Biblical students for generations; and today they are no nearer the solution of the problem than they were one thousand years ago.

The Garden of God is not nor has it ever been a material, physical, and local geographical country, neither has it been confined externally to a single nationality. It has belonged as unmistakably to the uncircumcised as to the circumcised, although through its influence the uncircumcised have invariably become the circumcised. The Garden of Eden is the soil into which the Lord God has invariably planted the seed of God through all generations, transposing—by ethnic filtration—the transmigrations of the holy seed and fertile soil successively, as generations have progressed.

The seed of God planted in the Garden of God is the seed man of each dispensation; for instance, Adam was the nucleus of the Adamic (sons of God) race; Enoch was the center of the Enochian church, and Noah, Moses, Elias, and Jesus were centers of the succeeding churches. They were all seed men, and were planted back into the race through the cathodic (descending) determinations of the planted life. Through the line of the succession of seed planting, there have been manifest the *cherubs* who have appeared at opportune times in the appointed places and with the chosen people. It is said, God placed cherubim (two cherubs—the Hebrew word cherubim being the dual masculine form of the noun) at the east (rising) of the Garden of Eden, to keep the way of the Tree of Life (strictly and literally, the Tree of Lives). Moses and Aaron were two cherubs related to the Garden which the Lord God, through the agency of these two, removed from Egypt. "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings [the powers of Moses and Aaron], and brought you unto myself," was said of the transposition of the Israelites from their bondage in Egypt to their possession of the land of Canaan.

The relation of Moses and Aaron as cherubs, was that of communication and reception. Moses was theocrasised, and the order of Aaron was his receptacle. Caleb and Joshua were cherubs, also Elijah and Elisha. Elijah was theocrasised (translated, burned in a chariot of fire) and received by Elisha. Elijah signifies, God the Lord; while Elisha, who was on hand to receive the descending spirit as it was shed forth through Elijah's dematerialization, signifies God his (Elijah's) Savior. Whensoever the Garden of Eden appears, it comes in the east, eastward or rising; for eastward means literally the coming up or rising or the resurrection; and eastward in Eden, signifies wheresoever God's people are manifest who perform his will. "And the Lord God planted a garden eastward in Eden; and there he put the man [planted him, just as the Lord Christ was planted, through his theocrasis] whom he had formed."

We are well aware that the poor fools who have been trying to discover the location of the Garden of Eden and have failed, and who imagine themselves expert Doctors of Divinity, will question our right to make the emphatic statement we here annunciate. We will not, however, leave this subject to the appearance of conjecture. We here emphasize and will corroborate the declaration, that God's Garden was in Egypt, and with Israel embraced the Egyptian people who, through the sojourn of the Hebrews, were ethnically absorbed and infiltrated with the Israelites. Israel absorbed

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Egypt. This was done by the constant intermarriage of the Israelites with the Egyptian women.

If the investigator will read, in connection with this special study, the thirty-first chapter of Ezekiel, in the light of hints and suggestions from the Koreshan keys of knowledge, giving the entire chapter a critical perusal and study, no doubt will remain in his mind, of the interpretation we have given. "Behold, the Assyrian was a cedar in Lebanon; * * * the cedars in the Garden of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the Garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches [branches here signify peoples]: so that all the trees of Eden, that were in the Garden of God, envied him." Egypt, Israel, and Assyria are all included in this Garden, because, first, Israel absorbed Egypt; second, Assyria absorbed Israel, who had absorbed Egypt. "To whom art thou thus like in glory and in greatness among the trees of Eden? Yet shalt thou be brought down with the trees of Eden unto the nether [lower] parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword [*the Flaming Sword*]. This is Pharaoh and all his multitude, saith the Lord God."

The above passage refers to the Son of God manifest whensoever the Garden arises and the Son of man is risen. In order to comprehend the chapter, it is well to bear in mind the fact that whensoever the Son of man appears in any age of the progress of the rise and fall of the church, he comes to be accursed. The fruit of the Tree of Life (the Son of God, and, in the fulness and multitude of fruition, the sons of God) always hangs on the Tree of Life. "Cursed is every one that hangeth on a tree." In the descent of God's animal life, which is his reproductive life, God is always accursed. "Thus saith the Lord God; in the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed." (The angel said to John the Revelator: "The waters which thou sawest, * * * are peoples, and multitudes, and nations, and tongues.")

"I made the nations to shake at the sound of his fall [the fall of the church into competism, which will culminate in the coming war of nations], when I cast him down to hell [where the Lord went in his descent into the race, and where every man must descend who represents the salvatory principle of the race] with them that descend into the pit [where all men are cast, to be redeemed]: and all the trees of Eden, the choice and best of Lebanon [chastity], all that drink water [the pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb; this river of water signifying the truth and doctrines of life), shall be comforted in the nether parts of the earth" (hell). It is further declared, in the twenty-eighth chapter of Ezekiel: "Moreover, the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, thus saith the Lord God; thou sealest up the sum [fulfilleth all things], full of wisdom, and perfect in beauty. Thou hast been in Eden the Garden of God; every precious stone [there are ten of them, namely, the principles of the Decalogue, or ten commandments] was thy covering; the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub [the seed man, the Christ, Messiah, to be planted in the race for regeneration—reproduction] that covereth [impregnates], and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire."

Elijah was a stone of fire; Moses was a stone of fire; Jesus the Lord was a stone of fire, and the Messiah of this age, in his theocrasis, is a stone of fire. To walk up and down in the midst of the stones of fire, is to enter into the fire by translation or theocrasis, and to both ascend and descend by this process. Let the entire chapter (Ezekiel xxviii) be read in the light of the fact that every Messiah falls through the descent of the church, and lays dead in the race until the resurrection, at the last day. No intellectual person can read the chapters referred to, (in the light of these comments, and with unbiased judgment) and remain in doubt as to the location and character of the Garden of Eden. In corroboration of the statement that Egypt, Assyria, and Israel are one and identical in the consummation, read the last verse of the nineteenth chapter of Isaiah.

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The breathless nations in their onward course
Strain their tired sinews in one last great effort
To reach that final goal of all desire—
Supreme dominion of the Universe.
And now that signal point is almost touched,
And touched—the Signet of the King must break!
And then—O glory of the Book unsealed!—
The resurrected tribes shall stand revealed
As the old heavens and earth do pass away
With lightning, and with thunderings, and great noise.

—*Rev. Electmore M. Castle.*

The worship of the Lord Jesus is the acknowledgment that he is the Lord God. He was the second Adam, and declared to be a quickening spirit. Can we regard Him less than the source of all life?

The law of transmutation is the fundamental law of life: and only through the operation of this law can material substance, either organic or inorganic, become vital flesh and blood.

If man is begotten by and reproduced (regenerated) from God through Christ the Lord, and born of God as Christians declare, and man becomes a son of God, does it not essentially follow that man becomes a God?

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"The Fatherhood of God and the Brotherhood of Man."

Theoretically, it is all very well for the common humanity to talk of the Fatherhood of God. Theoretically, it sounds well to talk of a nationalism or an industrial socialism that provides for every vidual of the race, and which will place all nations and viduals on the basis of a common footing; but when it comes to a practical social equality, then, with all my love for humanity and my desire for a radical transformation of social conditions, God forbid that I should be compelled to endure the association of the rum and beer drinkers of modern civilization, and to breathe the common air of the tobacco fiend. There are certain unmistakable evidences of social progress; and these evidences, other things being equal, may be found in an inexpugnable disgust for the man or woman who is a slave to alcohol, beer, and tobacco.

There is such a thing as being too broad-minded, and walking in too broad a way. Give us the narrow path and the straight gate. The fruitage of this age will be gathered, because through ages of progress it has been refined for consociation with the Gods; but the larger portion of the fruit of the human race requires thousands of years of progressive development to prepare it for Deific pabulum. Under no circumstance can the harvest of the age come into full and perfect fruition without that specific baptism designed to complete the process of ripening. God will baptize the race with the fire of purification and perfection. When this is accomplished, such as are ripened through the retrogressive and progressive experiences of dispensations will be gathered into their inheritance as the sons of God. These are the firstfruits unto God and to the Lamb. These heirs of God and joint heirs with Jesus Christ are to be set apart distinctively, and differenced from other orders of the divine economy which at the present stage of human progress have not evolved into adaptation to the superior orders.

A common brotherhood implies that there shall be no caste. This is an impossibility. The very operations of God in the economy of universal arrangement, have provided caste as an inexpugnable factor of social order. Will any of the labor organizations (the more advanced of which advocate the principle of the destruction of money, and the equitable exchange of the products of industry, and who also urge the equal remuneration of industry per hour, regardless of mental and mechanical skill and ability), place the millions of ignorant colored people in the South on an equal footing, or on an equality? Not until men are willing to meet the millions of barbarians throughout the world on an equal footing (morally, socially, politically, and industrially), can they prate of the Fatherhood of God and the brotherhood of man.

The kingdom of God will be established in the earth, and out of it will be gathered all things that offend the divinely refined. There are thousands, yea, hundreds of thousands, of people in the world, whose sensibilities are so refined that the psychic auras of the gross sensualist—deteriorated by the saturations of nicotine, and debauched with the bestial stimulations of beer, rum, and the multitude of intoxicants created for the destruction of men through the love of money—are so obnoxious, that the aspiring soul revolts, and, through unutterable groanings, petitions the reflexive ear of an ultimate expurgation. Can the millions of civilized barbarians, among whom are the so called highly educated, aristocratic, and wealthy, enter that stratification of moral and social rectitude which belongs only to the order of the sons of God? There is no human being so depraved that, though he be on the descending or retrogressive scale, will not be reached by the ever-penetrable power of Deific love; but every man will be saved in his order; not *in* his filth, but *from* it. When millions have entered into the rectitude of righteousness vouched to the regenerated, the *debris* from the activities of the higher spheres will precipitate a waste that will enrich the soil of the under world for the generation of the succeeding orders of progress. The time will never come, in all the progressions of the universe, when there will cease to remain successive stratifications of the lowest forms and qualities of human life.

The fall and rise again of the seed of God are as inevitably factors of the economy of creation and perpetuity of the kingdom of righteousness, either in heaven or in earth, as the disintegration of the seed in vegetable generation, and its reintegration in the production of the regenerated kernel. Light and darkness are the everlasting and concomitant energies and conditions of existence. Heat and cold obtain in the universe today, because they comprise eternal co-ordinates of being, without the relations of which neither could have been produced and perpetuated. Truth and fallacy are generated at the same mental center; and the fruit of the tree of the knowledge of good and evil has the same nucleus as the fruit of the Tree of Life, and is perpetuated through eternal cycles. The laws of stratification are as unmistakably and inevitably operative in anthropo-structural arrangement as in geologic lamination; and no possible attempt to hypothesize the human race into a homogeneous stratum or plane of equality, can effect an incongruous moral and social equality.

A genuine national economy will classify the skill and ability of all mankind, and adapt these to industrial uses and their products, and distribute not according to equality, but according to equity. God will be the Father of the regenerated from the Son of God, who was planted in the race that he might be resurrected in all regenerated men. God will become the Father of such as will become the sons of God in future generations, as he will now become the Father of his offspring ripening for the present harvest. No nationalism can mature until the outpouring of the baptism, upon which must depend the fulness of fruition.

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The Naked Truth.

A mock modesty characteristic of whited sepulchers, is an inherent quality of the average mortal of today. Self-deceived humanity steeped in the mire of fleshly lusts, believes itself too pure to behold iniquity in itself; but let the naked truth confront it, revealing to it its true condition, and it is forced to blush with shame and confusion of face. Relief is sought in the deceitful sophistries of unrighteousness; quickly the foul shadows of its own uncleanness are cast over the truth, which it names Beelzebub and relegates to Hades.

Christendom educates itself to believe that it worships, in the beauty of holiness, the only living and true God; but the truth is, it ever increasingly adores gods of gold and gods of silver. Christendom is a house divided against itself, because of the rival claims of these two gods for supreme devotion. Gold, the pre-eminent and dominant, is powerfully represented by the monopolistic organizations (the oppressors of labor, the only true capital), and controllers of the resources God designed for all who will divinely use them.

The gold power has no intention of relinquishing its supremacy, nor of sharing it equally with the silver potentates. Self-interest is the ruling passion of all classes of contestants for popular favor. Each class desires to be the money power. Each believes money to be endowed with the power of the Almighty to deliver those who have it from the curse of labor. The struggle between the monometallist and the bimetallist, is the struggle of each for wealth. We all want to be wealthy; is there no discoverable possibility of all becoming wealthy? The discovery of a rational system of equitable distribution of labor, resources, and products, is the discovery of permanent and practical importance to every thinking mind which has the self-interest of his other self—his fellow—at all at heart.

The gold owner who is worth twenty or a hundred million, is worth twice that sum with silver thoroughly demonetized. The silver owner who is worth five million dollars with silver out of the market as money, or with silver demonetized, is worth twenty million with the government stamp upon it, and the law of unlimited coinage behind the stamp. This is the rub between the two interests. It is a fight for wealth without the industry which creates it. The common people have no special interest in either side of the issue. The masses want the legitimate value of their labor, which is all they produce, and a government that can secure the equitable exchange of commodity for commodity, value for value. Gold and silver now represent wasted labor, and never can represent anything else till the government stamp is removed from them. Gold and silver are attractive metals to manufacture into the useful, which should always be beautiful.

Sensible people, wise in the wisdom of the Gods, should be able to see that the destruction of money is the one thing to fight, pray, work, live, and die for. Money as we know it, is the abomination which maketh desolate. That the love of it *is* the root of all evil, is a naked, self-evident truth. Koreshans everywhere must enforce the belief that the demonetization of both gold and silver, and the substitution of the labor check issued by their Bureau of Equitable Commerce, is the duty of the hour. The labor check should represent every worker's right and title to the full value of his productions, in supplies for all his needs from the authorized distributing centers of his government, created his servant to facilitate the equitable distribution of labor and its products. Government should serve but one purpose in demonstrating its right to exist,—that of securing the well being and happiness of its most insignificant objective factor.

Money of all forms can be cornered by the Shylocks, who never cease to be manifest while it exists. The time has come to give the Shylocks the luxury of being cornered and transformed for awhile. Put a government stamp on them and reduce them to genuine capital, which is honest labor. Let them labor with their hands to make vessels of gold and silver for the house of the Lord God, who shall establish commercial righteousness in the earth.

The moral and social character revealed in the life of the Lord Jesus, is the standard of divine righteousness to be exalted in the earth. This is the naked truth, the science of which Koreshanity offers to the world. The law of the Savior's life is: thou shalt love the Lord thy God with all thy might, mind and strength, and thy neighbor as thyself.

The competitive system of the world today exists by no fiat of the divine will, but by virtue of the law of necessity, which requires that men should know evil, if they are to be enabled to choose good. The competitive system is the stronghold of satan, and embodies every form of opposition to righteousness. Every form of fiat money issued by the competitive system, comes from the soul depths of these selfsame money-changers whom the Lord drove from the temple of God (his Father's house), made by the money-changers a den of thieves. That same den has multiplied itself into the Wall street dens of gold bugs. The boards of trade, stock exchanges, national banks, and the gigantic corporations of today, are soulless. The multiplied thousands of these money-changers, who on the Sabbath day sit serenely in the temples of modern Christendom, claim to worship the Lord Jesus Christ, the Founder of divine communism and equitable commerce. The souls of the money-changers driven from the temple of old, have gone marching on like John Brown's, right down from the temple at Jerusalem, year of our Lord 1, to the year of that same Lord 1896. They still seek shelter in temples made with hands, and cloak themselves with the garb of a religion whose doctrines they dishonor. The greed of gain still animates their corrupt bodies; they still demand the pound of the brother's flesh to satisfy it.

Where is the living One mighty to save, whose war cry can wake the Christ who died in the race? who can gather all the hosts of Israel and establish the theocracy of Jehovah? His cry will surely be: "Destroy the money power!"

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It is reported that there is a society rapidly forming in this country for the work of repudiating our national debt. It is said to be slowly undermining the credit of the nation by its propaganda. This society will serve its purpose, as will every other disintegrating force now operative, in hastening the necessity for all lovers of the divine standard to adopt the one war cry consistent with Christian principles. God's answer to this cry will be the absolute destruction of money. Its destruction is insured by the creation of the Koreshan System of Equitable Commerce, which is heaven born from the wisdom of Koresh. The establishment of this system is the final solution of all financial and commercial problems. Its perfection leaves nothing to be desired.

The love of money being the root of all evil, the truly wise man—wrestling with all his powers for the destruction of the tree of evil—would surely aim to get at the root in order to eradicate and kill it. The awakening of a love for Koreshanity in the soul, sounds the death knell of the old love of money. All the Koreshan wants of money is to use it as fast as he can get it, for its own destruction by establishing Koreshan Communities on Koreshan principles. The Almighty is awaking this new love in human hearts. It is a love for the sublime image of the naked truth; an image of light and loveliness, of holiness and power. She condemns darkness to oblivion, and reveals in her own light the new and living way—a pathway in light, leading to life that is life indeed.

The powers of darkness are being revealed in all their hideousness as Truth moves in the world, shining from her solar Center, from the East to the West. Their hour of dissolution and transformation has come. The light of Truth is like lightning to the spirits of greed and vileness. Her flashes are search lights that can blast and consume them. Thunderous sounds the doom of a corrupt and crumbling church and state;—a church and state corrupt with iniquitous sex commerce, religious commerce, and secular commerce conducted by mediums of exchange bearing the stamp of the devil's fiat and the evidences of being smelted in inferno fires.

The judgments of the naked Truth in all her sublime and radiant purity, will soon be manifest in the final conflicts of the final crisis of the rolling ages. In this conflict Truth will be seen in the angel with the *flaming sword*, leading to victory and glory the hosts of Jehovah, whose birthright is the inheritance of the earth in the glory of its ages to come.

The heirs of God and joint heirs with Jesus Christ will find no use for the gods of gold and silver in the kingdom which is a universal empire about to be established. Neither will they find any use for the prostitution of their life energies in obedience to the lusts of the flesh, and best of all, they will find no use for an unknown and unknowable God.

If the so called wise men of today, prying everywhere into nature's secrets, seeking to become masters of her energies, would only right about face and courageously confront the naked Truth, all they could ask of her would be a place for repentance. Her cathode rays would lay bare their own true inwardness, locating the seat of their mortality, corruptibility, and inability. They would reveal the fact also that she is a God to be known and loved, but having no place in all their thoughts, self-seeking for power, fame, and wealth.

We all need to be brought low before we can appreciate the delights of exaltation; and we must be brought low before the naked truth concerning God and concerning ourselves. When all have been brought low before the truth of God revealed in man, her anode rays will draw and raise us to God's throne, where from its supreme heights in the serenity of perfect peace (the peace of believing, because we *know*), we can behold the harmonious operations of universal law, and with the discriminations of divine wisdom determine the culminating applications of every law of every energy in its most essential service to the God-man.

Tessla and Edison and the galaxy of stars esteemed so brilliant in the deep darkness which surrounds them, need warning that the light of day is rising, and that the powers of darkness which sustain them must flee away. The Sun of righteousness with healing in his beams is rising above the clouds,—clouds which will dispel and leave the king of day full orbed, scattering all that is of the night.

It is for modern scientists and modern religionists to say whether they will be taught of God or no. Can they humble themselves as little children? can they seek first the kingdom of God and his righteousness? If so, absorption into God, and the inheritance of his throne is for them. The foundations of God's throne are in the righteousness of his law; the science of which is a prerequisite to its application. The central and primary truth to be revealed, is that God is man, and man when perfected is God; that the primary central man is the involution of the universe in its least form, and that the universe unfolded in its ultimate blaze of glory is the evolution of the ultimate central man who involves the primary. He it is who is the mighty One of forces, whose anode and cathode rays carry one to the highest heights and the deepest depths of experimental knowledge. To him and him alone are given the keys of knowledge, which unlock all mysteries and reveal all glories. The Koreshan Science of religion is the science which effects the conjunction of God and man; the conjunction resulting in the immortality of body, soul, and spirit, and the revelation of the divine human.

Scientific miracles are in store for humanity in every domain of life. Harnessing Niagara will soon be smiled at as a schoolboy's experiment. The rod of Moses, the wisdom of Koresh, the divine serpent, will swallow all the wisdoms of the world's wisest, and, in the strength of inherent truth, wait patiently for the surrender of the Pharoahs of the world.

The true science of cosmogony involves all the sciences. It is the firm foundation demonstrating the strength and permanency of inherent law, to prepare and perpetuate the temple of God for man, and God for man his temple and heir of all things.—*Berthaldine.*

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Reincarnation and Resurrection the Same.

If the law of the resurrection means anything, it signifies that the personalities who live in one age of the world, arise in the flesh at the termination of the same age. Those who lived in the beginning of the Christian dispensation (and who absorbed the life of the Lord Christ as the power of the resurrection, because he was the seed of God, the seed of the regeneration of the higher humanity; the seminal essence of Deity,) will awake into the memory of the life of that age, together with the subsequent experiences of succeeding partial reincarnations; and not only will they awake to the memory, but also to the personal life, with the additional appropriation and development of an added two thousand years. We who live today lived then. This is not only a fact, but a fact that may be personally realized through the application of scientific principles. Koreshanity is the only system in the world that gives a rational solution to these hitherto mysterious principles.

The Christian doctrine of the *anastasia* (*resurgam*, re-sur-rection, standing again) is the doctrine of reincarnation, and is fully set forth in the Old and New Testament Scriptures. The fact that the Lord Jesus was Abraham brought to maturity and absorbed upward into the central throne, and downward into the race, for the purpose of the *resurgam*, *anastasia*, the resurrection of the race, is thoroughly and specifically set forth in the gospel of the Lord, through the writings of his followers.

Theosophy seems to be good enough for such as have no use for practical demonstration; for such as are ready to sacrifice the old life for the new, it has everything but the meat. The shell is there, but the meat has gone to decay.

The Lord Jesus furnishes the great example of the laws of reincarnation and absorption, practically demonstrated. The life that was manifest in Abraham had its perfection in the reincarnated Lord. The Theosophical world could see and understand this fact, if it had any practical knowledge of the principles it pretends to advocate. It is not strange that one like Madame Blavatsky (who failed, as did Buddha, to reach absorption) should palm off upon the world a purely theoretical system concerning law which those who pretend to believe cannot apply, and which she failed to demonstrate in her own life.

It is very evident that so called Theosophy contains but the effete elimination of the great truths set forth in the gospel of the Lord, and practically fulfilled in his own life. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." The Lord overcame, destroying the power of death and demontsrating to the world that of the second death he could not be hurt. He destroyed in his own existence the last and final vestige of the tendency to corruptible dissolution; therefore he was enabled to be absorbed because, comprehending the laws of absorption and the channels through which such absorption should obtain, he dissolved his body, transmuting that material substance to the spiritual substance called the Holy Spirit, which was appropriated by those who, through the laws of progress, were prepared to absorb his life.

Madame Blavatsky did not know the law of absorption, hence could not accomplish that which was accomplished by Enoch, Elijah, and, later, by the Lord Jesus the Christ of God; therefore she was not the logical promulgator of the genuine law of immortal consummation.

The Influence of the Sword Upon the Thought of the Age.

For the past twenty-five years, we have been forecasting the course of human progress, or of those changes in human thought to ultimately result in the inauguration of a new era. We have outlined the character of discoveries in the sciences of energy and mechanics. We have formulated language expressive of the social progress radically innovative, and which we know has influenced positively the so called reform thought and press. We have noted, in many of the public journals, our own language, slightly modified, put forth as the original production of the writer of articles for the reform papers. Sometimes we have seen our articles copied *verbatim* as editorials in other papers, without quotation marks, or any credit given to our own periodical, wherein they first made their appearance. We have seen such articles copied in other papers, and credit given to the plagiarist instead of to the source whence they originated. These things, however, do not trouble us. We are glad to see our work copied, for it indicates that we are ahead of the times, and that our thoughts are leading the world and giving original substance to make some of the leading journals interesting. We are not disturbed over the fact that some of our original productions are quoted and credit given to Emerson. It does not cause us to lose confidence in ourselves.

In the last issue of our paper, we reiterated statements made by us years ago regarding phenomena and their bearing upon alchemico-electric and mechanical apparatus and progress. We have gone so far as to proclaim to the world the not only possible and probable, but inevitable use of the tides as motive power; and we expect to see, in some of the public journals, within the next few months, a report of a wonderful discovery of some great professor, who, taking the hint from THE FLAMING SWORD, has worked out the mechanical application. We do not, however, expect that any credit will be given to THE FLAMING SWORD or its publisher;—this age of universal piracy is not the time for giving credit to whom credit is due. So long as progress is made we are content, rejoicing in the fact that some of the so called leading journals give unmistakable evidence of having somewhat critically perused THE FLAMING SWORD, and largely profited by the perusal.

The permanency and cohesion of organized society depend upon the religious principle and life.

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The Barren Fig Tree.

There are some people absurd enough to imagine that the conflict in issue today is between gold on the one side and labor on the other. Among this number we find the Rev. Myron Reed. It is somewhat strange that a man can get so near the truth as he does on many points, and yet be so far from it on general principles. This is what he says:—

The golden text of the plutocrats is, "get together." Nothing divides Sherman and Cleveland when gold is in question. Seventy men and women in the United States out of the one hundred, must get together when the question is one of labor. Let the smaller questions wait. "Gold versus labor." The lines are drawn on that,—and people who are fit to live must get on one side or the other.

There is a fight today between so called capital and labor. The laboring classes are generally in favor of bimetallism, while the plutocrats and their following are for the single standard falsely called "sound money." This is unmistakably a house divided against itself. So called capital and labor divided is weakness for both; and the continuation of the conflict means the destruction of both. The conflict of 1793 in France did not end for the then existing monarchy, nor for the false system of communism which precipitated the catastrophe. It culminated in the empire,—the dog that ran away with the bone while both parties were weakening themselves in the contest.

God deliver us from the power of the gold plutocrat, and also from the power of organized labor! There are no more tyrannical and oppressive powers on the face of the earth today, than the labor organizations of America and the world. This is supposed to be a free country. An ordinary laborer is entitled to equal privileges with every other citizen of the United States; and the Government should sustain him in his right to join a labor organization, or to remain an independent laborer and citizen. He should be sustained in his right to labor singly, even if all other men see fit to strike and refuse to labor. Any power, whether it be the power of gold which robs the laborer of his wages through a systematic, organized piracy, or the power which deprives the vidual—through organized boycott or any other method—of his liberty as an American citizen, is dangerous to the welfare and happiness of the people.

Industry is the only capital. The institution of a universal industrial system—under the influence of that divine love and fellowship which will insure an equitable classification of industrial products, and the classification of mental and physical skill, with equitable distribution founded upon these classifications—will destroy not only the money power but also the possibility of the degradation of labor, and substitute equitable industry. Wage slavery is a disgrace, and some of the labor organizations are beginning to perceive this; yet they lack the one essential thing; namely, human kindness and liberality. They have not God in their souls.

There is coming a crisis. For a little season gold will win; the single standard will triumph for a season. It will not be through the voice of the people, but through the organic force of the plutocrat and the wealth in his possession, and through it his control of the Government, now organic, and the military force at the command of the usurped power and constitutional prostitution. It may not come this year, but the time is short. Myron Reed is wrong when he says: "that lines are drawn on gold versus labor;—and the people who are fit to live must get on one side or the other." One side is Gog, the other is Magog. One side is the plutocrat, the other side is his hireling—equally at fault and equally dangerous. Both are on the wrong side; for both are against God, and will finally reunite against him in the battle of Armageddon.

The present godless effort of communists and co-operatives throughout the world, to establish a new nationalism without baptismal preparation, is the accursed fig tree to which the Lord came and found it barren.

Who Is the Genuine Prophet?

The final test of Elijah's claim to genuine prophetic pre-eminence, was in his ability to call down fire from God out of heaven in the presence of the prophets of Baal and of the Grove. That was a type of the element which distinguishes the true from the false prophetic power in this age of the world. The theocrasis to come as the culmination of the dispensation now closing, will be the final test. Who can call down fire from God out of heaven, sufficient to open the seven seals with which the Book is sealed? Who knows what these seals are? And who has the "open *sesame*" to this mystery? This is the great question, and upon the answer to this question Koresh is willing to submit the test of his authority to proclaim the word of the final testimony of the present hour.

"I will send you Elijah [God the Lord] the prophet before the coming of the great and dreadful day of the Lord." There will come false christs and false prophets in superabundance, as has been predicted. This is not only as it should be according to prophecy, but it is the inevitable *sequitur* of the religious development and succession of the dispensations or ages. When there arise false christs and false prophets, rest assured there will arise also the true forerunner of the great and dreadful day of the Lord. He will not be a spiritual precursor merely, but a material, rational, and tangible man. He will be the genuine scientist, and he will turn wise men backward and make their knowledge foolish. His name will be Cyrus, and he will be the son of Jesse. He will present to the world the new and true science; and upon the basis of the possibilities of this science he will confound the wisdom of the wise.

Shall the providential adequacies of human existence always lie just beyond the reach of those who are compelled to struggle for shelter, fuel, clothing, and bread, through the merciless greed of the oppressor?

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Jerusalem and Jericho.

[CONTINUED FROM APRIL NUMBER.]

The Lord has been robbed and adulterated by the descent of God, the descent of Jehovah, into the race. This descent of Jehovah and consequent transformation to evil in the race, is the first step toward regeneration—the atonement (at-one-ment) of God and man—the making of God and man one. The Christian world believes and teaches that the atonement—the sacrifice of Jesus Christ on the physical cross at Jerusalem; the shedding of his blood, and man's belief in him—saves man; that man's redemption is to come through such "atonement," as they call it. Koreshans believe in atonement, and that the process of unity takes place precisely as does any other; that is, through the destruction of the two old forms and the creation of the new (integral) form. In the unity of God and man, God and man both die; they are buried together in the baptism of regeneration (reproduction), and made one through the burial;—the process of regeneration being a continuous process of growth from the time the germ is planted until the fruit is reproduced.

There are two atonements or covenants, both of which were typified in the Jewish dispensation; one pointed to the unity of God the Father with the one Son; the other, to the unity of this Son (who becomes the Father) with the many sons of God. In the first covenant, the Son is reproduced or reincarnated in the race, developing through the ages by means of reincarnation after reincarnation, until the Son of man has eliminated everything that is false and evil.

The manifestation of Jesus in the beginning of the Christian dispensation was one of thousands of embodiments. He had gone from one body to another, until he came forth as the Lord Christ. A certain portion of the spirit had descended into each embodiment, and certain eliminations took place. That body was thrown off; the same spirit taking upon it another body by being born into the world, and so on until the Lord came in the final re-embodiment of the series, as the manifestation of the Son of man, the Son of God, the full and complete reincarnation of Jehovah,—therefore he became the firstfruits or the firstborn from the dead. His birth from the dead has no reference to his emergence from Joseph's tomb, but refers to his birth into the natural world, his childhood and growth to maturity—which was his resurrection; and just as that resurrection took place, so must every resurrection take place.

The resurrection from the dead is the final salvation of the human race from its degradation. The race that is saved is the race that has been degraded; the person who ascends the highest is the one who has descended the lowest; the one who is most exalted has been most degraded. Comprehending this, we should be careful about condemning those who appear to be steeped in sin.

The resurrection from the dead is the resurrection from corruption. It is bringing the humanity up from the most corrupt into the incorrupt state. That which becomes incorruptible is that which was corruptible; that which becomes immortal is that which was mortal. The doctrine of modern Christianity concerning this is, that we have an immortal soul, and a mortal body which is useless and must be put off. If the soul is immortal, then it is already saved. If it has always been immortal, it never can be more immortal. It will live forever; it never will die, and man is already redeemed. But we assert that the soul is *not* immortal; "this corruptible must put on incorruption, and this mortal must put on immortality." So when "this corruptible shall have put on incorruption, and this mortal shall have put on immortality," the transformation is complete; then comes victory: "He will swallow up death in victory." Then there is no more death, because that which was dead is made alive; that which was corrupt is become incorruptible. In this can be seen the difference between modern and real Christianity.

Koreshanity teaches that immortality is an acquisition; that the resurrection takes place from the dead; that Jesus Christ was the first-begotten of the dead; that God descended into and died in the race for the redemption of his people (to save that which was lost), and that he comes up through the various degrees of incarnation or embodiment until he reaches his final resurrected body, which could not see death—corruption.

The "Christian" world thinks that Jesus was a spirit in the spiritual world. Not many believe Him to have been both the Father and the Son. They believe that he was the Son, having a Father; and that the Son came down and took upon himself a natural body. Koreshanity teaches that the Father came down and took upon himself a body and called it the Son. He was a spirit; he came from the spiritual world, or from above. Jesus said: "I am from above." Those of the "Christian" world who look for his coming, think he is going to drop down out of the alchemico-organic (physical) heavens instead of the spiritual heavens. Every child that is born into this world is simply an embodied spirit, that had an existence in the spiritual world. Jesus came through the higher degrees; the people who live here came through the lower degrees—from the hells. That divine spirit, like all spirits, was born from the spiritual into the natural world. This is the law of the resurrection. Seed is planted and dies: "Thou fool, that which thou sowest is not quickened, except it die." The wheat sown reproduces the stalk, and at the end of its cycle, the new wheat. So in the resurrection from the dead, the divine principle—the divine man is planted in the race, and from the race reproduces the sons of God, who are brought forth (born) from the spiritual world into the natural world.

Some will say that there is nothing in the Bible to indicate that the Lord Jesus ever had more than the one body that was manifest in the beginning of the Christian dispensation. Diametrically opposed to this is the statement of the Lord to David: "I will make of thee my firstborn, higher than the kings of the earth." This was a direct promise of the Almighty to one whose wickedness was shown to him by Nathan in the parable of the ewe lamb, which caused him to be his own judge,

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when he uttered the words: "As the Lord liveth, the man that hath done this thing shall surely die. * * * and Nathan said to David, thou art the man. * * * Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife." David had done about as bad a thing as one could conceive it possible for a man to do: he put Uriah in the front rank of the army that he might be killed—and he was killed; and yet God promised to make of this man His firstborn, higher than the kings of the earth. When Jesus came, he was declared to be God's firstborn; hence the logical conclusion that Jesus was the re-embodiment of David perfected.

As Jesus was the re-embodiment or reincarnation of a previous personality, so all the people who come into the resurrection are simply re-embodiments or reincarnations of people who lived away back in the ages. The Lord said to Nathan the prophet, "Go and tell David my servant, thus saith the Lord, thou shalt not build me a house to dwell in: for I have not dwelt in a house since the day I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another." The tent is that to which the symbolic tent pointed; and a tabernacle is that to which the symbolic tabernacle pointed. Tabernacle means the priesthood—sacrifice. A tabernacle is a priest. A tent is a prophet; the Hebrew word that is translated tent, means to shine, a shining one, a person that is illuminated; that is, Elijah. God had passed from one man to another; he had not had a house to dwell in, but had gone from tent to tent and from tabernacle to tabernacle until Jesus came; then tent and tabernacle were united,—prophet and priest were in one personality, and this was God's house.

"Destroy this temple and in three days I will raise it up. Then said the Jews, forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body." God had then a temple to dwell in. When Jesus came, he was the real resurrection. His burial in the tomb of Joseph was merely the symbol or type of the death or descent of God into the race; the process of regeneration through the race, and the coming up, in the end of the dispensation, of the sons of God, who, when they appear, will be like Him, having the same authority, the same power, the same Godhood. Every Son of God will not only be the Son but the Father; for whoso abideth in the doctrines of Christ; whoso loveth the doctrines of Christ and maketh them applicable to life, hath both the Father and the Son *in* him—not *out* of him.

The hundred forty and four thousand who stand on Mount Zion and sing the new song, have the Father's name written in their foreheads, so that each one is both Father and Son: that is, the Father principle (that of begetting) and the begotten principle are united in one manifest form, Father and sons becoming one in the sons of God, which means this: "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

The Reception of the Messiah by the Jewish Church a Symbol or Type of the Christian Age.

PART III.

In viewing and reviewing the subject under consideration, we have clearly seen, by following Scriptural testimony, what kind of a reception the Messiah—the Christ of God, the King of Israel, had from the Jewish church: We have noted his utter rejection by the preachers, teachers, leaders, and laity of the professed church-goers of the Jewish age, and his final martyrdom at their hands. "But as many as received him, to them gave he power to become [future tense] the sons of God, even to them that believe on his name." Those who received Him (at the time the Christ spoke these words) were merely a few Galileans, who, like their Teacher, were despised and hated by the professed so called ministry and laity of the Jewish church.

WHAT MADE JESUS THE MESSIAH UNPOPULAR WITH THE PEOPLE OF HIS DAY, THAT THEY SHOULD CAUSE HIM TO BE MARTYRED?

First, Jesus the Christ says that "the world [the perverted and inverted *kosmos* or arrangement of the Jewish church] hateth me *because I testify of it, that the works thereof are evil.*" What were these evil works against which He testified? Adultery: for He said of the very leaders of the Jewish church, and of the laity, that they were

"AN EVIL AND ADULTEROUS GENERATION."

Again, "Whosoever therefore [of his followers] shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed." And "I say unto you, that whosoever looketh on a women to lust after her hath committed adultery with her already in his heart." With these words, which he hurled at the teachers and laity of the Jewish church, Jesus the Christ denounced the pleasures and gratifications of sensualism; and it undoubtedly aroused in them all the demons of hades, and they felt that they had no use for such a Messiah; but nevertheless, Jesus struck at an insidious, hidden root of evil, which was the cause of the premature decay of the Jewish church people. We can imagine that they would hate him for striking at their essential loves (the pleasurable indulgence of sex), when he denominated them "an evil and adulterous generation."

The teachers of the Jewish church undoubtedly did not give a true interpretation of adultery, because Jesus the Messiah said unto them: "Ye have heard that it was said by them of old time, thou shalt not commit adultery: *but I say unto you,* that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." They had fallen far away and had degenerated from the Mosaic teaching of the law of God, just as we behold the Christian church at the present time; for both the clergy and the laity—the professed social preachers and hearers, are (with few exceptions) slaves to the god of sensualism; and as a consequence, we find both men and women not willing to relinquish the worship of this infernal god of the burning Gehenna, and the darkness of the Tartarus.

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"Indeed," said a gentleman in our presence, "the sex question is one that cannot be discussed, nor even mentioned, before a promiscuous audience; for our professed and cultured Christian men and women do not like to have this most vital question discussed, either on Sunday or on any week-day." And why do they not? Because the majority are so sensual and carnal, though outwardly highly cultured and refined, that the hearing of such a subject would be styled immodest; but the truth of the case is, that their guilty conscience is stung to such an extent that it arouses their resentment; therefore they forbid the discussion of the question of celibacy on the part of men, and of chastity on the part of women. And should any man or woman undertake to broach the question, and lay the axe at the root of this evil work of darkness, he or she can get ready to face the unpleasant result of daring to tread upon the most dangerous ground of society. Hence it is the most difficult evil of all evils to eradicate. In a most hidden way, this great fundamental curse and crime has so insidiously engrafted itself on all societal relations of both rich and poor, high and low, cultured and uncultured, that it will take divine authority and power to effect its removal.

The members of the various church denominations have become libertines while professing to be followers of the pure and holy Jesus, the celibate Christ; and the marriage license covers the lust, licentiousness, and sexual excess of a present degenerating churchianity and a corrupt world. Therefore we hail the Mighty, the Hero, the Conqueror, who has brought the science of immortal life to light, and will thereby turn the course of the river Euphrates, and revolutionize the world out of its degradation and crime.

Second, Jesus made himself unpopular with the people of his day, because he "went into the temple of God and

CAST OUT ALL THEM THAT SOLD OR BOUGHT IN THE TEMPLE, AND OVERTHREW THE TABLES OF THE MONEY-CHANGERS

and the seats of them that sold doves; and said unto them, it is written, my house shall be called the house of prayer; but ye have made it a den of thieves." Matthew adds that the chief priests and scribes "were sore displeased." Mark says that Jesus "would not suffer that any man should carry any vessel through the temple. * * * And the scribes and chief priests heard it, and sought how they might destroy him." Luke records that "the chief priests and the scribes came upon Him with the elders, and spake unto him, saying, tell us, by what authority doest thou these things? or who is he that gave thee this authority?" Thereupon "the chief priests and the scribes and the chief of the people sought to destroy him."

The time of the occurrence of this ungentlemanly (?) act on the part of Jesus, the Messiah of that age, is noteworthy. Were few or many engaged in this desecration of the temple, the typical dwelling place of God? John has recorded that it was at the time of the "passover," or feast of unleavened bread. This was the first and greatest of the three annual feasts instituted by Moses; and its celebration began on the fourteenth day of the month *Nisan*, or *Abib* (the anniversary of the exodus from Egypt), and lasted eight days. Thousands of the Jews in and out of the city of Jerusalem, participated in this feast of the passover, so that the "ungentlemanly act" of Jesus the Messiah was known to thousands and thousands of the Jews. No wonder that the chief priests and the scribes came upon Him, with the elders, and spake unto him, saying: "Tell us, by what authority doest thou these things? or who is he that gave thee this authority?" No wonder they sought to destroy him!

John records this unmesssiah-like (?) act more fully than either Matthew, Mark or Luke; he says: "And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, take these things hence; make not my Father's house

A HOUSE OF MERCHANDISE."

This public demonstration, so unlike a refined gentleman (?), must have been the chief reason why Jesus the Messiah made himself unpopular with the chief priests, scribes, elders of the people, and laity of the corrupt and perverted Jewish church of his day. Jesus interfered (?) with their rights and liberties. That He dared to drive them out of the temple with a scourge of small cords, and poured out the changers' money, and overthrew the tables, was enough to arouse every demon in them to hate and destroy him. They had no use for such a meddlesome "disturber" in the public affairs of life. "Away with such a man, who claims to be our Messiah, and give us fellows like Barabbas! It is expedient for us that such a public 'meddler' in other men's business should die, that the whole nation suffer and perish not through his harmful teaching and preaching!"

Certainly, the real significance of this public demonstration of Jesus (in making a scourge of small cords to drive the desecrators therewith out of the temple, and pouring out the changers' money, and overthrowing their tables), was not because he had a veneration for the building in itself, which was of "great stones, costly stones, and hewed stones," and of fine carved "cedar trees out of Lebanon," with all its other belongings of golden ornaments and vessels; but because the temple was typical of the real temple of God, which will be humanity restored to the image and likeness of Jehovah. Therefore it is written: "The zeal of thine house hath eaten me up." Hence He drove them out with divine authority, which they could not resist, although they were very resentful of the humiliation that he placed upon them, which must have made a lasting impression upon the Jewish church-teachers, laity, and howlers, who were afterward the cause of the Messiah's martyrdom.

WHAT WERE THE GODS OF THE JEWISH CHURCH?

First, we have shown that one of the gods was *sensualism* (adultery). Second, that another god was the *love of money*, which is the root of all evil. These were two evil works of darkness, taken from the quarries of the burning Gehenna and the black Tartarus, and they constituted the greatest evils of that day. The principle of true, unadulterated exchange was perverted and abused in the sex as well as in the ecclesiastical (church) relations of that age, just as we find it now, only on a much more universal scale. True, unper-

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verted sex commerce and church commerce are the central principles of life, happiness, and contentment. We are happy to discern that these two roots of evil are about to be eradicated through the teachings of the science of Koreshanity; and we bless God's mighty Trumpeter—Koresh, the Messenger of the New Covenant, the Root of Jesse, the Shepherd of the New Age, the Stone of Israel (the philosopher's stone of absolute truth), the Refiner and Purifier of the sons of Levi (the sons of conjunction with Deity), that he has already announced the impending conflict of the great battle of Armageddon (the battle of the hill); the conflict between truth and good on the one hand, and fallacy and evil on the other.

We are glad to know that the first seal has been opened, and that the rider (Elijah the prophet of this age) on the the white horse (chastity and restraint) has gone forth "conquering and to conquer." The two evils or curse woes are inevitable. Since men and women are to be freed from sex and money bondage, we are not afraid; we shall look the unavoidable squarely in the face, and join issue with Koreshanity in its mission of blessing all the families of earth, and thereby shall we bless ourselves. Indeed, Koreshanity offers the only harbinger and haven from the coming storm now so close upon us. May all honest, God-seeking people see the true banner of the real cross of Christ (the Anointed one); for he alone has the true banner for them that fear and reverence the Lord, which banner can be discerned in the display of the truth of its marvelous theology and harmonious science of immortal life, and in the power and strength of its application.

Third, Jesus made himself unpopular with the world and the church-going people of his day, because he was out of harmony with the perverted *secular* commerce,—the heaping up of great possessions, the individual (vidual) accumulation of property, as we see it illustrated in the following narrative: A young man came to Jesus and said: "Good Master [Teacher], what good thing shall I do, that I may have eternal [age-lasting] life?" The great Teacher answered and said: "If thou wilt [desirest to] enter into life, *keep the commandments.*" Thereupon the young man inquired, "Which?" Jesus then enumerated the decalogue of the Mosaic law. The young man replied that he had kept the decalogue; and his further inquiry was: "What lack I yet?" To which the Lord replied: "If thou wilt be perfect [be whole, undivided, an individual instead of a vidual],

GO AND SELL THAT THOU HAST,

and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions." Jesus here gave the principle of divine communism—the Spirit of the Christ is the Spirit of true communism—as seen from the book of Acts; for when the Holy Spirit was poured out after his theocrasis (translation), we read: "All that believed were together, and

HAD ALL THINGS COMMON; AND SOLD THEIR POSSESSIONS AND GOODS,

and parted them to all men, as every man had need." Again we read: "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 as he had need." This communistic spirit died with the declension of the church, but will rise victoriously with the dawning of the Golden Age,—the coming of the Kingdom of God in earth.

Secular commerce, church commerce, and sex commerce are inseparable. The perverted secular commerce is manifest in the vidual accumulation of property and heaping up of money. Secular commerce succeeded the love and abuse of exchange in the sex domain; for if there had not been an abuse of the higher or sex function through the fall and declension of man, there would never have existed an abuse of it in the lower or secular domain. Thus man would never have had to earn his bread by the sweat of his face, which cursed condition is the outgrowth of a false secular commerce (the love of exchange in that domain) that has prepared and given to the world its present corrupt and devilish competitism, which will be displaced in the near future, with divine communism.—*Augustus.*

Signs of the Times.

"I have not an atom of hope for the world today." These were the significant words, not of a disciple of Schopenhauer, nor of Tolstoi, but of an orthodox Baptist evangelist. "I have devoted all my life," he continued, "to rescue work among the very poor in our large cities, chiefly in Chicago, and I see no practical method of lessening the sum of human misery. Christianity might have availed, had not the church allied itself with plutocracy. As it is, the respectable portion of the community take the churches with them, as they move up town in an ever-lengthening radius from the slums, thus leaving the Salvation Army and the college settlement to accomplish their modicum of work in a field that is the despair of reformers and social scientists, and calls for the most enlightened and concentrated efforts of the whole church of Christ."

"But," inquired the Baptist deacon's wife, with horror depicted on her countenance, "do you mean to say that the world is worse today than it was when Christ came nearly two thousand years ago? Why, that would prove Christianity a failure!" "I think" was the emphatic reply, "that there is far more suffering today. The condition of the world is hopeless, and I find no possibility of attaining happiness except in shutting my eyes to human wretchedness, and, with a little circle of favored friends, looking forward to a better world beyond the grave. Last Sunday, I listened to an anarchistic speech on Boston Common, by an agitator who declared that he expected to be arrested for the ideas he expressed; and as I listened, I found that I was an anarchist myself. I could not take exception to a single word."

The evangelist in question had just risen from his knees after an apparently orthodox prayer to an entirely orthodox and Baptist divinity. He had spent the night at the deacon's house, his errand there being to obtain, if possible, opportunity to fill the pulpit of the small country church through the summer. Some remarks on the subject of co-operation led to this honest expression of opinion, and he evidently saw nothing inconsistent in his position, which

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was the quest of a chance to promulgate, for pay, the very gospel in which he had avowedly lost all hope as a remedial agent in the world.

Just previous to the great Christian Endeavor convention, the editor of the Boston *Herald* very pertinently inquired what this enthusiastic army of young people was doing to aid in the actual progress of the world. The report of the meetings showed that great applause was excited by a proposal to restore the old Puritan Sabbath; Sunday newspapers were denounced as the work of the Devil, and Endeavorer's were censured for making use of the street cars on the Sabbath. Not a word was reported on such themes as monopoly and social purity;—and this at a point in the world's history when ten thousand children starve to death annually in New York City, and Brooklyn bridge requires a nightly watch to prevent scores of persons from flinging away their weary lives,—so desperate are the hearts of men.

Nor is it only in the lowest stratum of society that this distress prevails. Those who are exempt from the actual struggle for existence and the tyranny of physical needs, share in the strange mental disquiet. Mallock's question, "Is life worth living?" recurs incessantly to the thinking mind. Prof. Huxley voiced a sentiment that finds response in millions of hearts, when he declared that unless there is to be some great amelioration in the condition of most of the human family, he should welcome the advent of some friendly comet to sweep it all away.

The other day in Philadelphia, Mr. Wanamaker was showing a party of friends over his immense establishment. A poor shop girl fainted from exhaustion, and the great millionaire promptly called a cab and ordered her to be taken home. For this act of generosity he has been lauded to the skies; but the pith of the story lies in the fact that it was the poor girl who paid the cab fare out of her starvation wages. A study of millionaires is not conducive to optimism.

The most widely discussed book up to the appearance of Nordau's "Degeneration," was Kidd's "Social Evolution; a book that maintains the thesis that a scientific religion is a direct contradiction of terms. While the author astutely asserts that the line of progress for the past century has not been intellectual, and that the present status of the world intellectually must be gauged below the Greek level, he attributes social and moral progress to the working of an ultrarational or religious faculty in man. This is a perfect illustration of the general misconception of the term religion, which is essentially the rebinding of man to God, and implies that knowledge of God which is life eternal, but which has long been lost in the fogs of ignorance. Hence religion has come to mean, in the popular acceptation, a set of beliefs incapable of reasonable or scientific demonstration, and properly classed with other myths of antiquity.

The drift of thought is more and more sceptical, and an age of scepticism is always one of unhappiness. Lecky says that the first desire of the human heart is for something to lean upon; and that doubt is subversive of the first principles of happiness. Goethe recognized a deep universal truth in making his Mephistopheles the spirit that denies. "Happy" says Emerson, "am I when I am a trust." Faith is the energizing power, while scepticism paralyzes all effort, and rests, like Renan, in the center of indifference. Walter Pater, in one of those sentences which adorn the elaborate mosaic work of his æstheticism, terms the universe that great machine in things, constituted so ingeniously to play pain fugues on the delicate nerve-work of living creatures.

To withstand the rising tide of scepticism, a great faith is needed; a sublime faith that to "one far-off divine event, the whole creation moves;" that the eternal order must fulfil itself, for it is the order of God.

"Deep love lieth under
These pictures of time;
They fade in the light
Of their meaning sublime."

In the cycles of history, one race culminates, becomes decadent, and in due time passes away; but its spirit—that which is vital and imperishable, its arts and literature, pass over to the succeeding race as the rose yields up its fragrance and beauty to form the seed. As with races, so with religions. The vital spirit of the old Jewish religion passed over to Christianity. Now this later blossom is fading; its white petals strew the ground; they are scattered far and wide by every breeze; they are trodden in the dust of the highways; but this seeming death is only the period of transition in which the old order, in changing, giveth place to the new.

In Koreshanity, the millennial hopes of Christianity find their full fruition. It is the reasonable and satisfactory outgrowth and completion of the whole design. The problem of human destiny over which thoughtful minds agonize, is herein solved. Those of us who long ago closed our Byron to open not only our Goethe but our Browning, and therein read of man as "a god tho' in the germ," find that the poets' clearer vision presaged the truth, and all that men have known or dreamed or hoped of good, shall exist. Life and immortality are again brought to light by the Prophet and Seer of this age. Have we not stood by the open grave and heard the clods drop hopelessly upon the coffin lid, and marveled at the meaningless echo of the noble words, "I am the resurrection and the life"? The awful mystery of death has still gone on, unfathomed, and the graves of two thousand years offer an eloquent protest against the inexplicable declaration of the Christ. But Koreshanity teaches that the last enemy to be overcome literally is death; that in the fulness of time men shall pass by a new and living way, the dematerialization of the physical body, into the celestial kingdom; and that the Golden age, "predicted from the beginning of the world and still predicted from the bottom of the heart," will organize itself by the same beautiful law of necessity that causes the leaf to grow or the rain to fall.

"For lo! the days are hastening on
By prophet bards foretold,
When with the ever-circling years
Comes round the age of gold:
When peace shall over all the earth
Her ancient splendors fling,
And the whole world give back the song
Which now the angels sing."

—*L. E. B.*

The permanency and cohesion of organized society depend upon the religious principle and life.

The entire universe is so constructed and related in every part as to comprise one grand integral organism, divided into regions or domains.

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"ECCE HOMO."

"Then Came Jesus Forth, Wearing the Crown of Thorns, and the Purple Robe: and Pilate Said Unto Them, Behold the Man!"

"When Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him." As if in answer to these inquiries,—years after the magi were brought by divine direction to pay their homage to one who had yet to attain to the dignity ascribed to Him (although he was already invested with it); one with whom collusion or imposture was impossible because of the stature of infancy; years after, during which time the young child had grown to manhood and had become the champion of divine morality, portraying love and its attendant virtues with traits so touching in color, so attractive, that he drew all hearts toward him (except those of the priests of the temple), until degraded humanity sought to crush out the divine life, loading with ignominy and shame one who was purest of the mighty and mightiest of the pure, —Pilate unwittingly spake words which revealed the secret of man's salvation, portraying humanity's deepest disgrace, yet its highest glory: "BEHOLD THE MAN!"

Jesus came in fulfilment of prophecy. We take up a long line of predictions extending over thousands of years, from the first intimation that the seed of the woman should bruise the serpent's head, down to the last prophecy of Malachi (which declares that the Lord shall suddenly come to his temple), and mark the growing brightness and completeness which characterize each succeeding prediction, recognizing the fact that He of whom all these things were spoken was indeed the Christ of God.

It becomes us to separate the facts wisely, and to separate the events from the words of prophecy that we may fully understand what was intended as words of instruction, lest we confound the first coming of the Lord with that of the second. Both Jesus and his apostles speak repeatedly of the second coming in such a manner as forbids us to confound it with the first. The two are put entirely separate and distinct as to time, though they are related in the highest sense with each other,—the one preparing the way for the other. The first coming of the Christ in the beginning of the Christian dispensation is now an historical fact, as having given birth to the Christian age; the other is to come at the end of that age, hence they are respectively the beginning and the end, in time, of one great design—the education and development of humanity from sin to holiness; from the old life of mortality to the new life everlasting.

The Christian dispensation is the intermediate stage of this wonderful procedure. It is the narrow isthmus connecting the past with the future; and humanity are mere atoms upon that little belt, each individual waiting to be drawn by the law of attraction, thus making the choice. We can look behind and before, compare the past with the promises of the future, and can everywhere read, in plainest language, that the Lord Christ was God come in the flesh for man's redemption; that he went away like a Prince to receive for himself his kingdom; and that he will come again to reign in that kingdom with his beloved people.

Chistianity in its degeneracy has covered facts of Scripture with the web of ignorance. With it, the coming of Jesus was only the manifestation of one person of the trinity, —the SON, the great vicarious atonement,—and a belief in him as such ensures salvation through the entrance of the spirit—after the death of the body—into the realm of eternal bliss, or condemns the unbeliever to the perpetual fires of the hells. Of late the church has partially quenched the fury of these flames, and teaches only of a moderately warm place to which the poor unbeliever is consigned, because the prospect is that the place will be uncomfortably crowded by those who are now very popular.

The humanity of God has long been a mooted question. The brief statement that "God is a spirit," has puzzled many minds. God is indeed spirit, the spirit of all truth; the all-potent principle; but in order to become active, it must have a material base. It is declared that God created man in his own image and likeness. It might be a question as to whether there is any image or likeness of that attenuate principle called spirit. Whoever saw a spirit, except as it was materialized; that is, except as it drew from the thoughts and desires of the people sufficient substance to form a body for itself? An investigation of modern spiritualism will substantiate this fact. And one does not see the spirit then: he only sees the matter the spirit has succeeded in clothing itself with. Spirit can only be seen by the spiritual eye. The materialization of the divine spirit is of a higher order. God clothes himself in his own divine flesh, through the natural channel of propagation. The desires of the people for a king, a divine leader, ascended as one prayer, full of substantial energy, which served as a preparation for the incarnation of the Eternal Word.

Who then, and what, was He whose birth the angels celebrated in such glorious strains? None other than He of whom Isaiah, anticipating the angels, had declared: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." It was He, the Word (who was from the beginning with God and who was God), who was thus made flesh and came to dwell in earth, a *man*, yet very God. Still the reading and apparently thinking world says: "God is a spirit"! God *is* a spirit, but he was incarnated in Jesus Christ, constituting him the God-man, the man-God.

Perhaps one of the greatest causes of incredulity lies in the fact that from all ages, the heathen world has apotheosized human beings. This practice was common among the Greeks, who deified and worshiped heroes and benefactors after their death. It is said that, among the Romans, Romulus was the first to receive such honor, and Julius Cæsar, the second. "Alexander the Great sent an order to all the states of Greece, that they must recognize his divinity; and received from Sparta this laconic answer: 'Since Alexander desires to be a god, let him be (or become) a god.'" In this way, several Roman emperors apotheosized themselves and their favorites.

There has been and always will be a genuine admiration for, and loyalty and devotion to, great men. With

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some it amounts to adoration, which leads to deification. All this in a great degree was the foundation of mythology, which became so abstract that man impersonated the visible workings of nature. What is now taught as science, they wondered at and worshiped. Thunder was not known as the effect of electricity, but was called the god "Donner" (Thunder) or Thor. Mythology consists simply of stories or legends. It is sometimes called a science, dealing with that body of poetic and quasi-scientific tradition which gathered around the religious philosophy of the primitive race. Euhemerus declares that a myth is nothing more than a fact covered with a parasitic growth of supernatural fancies. There have been myths of a high order, but they have been belittled and even explained away.

The relation of mythology to Paganism rendered it very unpopular with a religion that acknowledged but one God; hence it is no wonder that the Jews doubted Jesus, when he claimed to be even Deity itself, saying, "He that hath seen me hath seen the Father, and, "Believest thou not that I am in the Father, and the Father in me?" with many other similar statements. It was so different from their expectations. They had desired, and looked for a king from heaven, but not for God himself. In their ears, it must have savored too much of the mythology of Paganism. Then a species of mysticism was revived, which sought to grasp the divine by means of reason. Pantheistic mysticism consolidated all being with the universe, and called it God. It involved a complete confusion of the ideal with the real, of human thought with the processes of existence, that will ever find its goal in darkness and self-annihilation. Mysticism is the great canker worm eating out the vitals of "Christianity." It is now taking stronger hold on man's thought than it has for centuries. "God unknown and unknowable," is written even upon the temples of knowledge.

In the teachings of Jesus, there was no mysticism. It is true, He spoke in parables or apparent paradoxes; but this was in order to spur men's minds to profounder thought; to awaken the divine consciousness within; to teach them to understand that which he first gave as mental stimulus. His doctrines were not a lifeless stock of traditions; instead, He poured out his rich spirit into willing minds, and brought them into full consciousness by his free Spirit. He laid the axe at the root of the tree; he drove the plowshare deep into the soil, and took hold of inmost thoughts, feelings, passions, motives, and imaginations of the human heart; overturning and destroying, that he might work therein a revolution deep and radical.

Such was Jesus of Nazareth—a true man, in body, soul, and spirit, yet different from other men inasmuch as he moved in unbroken union with God. At the close of His ministry he could well say: "I have glorified thee on earth: I have finished the work which thou gavest me to do." Yet He was numbered among the transgressors; and when all other accusations failed to bring him to the cross, they brought forth that upon which he had previously been found guilty by the Sanhedrin: "He made himself the Son of God." Pilate said, "BEHOLD THE MAN!"

The Lord Jesus Christ proved himself the Redeemer of the human race, in the act of enduring death and then rising triumphant over it. In His tomb, he crossed the dividing line between humiliation and exaltation. The twilight enveloped the body of our Lord, but it was that which precedes the morning. The night with its stern conflict lay behind Him; he had conquered its terrors, and now there dawned the glorious day illumined by the resurrection light. He who had borne ignominy and shame was now crowned with glory; and having finished his work, with a look of unutterable love he gazed upon his disciples as he converted his body to spirit, and entered into them as God,—the Spirit of Truth. He thus planted in humanity the fully ripened seed of Deity, that he might reproduce more sons of God.

God manifests himself seven times during a grand cycle of time, but in different degrees. Adam was the representative of the Adamic race. God walked with him in the Garden, that is, in the perfect life which Adam had reached through successive embodiments. It was called the Garden, for therein God had planted himself; but in the declension of the race, Adam failed to recognize the inherent God, therefore he was driven out of the Garden—he was no longer perfect in life. Enoch walked with God and God took him. He was translated to a higher life as was Noah. Moses talked with God on the mountain, and he died and God buried him in the valley of Moab, which means the Father's seed. He was translated, and entered into the people as a baptism of that degree. Elijah ascended into heaven in a chariot of fire. A whirlwind bore him hence, "and Elisha saw it, and he cried, my father, my father, the chariot of Israel and the horsemen thereof!" These were all natural men; but God chose them because of the quality of their characters, and entered into them by the operation of his spirit. They were His chosen bodies,—instruments in his hand.

Jesus the Christ, the sixth manifestation, was the veritable Jehovah, the incarnate God,—God's spirit inhabiting his own perfect flesh. At the beginning of this age He appeared twice; first, as the person of Jehovah,—Jesus the Christ; and second, by the operation of his spirit in his disciples. It is promised that he will come again the second time, even as he will come again the first time. This is commonly called the second advent. His first coming at the end of the age—which is now at hand—will be in the manifestation of Elijah the prophet (God the Lord) as the Messenger of the Covenant, the High Priest of conjunction, the "man of sin," the polluted tabernacle of God, the Christ ascending out of the sensual humanity bearing all the sins of the world. It is written: "Because he hath poured out His soul unto death: and he was numbered with the transgressors; and he bear the sins of many and made intercession for the transgressors." "Who his own self bear our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness." The cross of wood or the tree, as it is sometimes called, is only a type of God's descent into the race, crossing his divine nature with man's sinful nature, that he might thereby overcome our sins. Now is He risen from the tomb of humanity, polluted with human iniquity; but he will overcome and rise victorious over sin and death, the Mighty Hero, the Conqueror, the King of kings and Lord of lords.

The time is at hand for the seventh manifestation,—the "second coming" of Christ; prophecy must be fulfilled: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." "Behold,

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I will send my Messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, *even* the Messenger of the Covenant, whom ye delight in; behold he shall come, saith the Lord of hosts." Is the world asleep, like the slothful servant, that it is not looking for this herald of the Lord? Some do not believe he will ever come. Some are not anxious to know; it might upset their plans. Others believe a spirit will take the throne, and will rule the kingdoms of earth. But a few were up at dawn, and heard the first cry: "Behold, thy King cometh!" They recognize the Shepherd's voice, and know he has come to gather the flock.

What preparations are to be made for the coming of the Lord? It is written: "And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." This preparation is a purely scientific one. Science means, *to know*. Jesus laid down the general laws and principles that were to govern men's lives. His was the theology or philosophy of divine government. In His brief summary of the law he said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Humanity could not keep the law. They had not arrived at a condition where they could keep it; but His words were sown in their hearts as seed to develop, even as the Word made flesh was sown, afterward to develop life. At the end of the age, knowledge would be given which would enable man to understand and apply the principles to their lives. We may know the law as a theory; but to make it practical, to get the science so we may comprehend all that is implied in the words, requires the teaching of the master mind of the Messenger of God, whose work is to round out and perfect our misshapen characters. The application of the law is the process of refining. It becomes a sharp pruning hook to lop off the dead and decaying branches that deform our characters, making us unsightly in the eyes of God. It is as a keen acid to eat out the foul ulcers that corrupt our bodies. It is the crucible of the Refiner, in which our crude and imperfect natures are smelted till the dross is separated from the pure gold. "The law was our schoolmaster to bring us unto Christ;"—not the Christ of orthodoxy, who hides his face in the clouds, but a Christ-like condition. Through education, discipline, and experience of every kind, we unfold into the glory of the life that is the reward of obedience.

The coming of the Lord in this the end of the age is, first, a personal and literal coming. It is the appearance of Elijah the prophet (God the Lord). God the spirit illuminates and controls by inherent power, the *man* of whom He said: "I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price or reward." "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him."

Examine the language of prophecy contained in the forty-fourth and forty-fifth chapters of Isaiah. In the accompanying description, you will see that no loose figure of speech can explain away this lucid declaration or the mysteries of the fact it announces. We may try to accommodate the literal language to suit our desires, but in vain. It all grows up luxuriantly around this one, foretold by the voice of Jehovah through his prophet; "Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; * * * and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne; and the counsel of peace shall be between them both." A critical student of prophecy will readily see the connection between the forty-fourth and forty-fifth chapters of Isaiah, and the fourth and sixth chapters of Zechariah, perceiving that they allude to one person, and that person is CYRUS THE SHEPHERD, "THE STONE OF ISRAEL."

Inconsistent human nature fails to comprehend all of these facts. No magi comes today inquiring, "Where is He? * * * for we have seen his star." But a little band are brought by divine direction to pay homage before the throne of highest intellectuality, and to sacrifice on the altar of purest love. Those who have long thirsted for knowledge of divine things, who are famished for the bread of life, instinctively come to this fountain of living waters, where they are also fed with the bread that comes down from heaven.

Simplicity in the form of faith may come; but the love of knowledge, the love of truth, will surely lead the way to the Christ of God. When the Messenger of the Covenant has prepared the way, then will the Lord come in the many; the product of the planting of Jesus in the race nearly nineteen hundred years ago. This is the second coming of the Lord in this the end of the age, when, in the perfected fruit of the Tree of Life—the sons of God—he will come without sin unto salvation. These are the redeemed from among men; the firstfruits unto God. It is written, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear without sin unto salvation. Christ will then have come in all the glory of his reign in each one who received the divine germ at the beginning of the age. The great coming is essentially connected with a separation of the good from the evil, in each one, the spiritually dead from the spiritually alive. This is the judgment when each spirit goes to its own place, and finds its portion where it has chosen. That begins to be the fact now; but it becomes at last literal, outward, terrible.

The world may now inquire: "Where is he, the pretender, the pseudo Messiah? we would destroy him." Man may scoff and sneer at his words of truth, which carry conviction into the soul, that only those who do His commandments have a right to the Tree of Life; while without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. Not willing to obey commandments that involve purity of life, they gnash their teeth in rage at the prospect of their future social condition, and cry out, "Away with him, we will not have him in our midst." "We have a law, and by our law he ought to die. Because he made himself the Son of God"? *No! a Messiah, the Christ of God.*

The humanity of God and the divinity of man—when man has arrived at the perfect condition—will never cease to be a theme for discord; because ignorance and intelligence can never arrive at the same conclusion. The coming of Christ up out of the hells of sensual humanity, where he descended two thousand years ago, may seem incredible to some; but the wheat is produced from the soil wherein it is sown, and law in one domain is law in every other domain. If Christ could not come out of hell, what hope have we? He is the one to go before and lead us. Through the baptism at His theocrasis, the vital germ within us will be quickened and come forth in all its beauty, and we shall then become sons of God. In vain will the world scoff and sneer at the claims of our Messenger and Shepherd, the Anointed of God. Prophecy is fulfilled in him, and the world will be compelled to recognize the Herald of the Lord, Elijah the prophet, the High Priest of conjunction when the Lord comes in power and great glory to reign in earth. Those who understand the great foundation principles of life will cling to the cross, the DIVINE HUMANITY, and when in derision the unbelieving world points to him and says, "Behold thy God!" we will joyfully and triumphantly reply: "BEHOLD THE MAN!" —*Mary E. Daniels.*

ERRATUM.—In MAY SWORD, in column 1, page 116, department of the SALVATOR, in fourth line under last subhead, read "*equinoctial*" instead of "*solstitial*."

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THE SALVATOR AND SCIENTIST

"I am the Light of the World."

Evangel of Koreshanity the Religion and Science of Life.

And I saw another Angel fly in the midst of Heaven, having the Everlasting Gospel to preach to them that dwell in the Earth, saying with a loud Voice, Fear God and give glory to Him; for the Hour of His Judgment is Come!

Vol. 1.—No. 4. **CHICAGO, ILL., JUNE, 1896.—A. K. 57.** **Herald No. 18.**

The Salvator and Scientist

—IS FOUNDED FOR THE—

Promulgation of Koreshan Science,

Which uncovers the Mysteries of Ages; presents the genuine interpretation of Phenomena and Form as expressed in the Universe, and demonstrates the laws, forms and relations of Being and Existence—the true character of God and Man and their relations. Koreshanity holds the Key that unlocks the realm of all Mystery and unveils Nature's Laws. THE PHILOSOPHER'S STONE, the law of Transmutation, the foundation of the Science of Alchemy, is in the hand of the great Koreshan Scientist,

CYRUS, THE SHEPHERD OF LIFE.

He comes at the crisis of the age with the Lord's new Name, and brings to us the Everlasting Gospel, restoring the doctrines of the Lord Jesus Christ, emphasizing the Humanity and Personality of the Lord God—showing, in accordance with the Eternal Purpose, the Necessity for the successive manifestations of Deity as the Humano-divine Seed in order to perpetuate his own being and that of Man, through divine Reproduction. The Integral System is founded upon the incomparable

KORESHAN ASTRONOMY,

The basis of which makes the Sun the Center and the Earth the Circumference of the Universe, from which it is conclusive that the Earth is a Hollow Sphere, with its habitable surface Concave, forming an integral, alchemico-organic structure, which, as demonstrated in the Cellular Cosmogonic System, perpetuates itself through the Eternal and Causative Forces and Functions operating within it.

ULYSSES G. MORROW, Editor. Address, Care Guiding Star Publishing House, Washington Heights, Chicago, Ill.

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MODERN SCIENCE A FALLACY.

Theologic Results of the Prevailing Astronomical System and Koreshan Science Contrasted.

We must conceive the physical universe to be either self-operative, to the exclusion of the power of Deity to perpetuate universal movements, or entertain the idea that universal activities are derived from a divine source. If we admit the former to be true, and at the same time hold to a belief in God, we must conclude that he has nothing to do with the world; if we admit the latter, and follow it to a logical conclusion, it results in the conception that *God is inseparably connected with the universe*, and that all things that exist are expressions of the divine mind.

The ultra-cosmical idea results from a false science which teaches that the exterior surfaces of globes are habitable; its tendencies, with all its resultant conclusions, are atheistic and agnostic. The doctrine of the intra-cosmical Deity is the logical deduction from the *scientific discovery* that the *universe is cellular*, with inherent functions and activities originating in and expressed from a central mind. This is in harmony with and is corroborative of the gist and substance of the entire Biblical teaching. In these two general concepts of God we find the inevitable result of modern astronomy and the theological sequence of Koreshan science, appearing in marked contrast.

The whole subject at once resolves itself into a question of the shape and form of the universe. Considering the testimony of nature itself, and the evidences found in the laws and forms of the physical world, which correspondentially indicate the functions of the Almighty, we are forced to conclude that modern astronomy is worthless, while Koreshan Science, founded upon immutable laws of cosmical order, arrangement, and function, is of inestimable value, because upon it is established a system of theologic verity.

The theological conclusions founded upon modern science, with its inverted and impossible order of the cosmos, must be as inconsistent as the basis upon which they depend. The popular system of astronomy is full of inconsistencies and devoid of rational conclusions from demonstrable premise. From our standpoint, the standpoint of proof and demonstration, it appears to us that any one entertaining a belief in the Copernican system of astronomy, with all its resultant conclusions, and at the same time affecting to believe that God in any way impulses the solar and planetary bodies in their orbits, must have a logic weak enough to preclude a knowledge of the absolute contradiction of theologic and scientific conclusions imposed upon him!

Newton's and Kepler's Laws Exclude Deity.

Scientists who have been instrumental in the evolution of the Copernican system, have paid a great deal of attention to some of the so called laws of motion, in connection with a fallacious theory of universal gravitation. So stupendous has this work seemed to them, so very important has been the balancing of the seesaw of tangential and gravic impulses—so occupied have they been in observing the mechanical movements in the sky, that they have quite forgotten the study of the great *causes* of the motions and effects which they have presumed to consider. As a result, the fundamental principles, the very basic premises of the system of Copernicus as set forth by him, are now at variance with the later conclusions of its friends and promulgators. Modern astronomy is a "science" out of harmony with itself, in which its disputants are honored with equal courtesy, as possessing equal authority and entitled to the same respectful hearing. Men revere Newton because he is supposed to have exactly and mathematically demonstrated the conclusions of Copernicus to be true, though now none of the figures of Newton are admitted to be correct. Kepler's "three great planetary laws" have been considered as the greatest astronomical discovery; but today the same system incorporates such additional conclusions as to render the operation of Kepler's laws utterly impossible, as we shall presently show.

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When Newton undertook to equilibrate the planetary bodies in space, reducing the science of their movements to a mere mechanical basis, he considered only the mass, distance and speed of the revolving planets about the helical center; and when the distance and speed of a planet were determined, its mass, bulk and specific gravity were deduced from the conclusions of distance and speed. These relations being nicely adjusted and the orbs poised at just the proper distance, passing through a medium of just the proper tenuity, can you logically conclude that there could be such a thing as the operation of an additional or extraneous power upon them without altering the basis of the equilibrium? Considering a system of planets thus accurately adjusted and set in motion by a mathematical Newton, and maintained by the momentum and inertia of the thought that a body once set in motion would move forward forever, axillated upon the ball-bearings of ethereal and atomic globules, lubricated by the oil of hypothesis applied by aspiring scientists as the occasion may require, are you surprised that so shortly after the introduction of the gigantic fallacy, the scientists dispensed utterly with the idea of the necessity or the possibility of Deity applying or supplying any of the essentials which contribute to the perpetuity of the universe?

If the mass of a planet is to its distance from the center of revolution as its speed is to the period of its revolution,—the mass, speed, distance and period of revolution being reduced to mathematical exactness, what impulses could be added to this formula of motion without destroying the equation? Thus Newton, in his effort to ascribe to the planets mere mechanical attributes, endeavoring to illustrate the same by tangential swing and raditial tension, in connection with the molecular attraction of the general mass, necessarily excluded from his own mind the possibility of logically connecting these motions and conditions with any creative or perpetuitive impulses derived from a divine source, or in fact any force except that incorporated in the mass, distance, speed and specific gravity of the bodies we see in motion; if otherwise, let the astronomers calculate the number of tons per hour of the projectile energy applied to the orbs as exactly as they have presumed to calculate their weight, specific gravity, size and distance!

The Atheism of the Kantian Philosophy.

If Newton reduced the laws of planetary motions to a mathematical science and demonstrated the system of Copernicus by the science of numbers, have the more recent astronomers changed the weight of the erratic wanderers when they changed Newton's figures? In any case, how much of the Newtonian demonstration is actually incorporated in the more modern scientific conclusions? By a critical examination of the present character of modern astronomy, it will be seen that although the conclusions and scientific deductions of Newton are being discarded, it does not approach nearer to the climax of demonstration of the existence of a creator, but is constantly involving those intricacies and absurdities which are still more atheistical in their tendencies. The system now caters to a greater extent to the schools of higher criticism and atheism, in its present avowed purpose to overthrow the Scriptural cosmogony by effort to prove that there are other material worlds than ours.

The introduction of the will-o'-the-wisp of gravitation has done much to lead the mind to the idea of the world's self-evolution, and has allowed the mind to run unchecked until, intoxicated through the influxes of fallacy, scientists in their delirium have evolved some very remarkable absurdities. The climax of conclusion concerning ultra-mundane worlds,—the boldest attempt to construct a system of the science of creation avowedly atheistical in its purpose, was the nebular hypothesis of the Kantian philosophy, afterwards elaborated by LaPlace, in which the material universe is supposed to have once been in a gaseous state, filling the space of the entire solar system, some 6,000,000,000 miles in diameter. Through the accidental rotation of a single atom, others were attracted to join the whirligig motion until the tendency became universal, when friction of the atoms reduced the whole mass to a hot gas-ball in rapid rotation, from which at intervals, there were thrown off sections of the rotating mass. Each section became a whirling sun, which upon cooling became a planet fit for habitation! This idea has led to the general belief that all suns in all space were formed in such manner, and now revolve through space of their own inertia, received primarily from the sun when as a section it was hurled into the chasms of space!

Logical Conclusions of the Gigantic Fallacy.

From Copernicus to the present time there has not arisen in the popular school of astronomy, a mind that has been able to carry the basis of the system to a logical conclusion compatible with the laws of form and existence. The idea of the tangential and centripetal tendencies attributed to all revolving bodies in space, has been eagerly grasped after in the haste to construct a system with which to explain the phenomena of the physical heavens. It has been supposed that by these two principles, all bodies in space are mutually related in obedience to the same tendencies and conditions of motion. It is demonstrable that these fundamentals of the system overthrow the gigantic fallacy built upon them. If the moon revolves about the earth in order to maintain its equilibrium in space, and the earth in obedience to the same laws, revolves about the sun, it requires that the sun also swing around a vastly larger and more distant sun, carrying with it its family of planets and satellites; and this in turn around still another, and another, each succeeding one finding its parent to whom revolutory homage must be paid, and so on, in ceaseless eddies through an eternity of geometrical progression, in which it is obvious that no ultimate center can be found and no circumference described, thus expunging the absolutely necessary factors of existence—shape, form and limitation!

Further, inasmuch as the present arrangement claimed for our solar system, necessitates that the revolution of all the planets be practically in one ecliptical plane, the plane of revolution being derived from the solar axis, the solar axis being determined by its own orbital plane as related to the next larger sun; and this also having a plane of revolution coincidental with the general orbital plane of its brother suns with all their families, would necessitate by very force of logic, the conclusion of a universal ecliptical plane to which all would conform. Thus we would have a universe consisting of coincidental planes of revolution a few degrees in thickness, but eternal in peripherical directions, but in which there could be no center located nor circumference defined! The scattered condition of the constellations strewn in and completely covering the vault of the heavens, is a visible refutation of the usual theory of planetary motions; for could the ecliptical planes of so many suns cut each other at various angles, in any harmony and rhythm? Obviously, no!

The Earth's Ecliptic and Plane of Rotation.

There are certain physical conditions and laws of rotation and forward motion imposed upon projectiles, that are entirely overlooked by modern scientists. There are definite laws which a rotating body in space must fulfil; they are so simple, so clearly and absolutely definable, and so easily observed, that the failure of scientific men to incorporate them in their system, only demonstrates the *character of the system* in which these laws *cannot be applied*. We refer to the simple relation existing between the plane of rotation and plane of projection of a ball

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thrown forward in space, as well as the relation of the rapidity of rotation to the varying speed of the ball in its path. A projectile cannot move in space without rotation, neither can its plane of rotation be out of harmony with the law governing the two methods of application of power to balls or missiles thrown or shot forward into space.

We mean that a ball thrown by ordinary means will move forward in a plane of projection which will be coincidental with the plane of rotation. The *axis of rotation* will be at *right angles* to the *forward direction*, the equatorial plane of rotation being coincidental with the plane of the forward movement. The projectile's path is so governed by the plane of rotation that whenever the plane of rotation is changed the line of forward movement is changed also, and vice versa. It is a well-known fact to ball pitchers, that when a curve in the path of the ball to the right or to the left is desired, a double impulse or complicated application of force must be given to the ball when thrown, and this is accomplished in the peculiar way in which the ball is held by the fingers at the time of pitching it.

When a projectile is shot from a rifled cannon, the axis of rotation is coincidental with the line of the projectile's path. This, and the ordinary rotating plane in line with the forward movement, are the *only two conditions* of relation that *can* exist between the plane of rotation of a missile and its path; *there can be no degrees of variation from this law*, and no scientist can so apply a force of projection as to cause a difference of 23 ½° between the equatorial plane of rotation and the line or plane of the projectile's forward movement. The movement of the earth in an orbit, with the plane of its ecliptic sustaining an obliquity of 23 ½° to the equatorial plane of rotation, is a *physical impossibility!* And the well-known laws of ordinary projectiles require that the *rotary twist be far in excess of the trajectory speed;* and from this it is evident that the earth, in its fictitious orbit of 570,000,000 miles, should make thousands of times more than 365 rotations in one year!

The fallacy of the popular system becomes more and more apparent and its absurdities more palpable, when we find that the axis of rotation of each planet sustains degrees of obliquity to its ecliptic, differing from the others. The earth's axis, it is claimed, inclines 23 ½° to the plane of the ecliptic; Mars, 28° 41′; Jupiter inclines only 3° 4′ from a perpendicular to the plane of its orbit; while on the other extreme, Venus inclines 75°, bringing its axis to within 15° of the plane of its orbit! Saturn occupies an equally absurd position in the system; it has an attributed diameter of 80,000, and a speed of 21,000 miles per hour. Its rings are coincidental with its equatorial plane, but the broad expanse of the plane, like prodigious wings outstretched, measuring 176,000 miles from tip to tip, sustains an obliquity of 26° 50′ to the plane of the orbital path! And the moon's erratic path in her lunations, so far deviates from any regular motion as to very much add to the conclusion of the impossibility of the Newtonian proposition.

Kepler's Planetary Laws are Being Discarded.

When Kepler formulated his "three great planetary laws" they were received by the scientific world as the greatest discovery in the field of astronomical research. They were set forth at a time when, in the history of astronomy, the idea of the illimitability of the universe was not conceived, and therefore, when the idea prevailed that the sun is a fixed and stationary center of the planetary or so called solar system. Kepler's laws involved the principle of the ellipse or ellipsoid, with the sun at one of the foci. The variability of the earth's movement near its aphelionic and perihelionic apsides was thought to be thus accurately accounted for. But now the "three great laws" are no longer of any service to the astronomical world. Since the introduction of the idea that suns revolve around suns and systems around systems, Kepler's laws are necessarily being discarded. The growing fallacy can no longer permit the circumscribed conditions they impose. It is now argued that satellites do not revolve about the planets, and that the moon does not revolve around the earth, but simply accompanies the earth in its orbit, while the earth and sister planets likewise sustain a similar relation to the sun's path around another and more prodigious center, winding in *epicyclic or serpentine paths* about their superiors in their larger and grander sweeps through space!

If the arguments of Prof. Young and his colleagues prevail against the older phases of the divided system, entirely new conclusions, new laws, new calculations of distance, and new estimations of speed and size, will have to be made! And thus the wild speculations continue without definiteness, without law, without reason, devoid of scientific demonstration or premise. With these additional assumptions and hypotheses, Copernicus, Kepler, Newton, Kant and LaPlace are relegated to the rear. It would not be thus if the system had been founded in the first place upon facts. Founded as it was upon assumption, the hypothetical structures succeed and supplant each other, demonstrating to the candid mind that popular astronomy contains nothing definite upon which the truthseeker can depend. It is in an unsettled condition, and its conclusions are unworthy of the name of science.

Scientific Cosmogony Involves Specific Knowledges.

The various prevailing theories of cosmogony and sciences of cosmical form extant in the world today, from the theory of direct creation, to the Kantian and Darwinian systems, have been founded in ignorance of the true laws of world building. The basis of each is the supposition that there was a time when the universe was not, and that through some means it must have been brought into existence from nothing or from a state of everlasting chaos. All are equally destitute of the *science of creation;* the so called Christian philosopher is as far astray as the atheist. The Descartesian system of vortices and the nebular hypothesis of Kant and LaPlace are just as reasonable as the cosmogony of Dr. Thomas Dick and other scientific ecclesiastics.

No sensible system of vortices can be elaborated until the *vertex* is discovered; no theory of evolution can be demonstrated until the *point of involution* is first found and acknowledged; no theory of the application of divine energy in the creative and perpetuitive act, can be established or proven to be true until the laws of the relation of cause and effect are known. If it is conceived that *creative energy* has been *applied* to the *formation* of the material world, the *means of the conjunction of that energy with matter* must be pointed out. If there are means of conjunction of divine energy with the matter upon which the divine energy operates in expression and impulsion, it necessarily involves the necessity of the *unity of that energy with the matter* with which it comes into contact or in to conjunction; and if in conjunction, then into unity or oneness with the material which constitutes the base of the operation of the creative energy.

The Divine Vertex and Human Vortices.

Divine energy has never been, and can never be applied *directly* to the great cosmical and physical body of the universe. Before there can be a *vortex of expression* there must be a *formative vertex*. *The vertex of divine operation is in the climax of divine equipoise*, and this is in material so highly refined as to constitute the body of the highest conjunctive and connubial relations and functions.

If it can be conceived that chaos and general conglomeration of universal substance; or a fiery gas-ball billions of miles

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in diameter; or water in space filled with darkness, or the mucous mass of universal sediment, could constitute that condition of things in which the divine mind would find the highest elements of expression, the combination to which he would be attracted to *express* himself, then the theory of direct creation from chaos or nothing, or the Descartesian, Kantian and Darwinian systems of vortices and evolutions, might be true. But if *man*, in his progression and development through the ages, is more likely to constitute the field of activity of the divine energies, and is best suited to constitute the *conjunctive point* and *vertex of divine impulses*, then the laws and science of creation will be found *involved* in the *apex* of human aspiration and in the *pivotal point of contact* of the contiguous and mutually related divine and human kingdoms. From this basis the conclusion is inevitable that such a vertex is the unity of divine energy or mentality, with matter; it is the seed of the divine kingdom, the *divine man, the personal Deity*. The Word, which was God, was *made flesh*, and became the *pivot of creative function*. To impulse universal existence for another cycle, God was incarnate in his own humanity. This was Jesus, this was Jehovah, the humano-divine seed, the microcosm, the creator and perpetuator of all things. God's *humanity* is the seat of his highest activity, the pivot of creation and *source of all perpetuity*. Herein is the key to all science of creation. The general aspect of things is entirely changed upon its discovery. An entirely new cosmogonical system results from the possession of the key, by which the wild, absurd and inconsistent theories and hypotheses of modern science are seen to be prodigious fungi upon morbid mentalities, the dust of mortal and dissolving entities.

Koreshan Science Solves the Mystery of Creation.

The Koreshan does not view the universe as a heartless mechanism, but as a living organism, in which all life is generated, developed and perpetuated, and in which all the universal energies are operative. The *universe is a great cell*, and we live on the inside. As to form, there never was a time when it did not exist. Eternal and universal existence (*existere*) is the foundation, pediment and footstool of eternal being (*esse*); but in the cosmical structure and its corresponding world of human activity, there are cycles of progression and development, creation and recreation, rejuvenation and replenishment. The laws by which the universe exists are the laws by which it has always been and will always be perpetuated. The knowledges of these laws define the order of the five kingdoms within the limitations of the universe. When the relations of these kingdoms are demonstrated, and the contact points and means of conjunction of the various spheres of life are pointed out. then the channels of the descent of the creative energies from the vertex of activity in the climax and apex of the humano-divine flesh, to their ultimate form of expression and limitation, are explained, and the science of cosmogony is no longer a mystery.

The laws of planetary motions and formations are simple results of the utilization and transformation of gravic and levic energies derived from the solar center through its reciprocal relation to the circumferential environ. The solution is scientific in all its ramifications, devoid of the blunders and absurdities which are aggregated in the prevailing systems. Koreshan Science, in defining these laws and removing the veil of mystery from the structure of the great physical macrocosm, *demonstrates the laws and means of the existence of the Almighty, and the processes employed in universal creation;* and thus shines in brilliancy in strong contrast to the dark and effete systems which, on account of their self-confessed inability to shake off the shroud of hypothesis, to solve the problems and fathom the profundities of the philosophy of creation and the science of world building, must shortly crumble with their atheism and agnosticism, under the mighty hand of KORESH, the Founder of the greatest scientific system the world has ever seen!

"To Know or Not to Know."

The modern church is blind to every phase of universal law, discarding the very basis from which correct conclusions must be reached, ignoring every essential factor of analogy and reason. Illustrative of the truth of this statement, we quote the following words of one eminent divine connected with the Advent movement in the orthodox church. "In consideration of the subject of the second coming of Christ, all philosophy, and all science must be laid aside." Philosophy, from *philos*, love, and *sophia*, wisdom, means the love of wisdom; and science, from *scio*, to know, means knowledge. Judging from the doctrines entertained by the members of that body, we conclude that they have succeeded thoroughly in dispensing with knowledge and the love of wisdom, and this is certainly the happy and blissfully ignorant state which that movement enjoys.

On the other hand, there are those who would not be satisfied with such a theology, void of even the essential factors of truth and good—it is demonstrated in Koreshan Science that in the consideration of the subject of the return of the Lord to the people of this age, all philosophy and all science must be *involved;* and as there are no truths of doctrine in theology or science that are not manifested in personality, all truth—the definite, absolute and perfect system, which must be found ere the laws of divine manifestation can be understood—must be involved as the all-embracing *intellectual entities* and *substantialities* in the *brain* of a fitted vessel and Messenger of declaration of the genuine science of being.

Koreshanity is that system of science in the world put forth and expressed from the divine mind in its scientific degree. The effort of the modern clergy to exclude from their own minds and that of their following, the very essentials of intellectual comprehension of the laws of life, will prove a barricade to their realization of the presence of the Son of Man. Their ideal is a phantom riding on the clouds in the sky. Jesus never ascended to that region and will not descend from it; for "God is *in* [not out of] the generation of the righteous." In his departure, Jesus ascended into the heavens of the anthropostic domain—he was sown in the minds of the apostles and disciples of the early church, and when he reappears he will be the manifest, multiplied fruitage of that sowing, preceded by the Precursor and Messenger of Truth, Elijah the Prophet. KORESH the Shepherd.

KORESHAN ASTRONOMY.

Is it not unreasonable to suppose that all the stars, planets, sun and moon are confined within the hollow of an earth 8,000 miles in diameter? And in sailing around the earth and reaching the opposite side, can it be that the ship is overhead instead of underneath? In other words, are the people of China over our heads?

The formulation of truth as related to the great cosmogonical system of Koreshan Science, has not resulted from a vague conception of cosmic form, but from the absolute knowlege and comprehension of all the forms, laws and function of the physical world; and so far from it being an unreasonable conclusion that all the solar and stellar nuclei are within the limitations of the universe, we find that their emplacement therein is absolutely necessary to the harmonious operation of laws of universal perpetuity. Once the fact of the *earth's concavity* is established, as it is in the Koreshan System, the calculation of distance and approximation of size of the sun and planets become possible by means of simple geometrical triangulation, the basis of the calculation being the *concave*, instead of a convex surface. The prodigious sizes usually attributed to the stars, sun, and planets, resulting from calculations founded upon the fallacious idea that we live on the exterior surface of the earth, have no relation whatever to the fact of the earth's concavity.

Our basis not only defines the distance of the objects seen in the physical heavens, but also their functions as centers of combustion of the various qualities and degrees of gravic and levic energies. The sun is the center from which all gravic energies descend; every square foot of earth is directly *beneath* or "under the sun," and all perpendiculars point upward to and converge at the sun, the center; and every horizontal is at right angle with its accompanying perpendicular. Water in equilibration or static balance conforms to the *concavity*, equidistant from the center. Sailing upon the water is just as possible on the opposite side of the earth, where the same conditions of equilibration obtain, as from the starting point.

A good idea of the relative location of the continents can be obtained from a common globe or spherical map of the earth, by reversing the surface, or pasting the map sections *inside* the hemispheres, instead of on the outside. The distances, meridians and degrees of longitude, parallels of latitude, the zones, poles, equator and ecliptic, would be the same as indicated by the same map on the exterior surface, and in accordance with all facts gleaned from government and civil survey and geodetic operations the world over.

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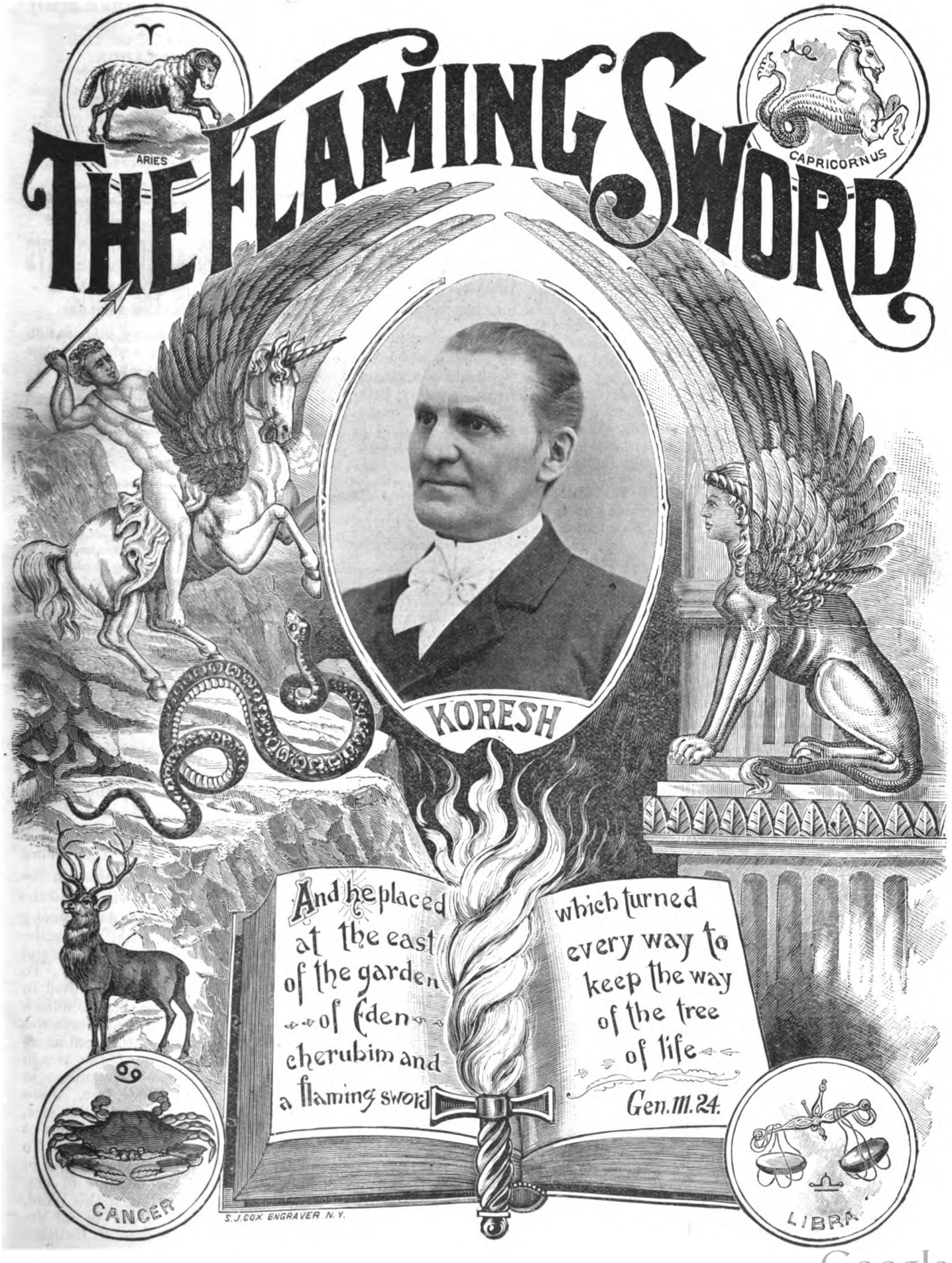
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The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 7:30 o'clock P. M., at Beth-Ophrah, Washington Heights, Ill.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the Second Court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The WOMAN'S MISSION meets every Friday at 2 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 2633 Pine Street, San Francisco, Cal. Information may be obtained by addressing the Secretary.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30 P. M., at the residence of Mrs. A. K. CORNWALL, 917 E. 18th Avenue, Denver, Colo.

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Analogous Reasoning.

This word *analogous* is formed from the Greek *ana*, according to, and *logos*, word. Hence, analogous reasoning is reasoning according to the word; and the Word in the supreme sense is God. "In the beginning was the Word, and the Word was with God, and the Word *was* God." Now this Word which was God was manifest in the flesh as Jesus, the Christ. "And the Word was made flesh and dwelt among us, full of grace and truth." "For the law was given by Moses, but grace and truth came by Jesus, the Christ." To understand the truth as involved in Jesus is to possess the key to unlock all the doors of knowledge. Jesus was the promised seed. In the seed is involved all the elements of the tree in the same proportions as manifest in the evolved, or unfolded, tree. Jesus was the life and light center, the seed, of the universe. All the elements of the universe were involved in him. To understand the law as operative in him, is to possess the measure of universal law; and according to this Word, that is, analogously, truth in all domains is accessible.—*Ella M. Castle.*

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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." Gen. iii: 24.

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Before entering upon a study of the principles upon which any given kind of memory is supported by the various and surrounding mental faculties which specifically co-ordinate the one you aim to strengthen, it is very important that the great and general law of nerve waste and supply be given at least a passing notice.

Any kind of dissipation which vitiates, weakens, or intoxicates (poisons) the blood, inevitably deteriorates the nerve fluids by either poisoning them or by diminishing the nerve supply, or both, impoverishing the alchemical elaborations of the corpuscle of the gray matter of the brain, upon which all mentality depends. The law of the necessity for artificial stimulus, actively resides in the defective and imperfect supply of the natural stimulus which should come to the support of the brain from the resource of the physiological activities of the body whence the brain derives its sustenance.

The greatest of all the causes of mental depletion, premature mental decay and degeneracy, is sexual excess. This is the great and damnable source of physiological dissipation, and the resource of Satan's power over the human mind. We know very well that the mere cessation from this kind of indulgence for gratification of the propensity, does not always and inevitably conserve the energy in question and prevent its dissipation. It requires the consociative effort of the will, directed by a well-disciplined intellectual force,—the powerful adjuvant and concomitant of a will submissive to intellectual sway. All this consociation and augment of power may be immeasurably sustained by the laws of grouping set forth and promoted in the efforts of the Koreshan System of communistic and co-operative colonization, for under these influences are aggregated and consociated that specific mental tendency which aims to rise supreme over the impulses and powers of the sensual animal life. The law of grouping is one of the forces of organic unity and perpetuation.

Mental and physical energies are derived largely from the sperminal and germinal products of animal activity; and when these are dissipated through abnormal indulgence, the natural stimulus of the brain and body are wasted, and the supply is met by the artificial resources of tobacco, whisky, beer, opium, hasheesh, and the hundred other toxicants which, though they may seem to furnish temporary support and relief, only add to the causes of dissolution.

The first step toward a determination to conquer mental and physiological incapacity and tendency to decay, is the conjoint, rational, and sensible view of this great question, to be taken by every husband and wife, if those who read are married. They should critically and analytically subject it to their most intense, candid, and crucial investigation and most rational consideration; and any husband or wife is justified in declaring: "I will not be responsible for children born under the damnable curse of either accident, lechery, or the mind stimulated by artificial toxicants. I will not be the voluntary channel through which the poisonous influences of debauchery shall be conveyed to innocent and inoffend-

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chosen by Deity, then it is the counterpart of creation so far as revealed, and is prophetic so far as the divine lumin indited for the world its penetration of the future. The confirmation of the illuminative source of the Scriptures must rest entirely with the facts of nature and the unmistakable rendering of this great book into the language of *science* (knowledge).

As the Scriptures open with a delineation of creative effort, and with a revelation of the laws, order, and design of the works of God in the evolution of that creative application which culminates in man, bearing both the image and the likeness of God,— it follows that God has expressed these things correctly in the language of inevitable, unmistakable, and unalterable science, if they be the works of God. Has nature, either in its form or laws, been properly interpreted, and its forms and idioms of expression correctly rendered from the language of creation into the language of science, by the so called scientist of today? No! No!! No!!!

The first question of the modern scientist remains unanswered; the question upon which all others depend is yet the enigma of the school of modern thought. No scientist (?) of the past has ever dared to pin his reputation to the unequivocal maintenance of the proposition that the earth moves from west to east. The scientist (?) of the present is yet seeking for some positive evidence that the interpretation of the phenomena of apparent celestial motion, in its relation to the status of the earth,—the premise upon which he has fabricated the stupendous error now leading the mind of the "scientific" world—affords circumstantial evidence to the conviction that the earth revolves daily upon its axis. No testimony has ever yet been educed, no evidence advanced with weight enough to establish the conviction in the mind of the modern so called scientific investigator, that there is such a thing as the science (knowledge) of astronomy.

If there be a disagreement between the Bible and the book of nature, one is false. As nature cannot be false, and if the disagreement exists, then the Bible is false. Who has rendered the supposed language of Deity, given through supposed inspiration, into the common language and idiom of the human race? Or who has rendered the language of the book of nature into the language of science? It has remained for the Koreshan System to provide the means for the scientific demonstration of the unity of the language of the book of nature and that of the book of inspiration. We have advocated the doctrine of the Cellular Cosmogony and, upon the basis of its demonstration, the unity of God and man for more than twenty-five years, or since 1870. We are now demonstrating to the comprehension of the world, through the instrumentality of mechanical device and geodetic survey, the accuracy of our interpretation of nature,—the language of the God of nature. The contemplation of the stupendous revolution of conviction and belief, to be wrought through the force of reason founded upon the results of the observation of accurate geodetic engineering, is appalling. For this reason, if for no other, we would not dare the assumption of the claim of mental power to comprehend the universe or any part thereof, to devise the means for its interpretation, or to apply the principles for the disclosure of the mysteries of creation, in the suggestion of mechanical apparatus which will irrevocably stamp with the seal of verity the premise of our structured logic and proof of what we declare, without ascribing that possibility to its genuine source, namely, to the God of our being;—for if we are empowered to reveal the truths of creation and to express them in the language of TRUE SCIENCE, we are therefore actuated by the mind of Deity. He who dares to pretend to discover and reveal the works of God without attributing that possibility to the illuminating wisdom of the Eternal, is a conceited and miscalculating plagiarist. God demands the recognition of his hand and mind, not alone in the works of creation, but in the *revelation* of the mystery of his accomplishments.

Follow, through careful perusal of the *physics department* of THE FLAMING SWORD, the reports and explanations of experiments made by the Astronomical, Geodetic, and Civil Engineering Staff of the Koreshan Unity, for the physical, mechanical, and mathematical proof of the unity of science, in the rendering of nature and Scripture into the unified language of human comprehension.

The Koreshan Dispensation.

October 18, the Anniversary of the Birth of Koresh and the Beginning of the New Era.

The relations of human activity as expressed outwardly in the history of the world, to the hidden impulses from which the world's progress is derived, are not arbitrary. The progress of a race or a nation cannot be in advance of the quality of the mental force it contains. The real heart of a people must be expressed in the course of its affairs; and ultimately, the highest ideal, as the product of national or racial aspiration, is expressed in *personality*. There are periods in the world's history when crises are reached. There has never been a crisis in the world in which there was not produced, through human desire, a *man* to meet the exigencies of the hour.

Cromwell, Napoleon, Washington, and Lincoln each espoused the cause of their people and fought for their liberty; each became a pivot around which swung the activities necessary to accomplish the settlement of the issues upon which depended the destiny of the nations. Through their deeds alone their characters were established. The world, because of their benefactions, has exalted them in its memories as heroes. On a higher plane, and as the result of the operation of a higher law, Moses came as the deliverer of Israel from Egypt, through whom the Israelites were led to the position of national integrity and honor.

Likewise, as the embodiment of the soul of the Jewish nation, Jesus appeared as the matured fruit of a long cycle. Nineteen hundred years ago, He stood forth in

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humanity as the majestic form and reincarnation of righteousness; he knew no peer, he acknowledged no superior. His claims, if not true, were extremely blasphemous in their character; but if true, they were such as to distinguish him as the most remarkable character of the day, in contrast with the quality of mental darkness with which he was surrounded. His claims were proved to be true by the character of his life and the purity of his doctrines; by the application of which he triumphed over death and all his enemies. The truth he brought to the world—the truth he *lived*, was evidence of the purity of his mind, his mission, and his motives. He has exerted a greater influence over the world than any other man; the day of his nativity is kept in the memory of millions, and the year of his birth is stamped upon every coin and legal document of a score of nations.

But is this the end of his career? A great panacea is needed. The world does not know the truth, it cannot apply it; it is in ignorance of the laws of life, it cannot obey them. The world's dispensations have always begun with a kind of integralism; there has never been a world-wide movement that has not found its *inception* in the mind of *one man*. The constant desire of thousands since the time of Jesus, for the culmination of his work, will not be without effect. As the real heart of a race of people or a nation is continually manifested in its current history, there come times when all their energies are summed up in *one man* as the product of their progress. This is markedly so in the path of the activity of the divine mind, manifestations of which mark the termini of epochs or dispensations.

The great circle of Mazzaroth has completed its revolution; the great Sign has appeared on the ecliptic of human development; the unerring Hand on the dial of the ages points to the end of another cyclic career of amplification. The great need of the world is today personified; the universal remedy stands today in tangible relations to the world of humanity. Koreshanity proclaims the presence of the Personality in whom are involved the elements of righteousness, the principles of justice, and the evidences of absolute integrity, the Messenger of Truth, KORESH the Shepherd. His birth marked the beginning of a new era; we are now fifty-seven years in the Dispensation of Koresh. His natal day was October 18, 1839.

Koreshanity is the unique and integral system he has founded. The marvelous system he has put forth is the index of the character of the mind producing it. Each dispensation of the world's history has been ushered in by means of the introduction of a new order of thought, religion, and social relations; every such system has had stamped upon it the *character* of its *founder*. Likewise, the character of the Koreshan System is necessarily the result of the character of its originator; the integrity of the system *proves* the integrity of the man. It is also just as true that only those fitted to receive the highest benefits of the system can at once recognize and comprehend the truth he declares, and realize the strength of the evidences and the credentials he brings.

It is because of this fact—because thousands have not been able to comprehend the marvelous system of Koreshan Science—that Koresh has had to contend with the dense darkness which envelops the masses. Truth merits the greatest welcome from a world needing it; but history demonstrates that it has never gained a foothold in the world without a *mighty struggle*. Because of this fact, the Founder of the Koreshan System stood *alone*, without friends and without a following, for years after his discovery of the principles he now inculcates. For the past ten years he has made some progress under the most *adverse circumstances*, and against the work and vilification of his enemies. Amid seeming discouragements his march has been steadily forward, and today there clusters around him a large group of earnest disciples, representing the highest development of the age—not in the wisdom of this world, but in the power of recognition of his office and comprehension of his truth.

After years of endeavor to dispel the world's darkness, the results of his labors are being made manifest. We have now come to the end of a prophetic period; 1896 will be a memorable year in the history of Koreshanity. The tide is turning in favor of the Koreshan System; in the great city of Chicago, where before it has been impossible for Koresh to obtain a fair hearing, and where he has been maliciously persecuted and vilified, the daily press is now doing a great work for him in the publication of elaborate articles concerning his system, and opportunities are being extended to him by means of the press associations and dailies in various parts of the country, to set forth the principles of his cosmogony. In Denver, San Francisco, Los Angeles, and other places where he has been promulgating his system for the past few months, the daily press has assumed a most favorable attitude toward him. Today, opportunities for active propaganda and work of promulgation of Koreshan Science exceed by far those of any previous year in the history of the system.

Soon the world will be startled by the absolute demonstration of the scientific basis of the entire system—the Cellular Cosmogony. As a matter of news, the facts of the demonstration will flash over all the world within twenty-four hours after it is accomplished, and millions of people will be informed of the demonstration of the most remarkable discovery of modern times. As a profound subject for investigation, the concave theory of the earth will attract thousands and thousands of minds in all parts of the world; scientists will be *forced* to relinquish their claims to authority on scientific subjects, and scientific men and the universities of the world will be compelled to come to Koresh for enlightenment! The scientific campaign is inaugurated, and the world's great revolution is at hand.

In commemoration of the anniversary of his nativity, we publish this month a noble, illustrated article appearing in the Chicago *Journal*, October 17. We are sure that this will be a source of greatest encouragement to his people, and of interest to all our readers the world over. His disciples will continue to sacrifice their

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energies and abilities for his success; they have now before them the accomplishment of the great work of demonstration of the fundamental premise of the system. But the work will not stop at that, for then the greatest work and success of the great Scientist will have only begun; his truth must sweep the world, and the great tidal wave must dash to pieces every structure of fallacy so that the Temple of Truth may be reared from the true scientific foundation. Then the world will realize that the new epoch, the Golden Age, the Dispensation of Koresh, has begun. We will advance with him until the world's liberation is accomplished, and Koresh bursts forth upon the world as the shining Orb of Universal Day.—*Ulysses G. Morrow.*

The Doctors of Finance Puzzled.

[The following is from a letter written by Koresh October 15, while en route to Estero, Fla.]

General Palmer and Buckner, the so called "sound money" Democrats, boarded our train at Birmingham, Ala., on their way to Montgomery, where they are to speak. A number of adherents to the gold standard cause accompanied them. I availed myself of the opportunity to gather the customary amount of information on the vital issue, namely, the money question. I conversed with a number of them, especially the nominee of the "sound" and tinkle party, for President, General Palmer. It would surprise you to note the fund of information derived from this venerable and antiquated gold standard bearer. The two candidates, relics of the American rebellion, representing the Northern and Southern armies, appear suggestive of the forlorn hope they at present represent.

I heard one gentleman remark: "General, in my public speaking [he gave the impression that he was actively in the field], I tell the people that we have no hopes of winning in this campaign, but that we are organized for the purpose of upholding, preserving, and perpetuating the principles dear to every genuine Democrat and to the heart of every true American." He did not say anything about the British single coin dollar, the standard of which was fixed by Robert Peel and the Bank of England in 1816, *the fiat of the government.* He forgot to mention that.

From what I gathered (*sub rosa*), it appears that the gold standard Democrats are running this campaign merely to add their might to the possible defeat of Bryan and the election of McKinley. They are interested in one thing,—the contraction of our currency and its control by the usurer. The thing that is good for the people is not good for the multi-millionaire, in their estimation.

I remarked that, "if all the nations of the world combine in the demonetization of gold, it will not be worth ten cents on what is now called the dollar." They could not see the point, from the fact that gold bullion was worth as much as gold coin.

General Palmer argued that there was no sense nor honesty in attempting to fix the ratio at 16 to 1, when the actual ratio was 33 to 1. I asked him upon what basis he declared this to be the correct ratio; whether it was on the relative amounts of gold and silver in the world, or on the present commercial or bullion valuation. He said he had no means of knowing the relative amounts, but it was the value of the commodity as fixed by demand in the markets of the world. I then asked what made the silver dollar I held in my hand worth one hundred cents, and on a parity with gold, as they claimed. The reply by a man in the crowd was, "because the government has refused to coin any more," which of course is one of the falsehoods to which resort is so common among the goldbugs. I could not get them to see that the government stamp on a piece of silver raised the value of coin from what they call "53-cent bullion," to 100-cent coin.

I ventured on another tack, on the ground that the Republican party which they were sustaining by their campaign, had pledged itself to work for the promotion of an international agreement for the free coinage of silver. "If the Republican party is honest in its pledge, it desires this result as a final settlement of the money question. Does the Republican party think that a 53-cent dollar would be a good thing if the entire world were to endorse the proposition through the instrumentality of that party and the American nation? or does it think that 53-cent bullion will become 100-cent bullion?" He seemed dazed,—the question was not even comprehended.

I made still another venture. "If all the nations unite in fixing the ratio at 16 to 1, free coinage thus placing silver on an absolute parity with gold [a thing the party pledges itself in its financial plank squarely to perform], do you think the virtual ratio would be 33 to 1 instead of 16 to 1?" This was another poser, to which he replied with emphasis: "We want an honest dollar!" I suggested the inference, that if all the world should unite on the free coinage of silver, one or the other of the two metals would apparently change its value; and that if from his standpoint the value of gold was intrinsic, not affected by the stamp, the 53-cent silver bullion must necessarily advance in price equal to gold at the prevailing ratio. "How does that agree with your statement that the government cannot fix or alter the value of a metal by fiat?" said I. This was too much for them. By that time they had lost their interest.

The whole batch are dishonest dogs. I do not mean this in a personal sense. Some men are ignorant, and we ought not to impute dishonesty when ignorance is the prevailing quality. The more I observe, the more assured am I that the so called gold party has a double face,—one for the people, the other for English money supporters.

The Lord Jesus instituted and practiced the Communistic System.

There are two incentives to action: love of use to others and love of use to self.

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Dr. Teed's Idea.

Advanced Theories of the Koreshan Theology

SCIENCE IS EMBRACED.

Earth Regarded as an Immense Hollow Globe.

INDUSTRO-SOCIAL SYSTEM.

Doctrines of Koresh are Founded on a System of Cosmogony, Which He Uses as a Basis.

(From the Chicago Journal, October 17, 1896.)

Koreshanity is a system embracing every department of science, and including every form and quality of creation and life.

Dr. Cyrus R. Teed, better known as Koresh, its Founder, was born in New York state, Delaware county, in 1839, and was illuminated in Utica, N. Y., in 1870. The theological doctrines of Koresh, founded upon a system of cosmogony which he makes the basis of theological conviction and social organization, were so radically in contrast with the orthodoxy of the day as to bring upon his head the anathema of modern Christianity. It is partly owing to this radical difference of religious opinion, he says, that the press of the country has been led to a misapprehension of his teachings and purposes, and to consequently express the sentiment of the enemies of Koreshanity.



DR. CYRUS R. TEED (KORESH),

Founder of the Koreshan Unity and Promulgator of a New and Startling System of Cosmogony.

From the time that Dr. Teed entered upon the more active propaganda of his system, this being in Chicago, September, 1886, he declares that he has been held up to public ridicule, and oftentimes to charges of most serious import, which, if not true, distinguish him as the most thoroughly abused person of the century.

Koresh claims to be establishing an industro-social system of an organic character, the form and function of the physical universe comprising the pattern for its inauguration, development, and perpetuity. This can only be comprehended by something of a knowledge of the Koreshan astronomical system, which in Koreshanity is designated as the Cellular Cosmogony, or the Concave Theory of the Earth. Dr. Teed teaches that we do not live on the earth as a convex surface, but that the world is a concave sphere, all material life existing on its inner surface. The Koreshan System describes the earth as curvating concavely about eight inches to the mile; this would constitute a shell of 8,000 miles in diameter, and a circumference of 25,000 miles. Reasoning by the law of analogy, is applied as one of the methods of proof of this entirely new and unique theory. Koreshanity maintains that all life in the process of development progresses in the cell, and that the principle of universal production is no exception to the great law of growth; therefore, it necessarily follows that the evolution of the perfect race must, in obedience to the principles of development, proceed in this great cell.

The Koreshan scientist does not leave the proofs of his theory to rest alone upon analogy, as this principle does not appeal to the mind of any but the most highly developed mentality.

PROF. MORROW'S INVENTION.

There has been invented a mechanical device at the instance of the Founder of the Koreshan Unity, by which an air line may be extended as a chord from one point of the water surface of the earth to another of a distance of about six miles, through which, it is asserted, proof is afforded that the two extremities of the chord are met by the arc, the two extremities of the water surface, over which the chord is extended. The invention is called the Rectilineator. The mechanical invention of the Rectilineator is the result of the ingenuity of Prof. Ulysses G. Morrow, Astronomer, Geodetic Surveyor, and Civil Engineer of the Koreshan Unity. This apparatus consists of a number of sections in the form of a double T straight-edge, as defined in the accompanying diagram. The first one is placed horizontally across the top of a perpendicular or vertical post set in the water or at the water's edge, and adjusted perfectly plumb; the cross-section rendered horizontal by levels, plumbs, and other methods of corroboration. From this double T another double T section of the straight-edge is extended on another post, until in both directions the water is reached by the chord.

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The apparatus is constructed with such mechanical nicety and applied with such precision as to preclude any possible deviation from the rectilinear or straight-line course of the chord. The accompanying diagram illustrates the relation of the chord to the arc, which is shown to be the shape of the earth over which the chord is extended. The measurement or survey of the earth's surface by this geodetic apparatus, contrasted with the contradictions, inaccuracies, and uncertainties of the experiments instituted by the "scientists" of the Copernican school, places this at once upon the basis of a positive science, from the fact that the subsequent processes of reasoning and experimentation are related to a first step that is absolutely demonstrated. Hence, the Koreshan System of Cosmogony has a certain, unequivocal, and proven premise as the starting point of all experimentation and rational progress.

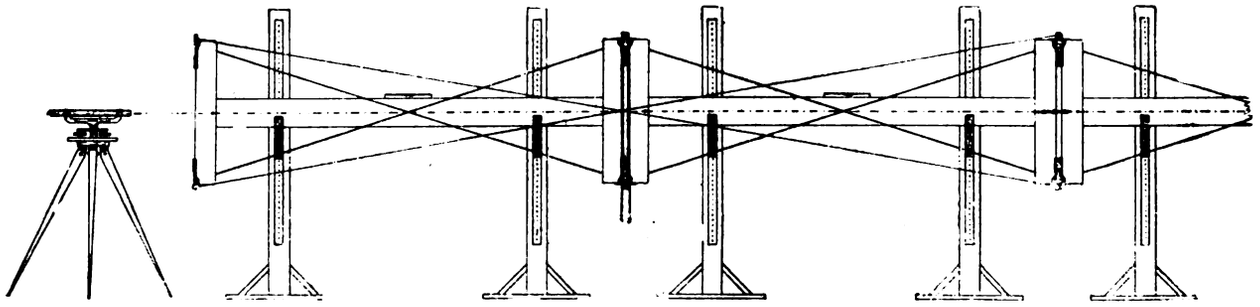
The earth, according to this system, is 8,000 miles in diameter, 25,000 miles in circumference, with an astral or star center, around which are atmospheres, the outermost being our own, which rests upon the earth and water surface of the earth. There are three atmospheres, namely, oxygen, nitrogen, and possibly "argon," and immediately above and resting upon this one, an atmosphere of hydrogen, and above and beyond that, one of aboron. Outside of these atmospheres is the water and land surface of the earth. The shell is about 100 miles in thickness, and is composed of the various geological strata, under which are five mineral strata, and under these, seven metallic strata, the outermost being gold. This is the outermost environment of the shell or crust of the earth.

The seven laminæ or strata, with the mineral plates of the circumference, are so arranged as to constitute, so to speak, a complex voltaic pile so reciprocally related to the nucleus or stellar center as to form a great galvano-magnetic cell for the generation of the energies permeating space, which are ignorantly defined by the physicists as luminiferous ether. This composite energy is of as many qualities as there are metallic and mineral substances to be reduced from the atomic state to that of the ether which interflows from center to circumference, and from circumference to center. There are two points or places of terminal transmutation. At the center, the converging energies—which are the substances of the dematerialization of material atoms—are partially materialized and enter into a perpetual combustion, which, again reduced to descending or gravic energies, are materialized, deposited, and formulated at the various strata of the general crust or rind of the system. The reciprocal relationship of center and circumference comprises a cosmogonic integralism, which is a perpetual structure with its attendant functions. Within this form are sun, moon, planets, stars, etc., all of which are contained within the sphere. The sun and other heavenly bodies are not, therefore, great worlds, but various lights, "the greater light to rule the day, and the lesser light to rule the night." The stars also, were set "in the firmament of the heaven to give light upon the earth."

The higher criticism founded by the skeptic, infidel, and shaky theological inventor, upon the fallacious Copernican assumption, is completely knocked out as a fabrication of the devil. The self-structured and self-continuing universe as described by Koresh, furnishes the laws and principles of social government in the earth. If, as it is declared, there can be no question of the demonstration of this theory, it will be the destruction of all the books ever published on astronomy, a revolution in university and collegiate instruction, and will give Koreshanity the monopoly of these departments of activity.

As the theological system of Koreshanity is claimed to be the logical outcome of an established astronomy, the basis of which is the exactitude of mathematical demonstration, it will naturally come in for monopoly in the manufacture and supply of material for all the pulpits of the land—as the business of that pulpit work, dependent upon a religion modified and warped through the influence of modern so called science, will be obsolete.

THE GEODETIC RECTILINEATOR.



Invention of Prof. Ulysses G. Morrow, Astronomer, Geodetic Surveyor and Civil Engineer of the Koreshan Unity.

The Koreshan scientific, geodetic, and civil engineering staff will make an exhibit of the modus operandi of the new geodesy. They are not proving to themselves the fact of the concavity of the surface of the earth. That has already been accomplished. Their work for the future is to compel the world to observe what is already demonstrated, and to force, through human reason, an acceptance of the conclusions reached by practical experiments.

COLONIES BEING ESTABLISHED.

Dr. Teed is establishing colonies in various parts of the country. He has a working center in Chicago, but it is his purpose to make the New Jerusalem at Estero, Lee county, Fla., the capital of the world for the Koreshan System. At this place on the Gulf coast of Mexico the scientific staff of the Koreshan System is expected to operate, as it is their intention to establish an experiment station for the progress of operations during the winter months.

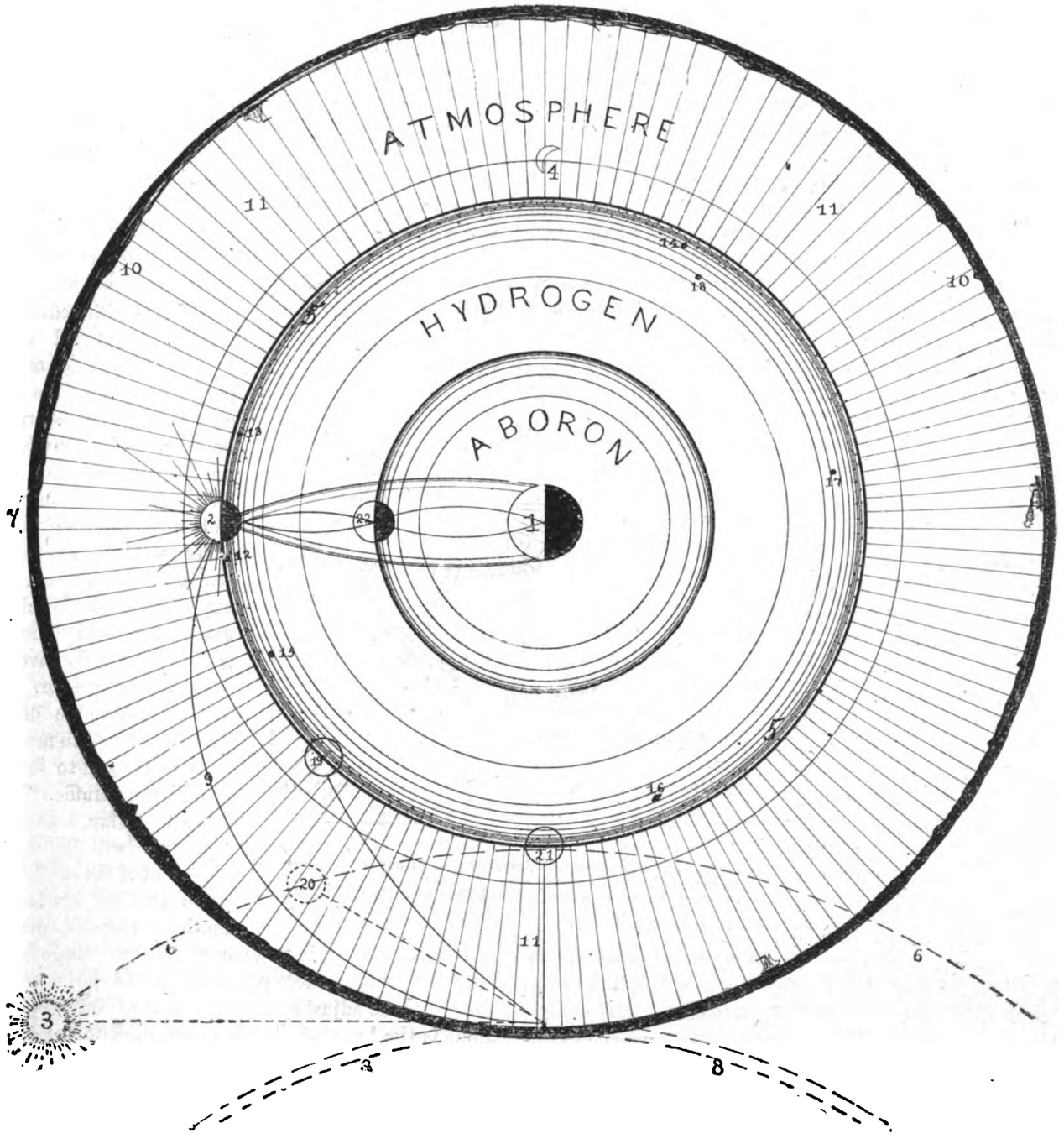
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The exact knowledge of the form and function of the physical universe is the basis for the religious system of Koreshanity, and from this develops the governmental and social life of the order. Mental and physical industry is classified in the system, and also the products of industry; and the relation of the one to the other is so adjusted as to provide for an equitable distribution of all the products of industry.

It is the purpose of Koreshanity to plant the branches of the order in every city and town in the United States and the world, and to provide for the employment of every person now idle, in such manner as to supply every industrial with the entire proceeds of his application to the creation of products.

There is a division of the social system into two distinct general orders; the prime and superior order being celibate, the inferior being marital. The object of the celibate order is the conservation of the sex energies for the higher spiritual, mental, and physical regeneration. Koreshans maintain that the dissipation of the sex forces is the cause of mortality, and that immortality will come only through the purification of the mind and body, in obedience to the principles of celibacy and chastity instituted by Koreshanity.

CROSS SECTIONAL VIEW OF THE HOLLOW GLOBE.



1, Central invisible sun; 2. projected sun at sunrise; 3, sun's apparent position at sunrise; 4, moon; 5, visible stars and arc of heavens; 6, apparent dome of sky; 7, earth's shell, 8,000 miles in diameter; 8, apparent convexity; 9, curvating ray of light and line of vision; 10, earth's inner surface, land, oceans, etc.; 11, direction of gravic and levic energies; 12, Mercury; 13, Venus; 14, Mars; 15, Jupiter; 16, Saturn; 17, Uranus; 18, Neptune; 19, real place of sun at 9 a. m.; 20, apparent position of sun at 9 a. m.; 21, real and apparent position of sun at noon; 22, central sun's invisible and inner projection.

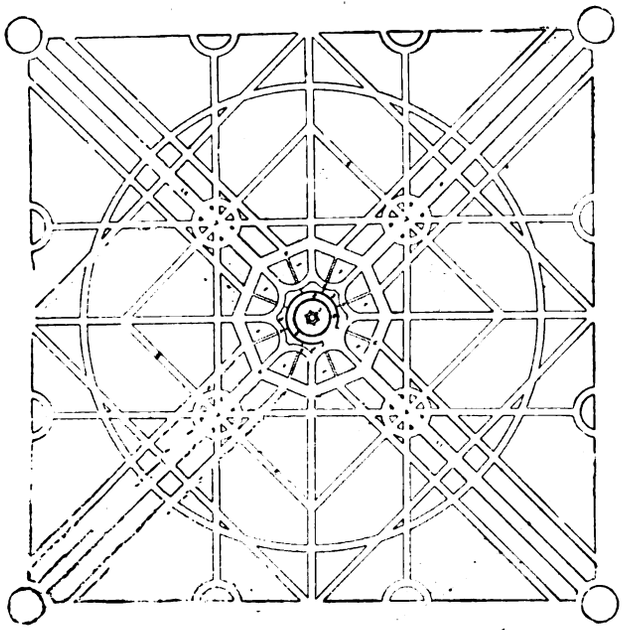
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The marital order is monogamic, governed and protected by the laws regulating that relationship. No law of the country is violated or interfered with; the religious and moral standard of the marital order, however, is under a scientific and moral culture, which places it above the common plane to which the propagative instinct of the human race has fallen.

THE PLAN OF THE NEW JERUSALEM AND THE PURPOSE OF ITS CONSTRUCTION.

The New Jerusalem is on Estero bay and the Gulf of Mexico, embracing the main land and islands of that locality. The situation is on the natural line of commerce from North to South America, and transversely east and west from Asia across Nicaragua, the Gulf of Mexico, through a ship canal across the peninsula of Florida, to New York and across the Atlantic ocean. The New Jerusalem will contain 10,000,000 people, white and black, and it is maintained that it will become the greatest city in the world. The site for the construction of the temple is 1,600 feet in diameter, surrounded by a circular sea 300 feet wide, the water being supplied from Estero bay and Estero river.

Ground Plan of the New Jerusalem, Central Square, Containing 36 Square Miles.



1, Temple; 2, Crystal Sea; 3, Arcadium; 4, Arcade court; 5, Plaza Gustavus; 6, Triomphe Octagonia; 7, Coronas, East, West, North and South; 8, Victorian Way; 9, Meridian Way North; 10, Meridian Way South; 11, Parallel Way East; 12, Parallel Way West.

The plan for the temple architecture is a central dome and rotunda 300 feet high and 150 feet in diameter. Extending from the rotunda and surrounding it will be a hexagonal structure, from each side of which is a colonnade projecting 150 feet, there being six of these from the six sides of the central structure. These are of complex architectural design. At the end of these six structures will be six magnificent buildings of six distinct kinds of architecture, yet of so congruous a relationship as to give to the entire temple the appearance of general harmony of design and construction. Outside of and around the Crystal sea is a building called the Arcadium. This is not only outside of the temple area, but also outside of the Crystal sea. This enormous edifice will be composed of seven distinct kinds of architecture encircling seven eighths of the Crystal sea, one eighth of the circle being open toward the east.

In front of the Arcadium and surrounding it is the Arcade Court. Outside of this court is a circle of eight parks in the form of parabolas adjusted to an octagon street. The parks extend from each section of the octagon toward the Arcade Court. The streets of the city will be laid out 400 feet in breadth, with two lines of parks and three divisions of street in the broad avenues. These parks will embrace fruit and nut trees and ornamental growth. The main streets east and west, north and south, are Meridian Way North, Meridian Way South, Parallel Way East, and Parallel Way West. The name of the octagon street is Triomphe Octagonia. It is about two miles from side to side of this octagon area. It is the design never to construct buildings along the sides of the public avenues. All structures will be arranged in courts at a distance from the streets, and all buildings will be arranged to face outward and inward toward the parks of the city. As the competitive system will be abolished, there will be no necessity for the kind of traffic which now reduces all our great cities to diabolic infernos.

When the New Jerusalem proper assumes such proportions of magnitude and progress in its development as to become permanent in its architectural creation, the underground or basement will be an excavation walled in to complete a system of intercommunication for cables, wires, and perpetually moving platforms for the transportation of the debris and offal, which will be deodorized with earth and chemicals and conveyed to a spot 40 or more miles from the city, where it will be reduced to fertilizer and returned to the soil. There will be no dumping of the public waste into the rivers, bays, and gulfs. The waters will never be allowed to be rendered impure by such a barbarian method of disposing of accumulated filth. When the streets are once laid, there will be no necessity for tearing them up to excavate for any purpose, as the channels and avenues for every possible underground use will have been previously arranged for. There will be no telegraphic or telephonic wires overhead to mar the beauty of the city, and to interfere with any kind of traffic. The various kinds of traffic, travel, and transportation will be arranged on planes of different elevations, so as to provide against the commotion, disorder, inconvenience, and danger that now characterize all large cities. The wealth by which these purposes are to be accomplished is the economic adjustment of the uses of industry, as industry alone is the basis of the accumulation of products called wealth.

THEOLOGY OF THE KORESHAN SYSTEM.

Man is the habitation and permanent dwelling place of Deity. The perfect humanity, regenerated in spirit, soul, and body, so as to render it immortal and incorruptible, is the temple of God, for "God is in his holy temple." Jesus, the Christ and Savior of the world, was one of the billions of manifestations of the infinite, appearing at regular epochs and intervals of the world's progress and perpetuity. The Son of God was produced from man, therefore he *was* the Son of man. In him dwelt the fulness of the Godhead bodily; hence the trinity was in him and of him. He was biune, bride and bridegroom, and because of this fact he was im-

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mortal and became the parent of immortal life, a condition yet to be attained by the human race. He was not only the resurrection (reincarnation) of David and Abraham, but of the millions of spirits of those who had died during the Jewish age, looking forward to his coming as their Messiah and resurrection. After His resurrection from Joseph's tomb, which was typical of the resurrection of the general humanity, he appeared materially to his disciples. In the presence of many, his material form was dissolved, his body was reduced by a spiritual combustion to Holy Spirit (Holy Ghost), and was absorbed by the church. This spirit was the seminal essence of Jehovah, and the vitalizer of the church as the germs of regeneration (reproduction). From this planting will mature the sons of God, offspring of Jesus the Lord, and therefore sons of God. Immortality will come to the race as a procedure from him who is the Creator and Perpetuator of the universe.

This dispensation is coming to its close; the old heavens and earth (church and state) are about to pass away, and new heavens and new earth (church and state), wherein dwelleth righteousness, will form the beginning of the new dispensation.

The ushering in of this new kingdom of righteousness will be in the practical proof to the world of the Cellular Cosmogony; it will overthrow all "scientific" beliefs, and establish a true astronomy as the basis of a true theology.

A Study of the Will.

Will is desire with a motor impulse. In the last analysis it is the source of thought and life itself. In terms of psychology, it may be defined as the reaction of the intellect upon the desires, the former being the faculty in which is vested the conscious decision and directive effort of the mind. Among various conflicting desires the intellect weighs, compares, and pronounces its verdict, saying to some one of these desires, "You stand approved; let choice become volition." A complete act of the will would thus include two elements, choice and executive volition, the substantial and the formal will fused in one.

Will is then the resultant of two forces,—desire which is centrifugal, and deliberation which is centripetal. It corresponds in Koreshan Science to the outflowing visual force in the act of sight, the force generated in the brain, which goes out to reach the object and bring home the impression of it, which is sight. For instance, a person enters an art gallery and perceives a beautiful statue. He studies it attentively with regard both to the idea which it embodies and the perfection of artistic performance. Cognition of its beauty acts as the external stimulus to awaken desire for possession. Desire located in the cerebellum appeals to intellect, and the mental act of deliberation takes place. "Is it wise to purchase the statue? Should motives of economy intervene? Were not the ancient Spartans right in contending that a great work of art exerts such an ennobling, humanizing influence that it should be held as the property of the state and in no case pass into private ownership?" This mental decision corresponds in optics to the elaboration of the visual force in the brain cells of the cerebrum, which is returned to the *optic thalamus*, thus completing the circuit and passing out to the object. So judgment may send back approval for possession to desire, which, transformed to volition, passes out to purchase and bring home the cognized object, the statue. First sense perception, then desire and the subsequent appeal to intellect or reciprocal action between the front and back brain—and the resultant force, volition.

When desire is so strong as to subjugate the formal will without appealing to the intervention of intellect or judgment, the condition is merely animal, and action is based upon impulse. Therefore the stronger the quality of rashness in the indivdual, the nearer he approaches the plane of the brute creation governed by appetite. When desire is not inclined to acquiesce in the decisions of intellect, the collision produces unhappiness. *Vincit qui se vincit,* is the Koreshan motto. Self-conquest, or complete harmony between intellect and all the desires, is the supreme attainment. It is only possible through a supreme conviction of the beauty of holiness. The perception of the ideal life must be so clear in its dazzling purity, that lower wishes are obscured as the faint twilight gleams of the stars fade before the advancing rays of the sun. The divine ideal being seen and chosen once for all, the highest exercise of the will is to bring all the lower qualities into obedience to the heavenly vision. Fluctuation is weakness. The autumn winds beat upon the trees, and at every gust a shower of bright-hued leaves comes fluttering down to strew the ground. They fall readily because the life current, the sap of the branch, no longer courses through them, making them one with the whole living structure. With no firm adherence, they are swayed by the passing breezes and drift earthward, soon to die. The application, to Koreshans, is obvious. When a storm of lower impulses arises, *will* to remain firmly attached to the *center of Life.*

The freedom of the will is the noblest attribute of man. Whatever metaphysical discussion may allege to the contrary, the fact remains, that the civil law and the law of God hold men responsible for their acts. Those who contend that the force of environment or circumstances precludes free will, show a false conception of the method by which environment must be dominated. Jesus gave the true thought: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" that is in the world. No environment is conquered by leaving it for a more attractive situation. The true victory is won by remaining where God has appointed, and cultivating the spirit of love which is content with all places and any service that can be rendered.

The intellectual life which Philip Gilbert Hamerton has beautifully defined as the constant preference for high thoughts over low, is open to all without money and without price, and there is no situation in life where it may not be enjoyed. A hero is he who performs every duty from the divinest motive, and this condition may be fulfilled by the humblest child or the poorest workman. If circumstances compel to the performance of irksome duties, one can sing a hymn, learn a poem or think out a problem while the hands are busy. "When did you ever find time to store your memory with the best thoughts of the best writers?" was the inquiry addressed to a friend. "When engaged in household tasks," was the reply. "I needed contact with the best minds then."

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Any environment from which rightful escape is impossible for the present, should be accepted as what is best suited to one's present degree of mental and moral evolution. It is for the individual to choose in every case whether he will waste good and reap only a harvest of bitterness from the sorrows of life, or whether strength of will and force of character shall be gained. It is related that an invalid lady was presented with the cocoon of a very beautiful butterfly. She watched it impatiently as spring approached, and was at last delighted to see the insect beginning to emerge; but it seemed to have great difficulty; it pushed and struggled and seemed in such need of help that she finally, with a delicate pair of scissors, cut the cord that bound the opening of the cocoon. It opened wide and the butterfly easily escaped, but alas! its great wings hung lifeless and colorless, and instead of flitting joyously in the sunshine, it dragged on a miserable, sickly life and died in a few days. The lady, sadly disappointed, consulted a naturalist only to learn that her mistaken kindness was at fault,—that the butterfly required just that struggle and effort to send the life fluid into the veins of the wings. This truth obtains on every plane of life here.

Has the will been weakened by habit, by yielding to unworthy impulses? Give no place to discouragement, but strive the rather to make your will one with the Divine Will through love. As a Christian writer has beautifully said: "Better and sweeter than health or friends or money or fame or ease or prosperity, is the Adorable Will of our God. It gilds the darkest hours with a divine halo, and sheds brightest lustre on the gloomiest paths. He always reigns who has made this will his pleasure, and nothing goes amiss with him."—*L. E. B.*

The "Saved Look."

While visiting a Salvation Army friend one day, a large collection of photographs of Army soldiers was brought forth for our entertainment. Our friend called our attention to the fact that a number of them were in pairs, a pair being of one subject, as photographed before and after conversion. She remarked to us, "Do you not notice the saved look in the faces of these converts?" The contrasted photographs certainly commanded attention to a marked change in the expression of the countenances of the so called "saved."

The nature of such a change should be studied from a Koreshan standpoint to be understood and appreciated. The countenances bore evidence of awakened hope, faith, and determination,—but the marks of mortality were equally manifest, and incorruptibility was an unseen quality.

Salvationists and Christendom generally, believe that the so called "saved look" results from the influence of the Holy Ghost or Spirit of the Almighty, which they "get" by various processes and experiences. Different sects have different methods of inoculating, implanting, or absorbing this Ghost, which seems to have a phase of being or quality adapted to the preferences of each sect. In the sphere of a given sect, ghost of a certain variety peculiar to itself may be had, which will actuate to certain clearly-defined professions, deeds, and fixed characteristics. To be psychologized with a preferred quality of ghost, one must become negative to the battery of its chosen sphere.

We use the term psychologized, because it seems best suited to the service of describing the facts. The term is derived from *psuche*, soul, and *logos*, Word, and may be literally translated by the phrase, a word upon the soul. The spirits or thought entities of a certain sphere fasten their influences upon a man, if he be susceptible, because of a certain degree of development creative of the receptive state. Then the soul or life of the man, the resultant unity of body and spirit called the man, becomes controlled and exercised by the words or thought entities of the sphere, and he is pronounced a convert.

One desires identification with that which represents to him the best embodiment of truth and life. He observes and determines that the Salvationists for example, are admirable, being a people zealous of all popularly esteemed good works. The "hallelujah lads and lassies" have hopes of heaven and all rich rewards and spiritual rejoicings. The observer is attracted to their sphere; once in it, he finds a unity of their forces centered upon him in proportion to the strength of his attraction. His will being pliable, he is soon overwhelmed and psychologized or baptized, as it is commonly called, with a spirit hitherto foreign to him, making him responsive to every wish of the controlling powers. He thus becomes a medium of delight to them, and their rejoicing is in proportion to the unity of their effort, and the perfection of their resultant psychology.

If fellowship is constant and the delights of accomplishment frequent, the mediums of a given sphere soon reveal in their faces the legitimate effects of their united careers. They may even reveal the delightful fact that they have been saved out of a life in the slums of beastly depravity and hopelessness, into a life of a relatively high degree of moral decency and hopefulness, as offered by the cleanest spheres of mortal society.

Surely it is wise to analyze and try the spirits of the various sectarian batteries now operative, and test, if possible, their claims to holiness. In these perilous times it is certainly unwise to remain in an unintelligent and negative condition. Mental energies are so seductively directed by the positive and ambitious, in the line of their united desires, to the end that their special interests, such as our "dear church" or "glorious work," may be upbuilt.

How to try the spirits or psychological forces and determine the time of their judgment is the problem. It is within the province of Koreshan Science to reveal the supreme test of quality, and to determine times. This assertion is to be made self-evidently true as the knowledge of this science becomes the possession of the multitude.

Most aspiring souls long to be controlled by the divine mind; to have it take possession of their darkened and uncertain intellections, and illumine the spheres of all their thoughts. The disciples of Jesus the Jehovah were psychologized by the Spirit of himself. When baptized by the Holy Ghost, they were controlled and constrained to do His will.

It is written, "In the begining was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men." Also it is written: "And the word was made flesh and dwelt

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among us." He dwelt among us to be converted by the polarized love and hate of men, to the Holy Spirit of a new and progressive era. Jehovah the Son and Seed of God, was sown to be harvested from the sons of men as the sons of God.

The Koreshan concept of the "saved look" should be impressed upon every thoughtful mind, to be ever contrasted with the popular impression of it, as received from its revelation in the faces of contented Salvationists and enthusiastic devotees of all sorts.

Our Lord Jesus Christ came to seek and to save that which was lost. He did not come to save men from being lost. From the divine standpoint they are as completely lost as it is possible to be, and are in all the hell there is, or ever will be; for hell is the state or condition of death; death in trespasses and sins, of which corruption is but the inevitable result.

The Scriptures and physical science clearly reveal what constitutes being lost. Mortal man has lost that which Jesus the Christ possessed, and in losing this possession he was himself lost as to all inherent power and possibility of perpetuating himself as a divine being It is written of the Lord Jesus, that he was the express "image and likeness" of God, his indwelling Father-Mother. Some very notable characteristics are reported in the Scriptures as being peculiar to him, and as distinguishing him from the common humanity.

It is written of Him that his flesh could not see corruption; also, that he possessed the power of materializing and dematerializing at will. That he was a biune being, is made evident from the fact that the inherent Fatherhood of Deity which he claimed, possessed the bride or wife. The divine or incorruptible flesh in which sonship was revealed was the consequent product of the interior perfect unity of bride and bridegroom.

A most rare degree of intelligence must have been revealed in the Son of God, as his life and philosophy have for centuries given multitudes in all nations their ideals of the supreme degrees of divine wisdom and love. The recorded displays of his control of the forces of nature while in the service of his mortal following, are still marveled at by the multitude and never scientifically explained by the wisest. The high order of His mediumship was manifest in his transfiguration, when his inherent degrees of divinity shone forth as recognizable and glorious personalities. His possibilities as the seed of the divine kingdom were made apparent, and were appreciated by his chosen channels of its transmission.

Surely our Lord's human form divine bore marks of a salvation unknown to any of our present corrupt race. Surely it bore the marks of life's victory over death, when He stood with his followers and declared: "I am the resurrection and the life." His look was the "saved look" promised to His own, and the sons he had determined to reproduce from himself, when he said: "The bread which I will give is my flesh, which I give for the life of the world." He was a revelation of what constitutes "full salvation," the salvation of the body, soul, and spirit, to be glorified in the harvest of his sacrifice. No mortal can ever reveal the "saved look" of Jesus, until the harvest of the seed sown stands forth in the body of its resurrection or reproduction.

If our friends, the Salvationists and Christendom generally, desire the genuine "saved look," they must learn to adore and apply the law of God to their lives; the law and the prophets of which Jesus was the fulfilment. We must accept the truth, that the law is a schoolmaster to bring us to Christ. If we love the Lord Jesus, we *must* keep his commandments; not the commandments of any church discipline, nor of army officers, but the moral law of the Most High, even the ten principles of the Decalogue.

The planting of the Lord Jesus has generated the spirit of wisdom and understanding, the spirit of truth, unto which we must apply our hearts, if we would be illumined with the science of that law which Jesus fulfilled, obedience to which wrought his perfection. This spirit of wisdom and understanding is not voiceless. It finds its legitimate vent in due season. It speaks to make men *know* the science of the law, that knowing they may obey, and open the doors of their hearts to its powers for victory.

Koreshanity would point every man who would look,—and in deed and truth be saved by the whole force of divine science,—to the Central Sun of Wisdom, the Son of man whose cross with mortality has brought light out of darkness, and in that light enthroned the *Victor*, clothed with dyed garments from Edom. To him belong the treasures of darkness and the hidden riches of secret places, the places where God hides himself, while mortals learn the foolishness of their folly and become hungry for the wisdom of God, the light by which to live the life of God in the flesh, that is, the habitation of his power and glory.

Koreshans long with unspeakable longing for the saved and saving look of the sons of God, the saviors who are to come on Mt. Zion. They long to live the life of God in the flesh, that they may become, and impart, its Holy Spirit to races yet unborn, that the glory of the King of kings and Lord of lords may be perpetuated in all the glories of the ages to come.

Seed time and harvest will never fail, and God, even our God, will never fail to bless the earth with his seed in due season, nor its harvest with his own image and likeness.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." The serpent lifted up in the wilderness of sin caused the Israelites to turn from the worship of the golden calf and lusting for the flesh pots of Egypt, to the adoration of the law and the testimony, whose Shekinah glory led them through the Red sea to the promised land.

If this nation would become the true Israel of God and the divine kingdom in earth, it can accept no leadership that does not lift up the standard of the law in the light of its true Shekinah glory, which is none other than its absolute *science*, which fills the whole earth with testimony to the divine right of God's law to rule and reign in the hearts and lives of men. transforming them to Gods.—*Berthaldine S. Boomer.*

Freedom and direction of action depend upon love of action and wisdom of action.

The specific titles of circumspection and application of uses are wisdom and intelligence.

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A Talk With Our Readers.

Expressions of Gratitude to Our Subscribers, and Request for Advice Concerning Renewal of Expired Subscriptions.

For the past several years the Koreshan System has been pushing aggressively forward, battling against the great tide of opposition and indifference of the people. During all these years it has been gathering together mighty forces which now must burst forth upon the world in the form of scientific demonstration of the Koreshan Cosmogony. The influence of THE FLAMING SWORD is being seen in every field of thought; it has been preparing the way for the greatest revolution of scientific and religious belief the world has ever seen. The demand for our literature will soon exceed our present ability to supply it.

Never before in the history of the world has there been such an effort put forth as we are now projecting; never before in the history of the Koreshan System has there been such an interest manifested by the world at large, and not until now has there been such a concentrated effort to settle the world's greatest issues. The work before us is stupendous; and never before have we so much needed a rallying of our readers. In a great work like this our interests are mutual. You have been interested and benefited by our work; in return, we should have substantial responses from those receiving THE FLAMING SWORD.

We have the names of some on our list whose subscriptions have *expired;* presuming that such have desired THE SWORD, we have continued sending it. The item of *renewals* we consider has been *overlooked* on their part; but we do not now know whether all delinquents are sufficiently interested to repay us finally for our trouble. We must have some data, some response, to our request for renewal of expired subscriptions, and where possible, remittance for same. It is the duty of those in arrears to notify us at once whether or not they desire the journal continued. The date on the printed tab is the date of expiration of subscription. If we do not receive some indication, within thirty days, from those having received THE SWORD for some time without renewing, we will be obliged to discontinue such names on our list. There may be a few who do not desire the paper at all; we do not wish to impose THE SWORD on such; neither do we wish to cut off the names of those interested, and who should receive our publication.

For the interest manifested in past years in our work and for favors received, we sincerely thank our friends. We are increasing our facilities; and THE FLAMING SWORD, already the *great leader* of advanced thought in the world, will now express with *greater force*, the profound truth which we will soon demonstrate conclusively and absolutely to the world. For this reason all our readers should receive THE FLAMING SWORD, and look forward with the greatest interest to the line of progress of our demonstration.

Make all Money Orders Payable at Substation 48, Chicago, Ill.

In making remittance to the Guiding Star Publishing House, please do not forget to make Postal Money Orders payable at *our postoffice*, Substation 48, Chicago. If "Substation 48" is omitted, it puts us to the great inconvenience of going to the central office to obtain payment of the orders.

Dr. Teed, the Koreshan.

An Unorthodox and Misrepresented Primitive Christian.

[Los Angeles Daily Times, September 28, 1896.]

Dr. Cyrus R. Teed has the distinction, which he probably does not enjoy, of being one of the most thoroughly and persistently misrepresented men in the country. The reader of newspapers, who has read anything at all about him, pictures him as a sort of Mormon elder of the traditional type.

Dr. Teed lectured in Caledonia hall yesterday afternoon [September 27], on "Signs of the Times and the Impending Revolution." About fifty men and women of respectable appearance and not at all resembling the persons depicted in the "Fall of Babylon," heard the lecture with earnest attention. The discourse was devoted mainly to an outline of the Koreshan creed or doctrine, which seems to be very nearly identical with primitive Christianity. Indeed, Dr. Teed maintains that it is identical, and that his doctrine is the only true interpretation of the gospels and the Scriptures as originally written.

The Dr. is an educated, cultivated man, and looks more like a keen lawyer than a religious eccentric. He is below the medium height, but when standing alone upon a platform, his proportions make him appear to be a man of average stature. His head and face are strongly suggestive of Major McKinley. He wears no beard, and his smooth-shaven features are strongly marked with individuality. The type is aquiline, or perhaps a little more Roman than eagle-like, and the character lines of the face are deeply graven; not at all the type of man to play the grand Turk or the part of a Hebrew patriarch.

He is an able speaker, almost an eloquent orator; and admitting his premises, his argument is clear-cut and difficult to attack. He is decidedly unorthodox, but the average orthodox pulpiteer would find him a formidable adversary in debate on questions of interpretation, for in interpretation of the Scriptures only does he differ from other Christians. He believes in the divinity of Christ, and does not, as represented, claim to be Christ.

Prefacing his lecture, Dr. Teed said:—

"In justice to myself and to the cause I represent, I desire to make a statement. Since 1870, I have been persecuted for my views. For ten years past, the daily press of the country has pursued me venomously. I have been maligned, traduced, and libeled because I am not orthodox in my scientific views, my religious convictions, and my socialistic beliefs. I am unorthodox generally. I had supposed this to be a country in which a man might differ from others in religion, science, and social theories, and be free to express his views and live up to them within the law without interference. I have stepped out of the ordinary line of thought in science and religion, and therefore am persecuted.

In expounding his doctrines, Dr. Teed said: "The Koreshan System includes the fact of reincarnation, the doctrine of resurrection of the dead, a new sociology or system of government, the basis of a universal social system, and an adjustment of the industrial system with a view to the equitable distribution of the products of labor."

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He then explained the derivation and meaning of "Koresh," the Hebrew for "son" and "sun," and entered into an exhaustive philological analysis of the word.

Only a full report of the discourse could give a clear and complete idea of the difference between the Koreshan and the orthodox conceptions of God and the relations of man to Deity. A few of the unique and striking passages are given below:—

"If there were no schisms in the body of Christ—if the Christian sects were united—we should have a social revolution, and the first thing destroyed would be that infernal thing, tobacco. Beer and whisky would follow. People who use tobacco and wine do not like what I say, and I am glad they do not. Christianity would not allow tobacco smoking, nor any other poisoning of the body and mind. I say, therefore, that the church is not the body of Christ, in which there can be no schism."

"In this land, blessed with a superabundance of products, people are starving while others have more than they can use. Men and women are being murdered in a country called Christian."

"Koreshanity contemplates social re-organization. In imitation of Bellamy? No. Bellamy derived his ideas from Koreshanity. It contemplates industrial organization, but not on the lines of the labor unions. Those are founded upon the competitive system, which had its birth in hell."

"Communism expresses the conditions brought into the world by Jesus Christ; not the communism of France, not the state socialism of Germany, not anarchy, but the communism of God."

"We prophesy a bloody revolution. We do not advocate it; we do not want it; we do not mean to take part in it. But we prophesy it, and believe that it is imminent. We do not foment hatred between the rich and the poor, but we see that it exists. We believe in the labor union no more than we believe in the rightfulness of the corporate power of the millionaire. But we know there is a conflict between capital and labor, and we see the signs of the coming of a violent revolution."

"God created man in his own image. Then man is like God and God is like man. The God is the perfected man. As man, He appeared upon the earth at the beginning of the Christian dispensation, the reincarnation and resurrection of Abraham and David and all those who had guarded the tree of knowledge."

"Jesus Christ was a composite photograph of the past."

"It requires as great a mind to comprehend the Bible as it did to indite it. It required an Almighty to write the Bible; it requires an Almighty to read it."

The New Geodesy.

The Question of the Earth's Shape Pivoted Upon a Specific Proposition.

A discussion of the fundamental premise of the Koreshan Cosmogony, furnishing a new basis for all geodetic operations and survey. Also account of experiments on Old Illinois Drainage Canal. 16 pages, illustrated. 5c per copy; 3 for 10c; 30 for $1.00. GUIDING STAR PUBLISHING HOUSE, W. 99th and Oak Sts., Washington Heights, Chicago, Ill.

Conjunctions of God and Man.

As one person may put forth thousands of personalities, so one personality may project itself down through the line of anthropostic life, and aggregate to itself the spirits of all the personalities thus put forth. We call this reincarnation, if it is in the line of the reproduction of the will or affectional principle. The will and the wisdom principles are two distinct qualities or properties. When the will is embodied, we denominate it the flesh, that is, incarnation; when the wisdom is embodied, that is insanguination. The one is the manifestation of the flesh, the other, the manifestation of the blood. One is the flesh and the other is the blood of the covenant.

In our nomenclature and classification we always keep these two conjunctions, or unities between man and God, perfectly distinct. Elijah represented the blood; Jesus represented or constituted the flesh. By Elijah, we do not mean that external man with which Elijah was clothed, but the God that was in him; because that man with which Elijah was clothed was a mere sensual man. God is never manifest as an outward personality only as he is manifest in Jehovah. When God is manifest as a personality, he is hidden, or presents himself as doctrine; but it takes a natural man to present it, and that man has to be destroyed; that eye has to be consumed (translated, theocrasised) in its socket.

We read in the Bible that the light of the body is the eye. We read again, that Christ is the light that lighteth every man that cometh into the world. If the eye is the light of the body, and Christ is the light that lighteth every man that cometh into the world, he is necessarily the eye. We read about the seven eyes of God and the seven spirits of God. These eyes are manifest as personal focal points. Jesus was the light of the body, he was therefore the eye. The twelve apostles comprised the socket in which this eye rested.

The personal form manifest to the disciples after He came out of the grave, was the same Jesus that was put in the tomb. He came out with his own body, and after presenting himself many times to his disciples, he disappeared from their sight. It is very evident that if he went away, he went *somewhere;*—that he went away by some process. It is obvious that if he went into the spiritual world, he went away by being transformed to a spiritual state or condition; so we say that his material form, the visible, tangible body, was consumed by a spiritual fire, in its very socket. This was true not only of Jesus, but of Elijah, Moses, Noah, Enoch, and Adam, and will also be true of the seventh manifestation.

Wisdom is that by which knowledge is attained: and intelligence is that by which it is communicated. This last is called instruction.

The distinction between freedom of action and choice of action, is liberty of conscience to act in any direction, and selection of the way to act. The pole of this system in the human body is the heart.

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A Refutation.

"Logic is logic, that's what I say," declares the genial "Autocrat of the Breakfast Table." An exercise in syllogistic reasoning is recommended to those opponents of Koreshanity whose arguments are founded upon the fact that false claimants to divine powers have arisen in every age, and therefore —by some method of deduction known only to themselves— they assert that Koreshans have no better assurance than the followers of Joseph Smith and Brigham Young, who honestly thought themselves commissioned from above.

We maintain as a proposition, that any man falsely claiming to be the Messiah is, in plain Anglo-Saxon, either a fool or a knave, either self-deceived or a deceiver, the former terms being synonymous with the latter. To those who incline to the first opinion, we extend a cordial invitation to study the writings and weigh the facts presented by the Founder of Koreshanity. For the consideration of the larger class who chiefly, from opinions formed on hearsay, regard him as a wilful deceiver, we present the statement, supported by historical evidence, that *every impostor whom the world has seen, has appealed in some particular to the lower nature of man,* has worked with and made a tool of some worldly elements instead of directly in opposition to the whole world. A critical examination of the religious, ethical, and social departments of the Koreshan System, fails to reveal a point where such an appeal is made. The character of this journal and the truths disseminated through its columns monthly, refute the moral and intellectual insult which classes Koreshans with the followers of any exponent of unrighteousness.—*L. E. B.*

Pungent Paragraphs.

The nest egg of iniquity is the love of money.

The daily press runs the "press gang"—the people of this country.

Whichever political party the public takes into confidence, it wishes it had taken the other.

Every one knows the world is wicked, yet each bitterly resents every innovation upon the world's customs.

How can we love one another and at the same time be engaged in a contesting traffic with one another for gain?

The practice of the old-fashioned Bible religion is such an unheard of thing in these days, that the moment any one attempts it, "why, of course he is crazy."

The earth is again void; darkness again covers the face of the deep—the sea of human knowledges. God again says: "let there be light," and there is light; but the darkness comprehends it not.

The riddle of the sphinx is answered in the definition of the word sphinx, which means to throttle. England, which is the national type of the throttler, with the body of a lion—commercial power, and the head of a woman—Queen Victoria, is throttling the nations of the earth with the power of her gold.—*J. S. Sargent.*

Having Eyes They See Not, and Ears They Hear Not.

What an oppressor is avarice, with its insatiable greed for wealth! It sits in idleness and gnaws at the vitals of industry, as though it had the sole right to subsistence, and human beings exist only to toil for its pleasure and delight. It has set up gold for its chief idol, and all the world that will not worship at its shrine may starve and die in the deserts, before avarice will loosen its grip on the throat of industry, to help the needy and perishing.

It is a consolation to know that the present state of things cannot last always; that the judgments of the Almighty Ruler, who is contemned by the materialistic mind in the pursuit of riches, draweth nigh to make inquisition concerning them that dwell on the earth, and that his chastisements will fall with pain upon the oppressors of the poor, who deal fraudulently with the neighbor, who frame iniquity by law,—who put the cup of inebriety to the lips;—and upon the extortioners, by legalized processes, and the tempter licensed to put stumbling blocks in the way, that men may stumble into the pit of hell, dragging their oppressors down with them, where their evil deeds will become their fiery tormentors. And many, probably, will not find deliverance from torment until the last farthing of their indebtedness is paid. Oh that mortals would be wise in time to foresee the evil and escape it, by sowing to righteousness, justice, equity, and fair dealing in all that they do!—*A. G. Hollister.*

In Review.

The October *Arena* is, as usual, replete with solid nourishment for the mind. Especially ought the article by Rev. G. W. Coleman, on "The Religion of Jesus Christ in Its Relation to Christian Thought," to open the eyes of those Evangelical Christians, *blind guides*, who give little heed to the radical and aggressive reforms which Jesus inaugurated, and which must become principled in the hearts of men, society, and governments before the establishment of the kingdom *in earth* can become a reality. The Book Reviews, Editor's Notes, and Opinions on political questions give one an excellent review of the present situation, and are always interesting to the progressive thinker.—*M. E. K.*

Synonyms, Antonyms, and Prepositions.

A new volume on "Synonyms, Antonyms, and Prepositions" will shortly be issued by the Funk & Wagnalls Publication House. This has been prepared with great care by the Rev. James C. Fernald, editor of the Department of Synonyms in the Funk & Wagnalls Standard Dictionary. The editor has carefully discriminated the chief synonyms of the English language, some 6,000 or 7,000 in number, by the same method that has won so much approval in the Standard Dictionary. Taking one word in each group as the basis of comparison, Mr. Fernald defines this clearly and then he proceeds to show how the other words agree with or differ from it, thus the whole group is held to one fixed point. The treatment is in popular and readable style. The book also contains a large number of Antonyms as well as Prepositions, and its closing pages are devoted to Questions and Examples of service to both teacher and student.

The type, brevier, is pleasing to the eye, and the keywords at the top of each page enhance the value of the book for purposes of ready reference.

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"I am the Light of the World"

THE SALVATOR AND SCIENTIST

Evangel of Koreshanity the Religion and Science of Life.





And I saw another Angel fly in the midst of Heaven, having the Everlasting Gospel to preach to them that dwell in the Earth, saying with a loud Voice, Fear God and give glory to Him; for the Hour of His Judgment is Come!

Vol. 1.—No. 8. **CHICAGO, ILL., OCTOBER, 1896.—A. K. 57.** **Herald No. 22.**

The Salvator and Scientist

—IS FOUNDED FOR THE—

Promulgation of Koreshan Science,

Which uncovers the Mysteries of Ages; presents the genuine interpretation of Phenomena and Form as expressed in the Universe, and demonstrates the laws, forms and relations of Being and Existence—the true character of God and Man and their relations. Koreshanity holds the Key that unlocks the realm of all Mystery and unveils Nature's Laws. THE PHILOSOPHER'S STONE, the law of Transmutation, the foundation of the Science of Alchemy, is in the hand of the great Koreshan Scientist,

CYRUS, THE SHEPHERD OF LIFE.

He comes at the crisis of the age with the Lord's new Name, and brings to us the Everlasting Gospel, restoring the doctrines of the Lord Jesus Christ, emphasizing the Humanity and Personality of the Lord God—showing, in accordance with the Eternal Purpose, the Necessity for the successive manifestations of Deity as the Humano-divine Seed in order to perpetuate his own being and that of Man, through divine Reproduction. The Integral System is founded upon the incomparable

KORESHAN ASTRONOMY,

The basis of which makes the Sun the Center and the Earth the Circumference of the Universe, from which it is conclusive that the Earth is a Hollow Sphere, with its habitable surface Concave, forming an integral, alchemico-organic structure, which, as demonstrated in the Cellular Cosmogonic System, perpetuates itself through the Eternal and Causative Forces and Functions operating within it.

ULYSSES G. MORROW, Editor. Address, Care Guiding Star Publishing House, Washington Heights, Chicago, Ill.

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THE HOLLOW GLOBE AND THE BIBLE.

The Cellular Cosmogony Demonstrates the Truth of the Astronomy of the Scriptures.

Texts Concerning the Earth's Concavity, the Relations of the Earth, Sun, Moon and Stars; Scientific Demonstration of the Firmamental Environ.

The attitude of the modern scientist toward the Bible evinces the fact that between the Bible and the cosmogony founded upon the popular astronomical system, there is a great disparity. The systems of science now prevailing in the world are decidedly atheistical in their tendencies, and the hypotheses and theories they involve are the battle-axes of all "higher criticism." The cry of all skeptically inclined, from the school of the "new theology" of Dr. Briggs to the agnosticism and atheism of Ingersoll, is that the Bible is not scientific.

The defense offered in the orthodox pulpit is, that the Bible is "intended to be a religious, and *not* a scientific revelation; if a natural philosopher had undertaken to write an account of the creation of the earth, he would have begun in a totally different tone." They say the Bible is inspired, but *not* inspired *scientifically*, and therefore, the *astronomy of the Bible* is not correct; they present this as an excuse for the "blunders" the Bible makes concerning the cosmogony and science of the universe. The atheist plants himself squarely upon the accepted theory of modern astronomy, and from this basis—from this standpoint, he successfully assails the position taken in Christendom concerning the *inerrancy* of the Scriptures; and the popular theologian is powerless to defend the Bible against the repeated attacks made upon it by those endeavoring to test the book by the modern pseudo-science.

The subject reduced to a definite issue will compel the mind to accept either the Bible or the prevailing theory. We hold that the two cannot be consistently entertained in the same mind; consistently, we say, because all familiar with the history of ecclesiasticism and astronomy are fully aware of the difficulty which modern theologians have experienced in the endeavor to harmonize Moses' presentation of cosmogony with the nebular hypothesis. The atheist is continually pointing out this difficulty; the doctors of divinity close their eyes to the real basis of the argument, and blindly and credulously hope that in some way the Bible may be found to be correct.

It seems never to have occurred to the modern clergy that there is a possibility of "science" being deeply in error. They have accepted "science" in the same way that they have accepted the Bible—without evidence. The question must be settled by something superior to the authority of the scientists; by something stronger than the usual arguments offered from the pulpit, because the theologian does not *prove* to the skeptic that the Bible is scientifically accurate, and consequently they do not *prove* that the Bible is inspired; while on the other hand, the scientist *cannot* prove that the basis of the modern astronomical system is correct. A system of science admittedly inaccurate and uncertain, and having for its foundation a mere hypothesis, is a poor thing with which to attempt to disprove the inspiration of the Scriptures. It would be sheer folly and the height of credulity to accept such a *mogul* as the plumb-line of wisdom by which to formulate a concept of our origin and destiny! If the modern system of science so called, can be proven to be a fallacy, there is a possibility that the Bible is correct, not only in its *cosmogony*, but in all its teachings. Indeed, we find that the facts which *demonstrate* the *fallacy* of modern science, not only demonstrate the *earth's true form*, but also corroborate the science of the Bible. Thus both the Bible and Koreshan Science, their teachings being one and the same, are opposed to the prevailing scientific theories.

The science of the universe must necessarily be the science of its creation; true science is the science of cosmogony as well as the science of cosmology and cosmography. Any science, to

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be in harmony with the Bible—in order to cover the same ground, must deal not only with the laws of the *form* of the universe, but also the laws of its creation and perpetuity; it must connect, unmistakably, the idea of God and the science of his expression in cosmic form—it must show *how* he stands upon his footstool. Theology and the science of cosmogony are inseparable. True theology cannot be linked with a fallacious theory of astronomy, neither can the true science of creation be seen in harmony with a false conception of the functions of the Creator. The relation between the divine mind and its expression in the material world must be complete and perfect. A so called science that does not point this out and lead the mind to the source of cosmic expression is not worthy of the time applied to its study; a science that does, clearly and unmistakably, establish the principles of this relation becomes the established and basic premise of all truth, not only of theology, but also of the science of the laws of the perpetuity of universal being and existence.

We find nothing in modern astronomy that indicates what the laws of creation are—nothing to solve the great mystery of Being. It does not point out the source of existence nor the laws of perpetuity. As it knows nothing about the laws of creation, it contains nothing true about the science of cosmic form; as it contains nothing about the laws of physical creation, it is far from revealing the laws and functions of the divine being; it cannot point out God! There is nothing in it to suggest any specific relation between God and the material world. It has no use for the laws of analogy, analysis and synthesis—it cannot show that the universe is a world of organic unity. Hence, there is no harmony between its aims and purposes and the design of the Author of the Bible!

The Koreshan and Copernican Systems Compared.

The world has been taught for centuries that the earth is convex; that it is a large globe filled with molten matter, surrounded by a crust enclosing the great mass of fire, and that we live on the outside; that the earth, compared with the universe, is but a mere speck in the vast ocean of infinite space, having been evolved through a process of development from a vortex of revolution of the burning mass of the sun. The popular system teaches the rotation of the earth upon its axis once in twenty-four hours, and its revolution around the sun in one year. It places the sun 92,000,000 miles from the earth, and maintains that around the sun revolves a family of planets and satellites.

Relatively, the sun is the center of the solar system, the earth moving about it at the rate of about nineteen miles per second. The universe is held to be limitless, without center and without circumference, filling infinite space; it knows no *bounds*—it is one vast ocean filled with worlds. What their relations are no one knows, and what is the origin of all things is today a great unsolved problem; and the aim and purpose of it all is a problem equally difficult. There is nothing to be learned from a study of such an hypothesis; its laws must be as uncertain as the knowledge of its advocates; it is as full of *freaks* as the modern scientific mind is full of *vagaries*. From the claims of the infinity of the universe, it sums up nothing; from it there can be no definite conclusions reached; not being in possession of the true conception of cosmic form and function—having no idea as to the cause, purpose and design of the universe, men seek to find sublimity in its vastness, and grandeur in the dazzling orbs; it fills no wants, meets no necessities or exigencies of the times; the theory is full of nothing, and it will accomplish only that which it is capable of putting forth—nothing!

The Koreshan System maintains and demonstrates that the universe is a unit; it is an alchemico organic structure, limited to the dimension of 8,000 miles diameter. According to the great law of analogy, we hold that its form is cellular; that all life is generated in a cell—*omne vivum ex ovo!* The earth's shell, composed of metals and minerals, is about 100 miles in thickness, constituting a gigantic voltaic pile, the basis of the great galvano-magnetic battery, furnishing the negative elements of the cell for the generation and supply of the sun's fuel. The concave surface of the earth alone is habitable. Superimposed upon the strata of the shell and emplaced in their static planes, are the three atmospheres. At the center we find the positive pole of the great battery—the central sun, around and with which the heavens revolve in twenty-four hours. All of the energies of the physical universe are engendered through the relation of the positive center to the negative circumference; a great complex battery of physical unity is thus maintained and perpetuated.

The sun proper is located at the center, rotating on its axis; its projection, the sun we see, has an orbital path on the ecliptic. The planets are spheres of energy reflected from metallic discs in the earth's circumference, and the stars are focal points of light. The moon is a sphere of energy derived from the planets and from the magneto-electric energies generated in the earth's concave crust. The whole is eternal; it is God's footstool, and is essential to his existence; it is the ultimate and outermost limit of expression of the divine mind. The earth is the *only* physical world; it has no orbital motion; it is fixed and relatively stationary, while the sun, moon, planets and stars move in orbits in the heavens above us; they are inseparably connected with the universe. Their functions, as defined in the Koreshan System, prove their utility and demonstrate what they are. The laws of cosmic form and function—the laws of creation, maintenance and purpose of the universe, with all it contains, are scientifically revealed and described in the Bible. The Koreshan System corroborates the Scriptural Cosmogony in its geometric and geodetic demonstrations of the earth's concavity, and settles the question of the inspiration of the Bible.

The Firmament is the Circumferential Environ.

In the Bible the word "firmament" is used. The first syllable of the word is suggestive of its meaning; but the Hebrew word *rakayia* conveys an idea of the character of the firmament; it not only conveys the idea of *expanse*, but that the substances of which the *expanse* is constructed are *solids*. *Rakayia* means hammered-out plates or laminæ, from *rakah*, to beat. The word firmament means plates or strata of metal. Applied to the universal environ, it means metallic shells or strata surrounding and enclosing the world. The conclusions of modern astronomy, that we are living on the exterior surface of the earth, with an infinity of unenclosed space extending in every direction, can afford no explanation of the Scriptural firmament. Proctor ridiculed Moses' conception of astronomy because he wrote of a solid shell enclosing the universe; and another has said, "Don't you know that the man who wrote that book believed the firmament to be a solid affair?"

That such metallic strata constitute the foundations of the universe can be scientifically demonstrated. We have only to observe a few facts in nature, and ascertain the specific gravity of all substances, to know their emplacement in the universal form. Substances lighter than the atmosphere seek to rise above it. When lighter substances have reached their static plane they cease to ascend. Substances heavier than the atmosphere seek to go below the atmospheric plane; if released and left free to fall as far as they will, they do not go down forever, but only to the planes in which they find their rest points or static balance. The heaviest metal, therefore, would gravitate

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to the lowest point, the next lighter above that, and so on throughout the list of all substances of which the universe is composed.

The sun is the center from which gravitate all the energies generated in it. Light, heat, and thousands of other qualities of solar and gravic energies, radiate, and consequently descend or gravitate from the solar center to the circumference. The lighter substances of the universe surround the solar center, and the arrangement and emplacement of all substances and of all planes or strata obtain from the relations of their specific gravity; they materialize at the place of their static balance, the heaviest outermost. The circle of deposition of each substance is equidistant from the gravic center in all directions from that center, thus constituting each plane a distinct sphere or shell of the environ. The material universe is a shell, composed of metallic and mineral strata; the crust of the earth is about one hundred miles in thickness, embracing a dimension of about 8,000 miles diameter. The seven metallic strata and the five mineral strata constitute the twelve foundations upon which the geologic strata of earth are founded. Mic. vi:2; Job xxxviii:4-6; Psa. civ; 5; Heb. i:10; Jer. xxxi:37.

By processes of contraction and expansion these lamina or plates beat and thus decompose and recompose each other; and by these processes they generate energies that perpetuate the stars; they are, therefore, the foundations of the *stars*, for without them there could be no stellar reflections. The strata of the earth's shell, therefore, are the *rakayia* or "firmament of heaven" in which the stars are *set* or formed. Through the reflection of energies from the sun, and through the generation and levitation of energies in the strata, and consequently by means of the firmament, the "waters above the firmament," the sea of hydrogen (the water producer), are divided from the waters beneath. Gen. i:6,7,14-17.

That the earth is "founded upon the seas and established upon the floods" (Psa. xxiv:2; cxxxvi:6) is a scientific fact. The beating, decomposing, and recomposing processes which stratify the substances of the earth's crust, obtain at the conjunction of the atmospheres and at the water's surface. Gravic energies hold in solution gold, mercury, silver, zinc, copper, tin, iron, etc., and these substances are deposited in the waters of the oceans and seas. Thus salt water holds in solution all of the so called elements of the universe, and the earth is continually being recomposed from the elements in the water. The waters thus become the support of the earth—the waters continually supplying the material, depositing the same as sediment.

The elements of these substances are derived from the actinic action of the sun's rays, as for instance, the action of the chlorine of the sun acting upon the sodium of the water, producing the saline, and from thence the calcium particles. As the chloride of sodium deposits where the solar energy meets the ozone of sodium, so gold and other substances deposit where the solar rays meet their corresponding mates in the levic energies ascending to meet the gravic energies holding the cathode gold and other solutions.

The "Hollow of His Hand" the Earth's Concavity.

Superimposed upon the seven metallic strata are five mineral strata, upon which are laid the geologic strata, comprising the soil of the earth. This makes the earth's surface concave to the center of gravity and levity—concave to the central sun. The Scriptures refer in a striking manner in several instances to the earth's concavity, indicating that its inner surface is habitable, and to the fact that we live on the *inside* instead of on the outside, as in the Lord's prayer, "Thy will be done *in* earth as it is in heaven." More than a dozen times the phrase "in earth" is used in the Bible.

Every part of the concave earth is directly beneath the sun; every square inch of its surface is "*under the sun*." In Ecclesiastes alone the phrase "under the sun" is used more than a score of times, as Eccl. i:9,14; ii:11-22; iii:16, to x:5. According to Scripture usage, the heavens are *above* us; all perpendiculars extend vertically to the solar center, converging at the center of the earth; every tree, shrub and weed, every human being standing erect, indicates the direction of the astral center; and every minaret, cupola, dome, monument and church spire, points to the center of the universe. A surface from which all perpendiculars *converge* above it is necessarily concave.

The surface upon which the seas and oceans rest is a concavity. "Who hath measured the waters in the *hollow* [concavity] of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, weighed the mountains in scales, and the hills in a balance?" Isa. xl:12. Applied to universal form, which is the ultimate and outermost expression of the mind of Deity, in which form are contained all the waters in equilibration, this would indicate that the *earth is hollow*. In symbolism, the hand is the ultimate of power; the universe is the ultimate and outermost expression and limit of its interior life; the surface upon which the waters rest is concave; the world in which the strata of earth are "weighed" and find their static "balance," is *hollow*. The waters are held in and consequently conform in contour to the concave surface; that surface constitutes the "bounds" with which the waters are "compassed." "He hath compassed [Heb. *chug*, encircled, environed] the waters with a bound" [*choq*, limit, boundary], (Job xxvi:10); "thou hast set all the borders [*gebulah*, enclosures, enclosed places] of the earth." Psa. lxxiv:17.

The Arc and the Chord of Arc.

The foundation of the Koreshan Cosmogony is, that any part of the earth's surface constitutes the arc of a circle, the extension of which completes the circumference of about 25,000 miles. The Founder of the Koreshan System having discovered the true relations and laws of cosmic form and function, has for twenty-five years maintained that a line at right angles to the perpendicular at a given point, extended as a rectiline, will come in contact with the water's surface at a distance determined by known ratio of the earth's curvation. The extension of such a line from the perpendicular is the *sine* of arc, the *cosine* of which completes the chord, the extremities of which extend into the water equidistant from the perpendicular. This is the absolute demonstration of the earth's concavity, and a complete corroboration of the testimony of the Bible concerning the arc and chord. That such arc and chord are indicated in the Scriptures, may be seen from the following:

"It is he that sitteth on the *circle* [Heb. *chug*, arc, compass, sphere] of the earth" (Isa. xl:22); "He set a compass [*chug*, arc, circle, sphere] upon the face of the depth" (Prov. viii:27). The words "circle" and "compass" here employed do not mean a circular line or ring set upon a flat surface, but a circular form curving in more directions than a circle upon a plane; they embrace the idea of limit, environ, arc, compass and sphere. The earth's surface is spread out upon its foundations (Isa. xliv:24), equidistant from the solar sphere.

"Where wast thou when I laid the *foundations* of the earth? * * Who hath laid the measures [environ, robes, strata] thereof, * * or who hath *stretched the line upon it?*" Job xxxviii:4-6. The "Man with the measuring line in his hand (Zech. ii:1; Eze. xlvii:3; II. Ki. xxi:13; Zech. iv:10), the One that stands "upon a wall made by a plumb-line, with a plumb-line in his hand" (Amos vii:7),—KORESH, the One bringing the knowledge of the laws of cosmic form, the One making the most remarkable discovery of modern times—the fact of the cellular form of the universe, the One who, by practical and scientific application of the plumb-line and level, will "turn the wise men backward and make their knowledge foolishness" (Isa. xliv:25-28). Judgment will be "lay to the *line*, and righteousness to the plummet: and the hail [crystallized truth] shall *sweep away* the refuge of *lies*"

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(Isa. xxviii: 15-21); He shall stand and "measure the earth" (Hab. iii: 6) geodetically, by the extension of the horizontal as "air line" or rectiline, "stretching the *line* upon it" as the *chord of arc*, in demonstration of the earth's true contour!

What and Where are the Physical Heavens?

In Scripture usage, the heavens are *above* us (Ex. xx: 4; Job xxviii: 24; xxxvii: 3); in Koreshan Science all perpendiculars extend through the heavens, converging at the astral center. Consequently, the heavens do not surround the earth as in the popular system, but the earth circumferentiates the heavens. The heavens are spherical, and this idea is conveyed in, "He walketh in the *circuit* [*chug*, arc, circle, sphere] of heaven" (Job xxii: 14); "Knowest thou the *ordinances* [*chuqqah*, statute, limitation, arc, sphere] of the heavens?" (Job xxxviii: 33.) "He compasseth the heavens with a *circle*" (Apoc. Eccl. xiii: 12).

There are three physical heavens, corresponding to the three heavens in another domain (II. Cor. xii: 2), and these three heavens are the three atmospheres which surround the astral center and fill the intervening space between center and circumference of the earth. These atmospheres being of different density and spherical in form, do not admit of direct vision of the solar center. Like curtains (Psa. civ: 2; Isa. xl: 22) their expanse prevents direct view of what is beyond the limit of the outer heaven, or our atmosphere. That there are more heavens than one, is evidenced by the fact that "heavens" (plural) is used in the Bible more than one hundred and twenty-five times.

The heavens contain the energies of the universe; they occupy the space through which the energies generated in the great galvano-magnetic battery levitate and gravitate; the heavens contain the sun, moon, planets and stars, which are supplied and maintained by the ascending or levic energies; the energies of the heavens are levitated, or heaved up; and consequently, the "heavens" are what the term implies—*shamayim*, which means "heaved-up things." They are lighter than the earth, and hence are above it, the substances of which the heavens are composed being emplaced according to their specific gravity and levity. The limit to which these substances levitate is the center itself; the atmosphere surrounding and contiguous to the solar sphere is the highest heaven, and our atmosphere the lowest. The *motion* of the heavens according to the Scriptures, may be seen in their relation to the sun, moon and constellations.

Sun, Moon and Stars---Their Location and Motion.

The Koreshan System maintains that the heavenly bodies move in orbits, revolving with the heavens in twenty-four hours. The Scriptures also, in their references to the orbs above us, invariably teach the revolution and movement of these "lights" in a stationary earth. Two great lights were made to rule the day and night (Gen. i: 16, 17; Psa. cxxxvi: 8), the sun, moon and stars being, *not* great worlds, but centers of combustion, in which there is generated and from which radiates light to shine upon the earth. The revolution of the sun, *not* the rotation of the *earth*, is the cause of the alternations of light and darkness upon the surface of the shell. The meaning of the word sun, from the Hebrew *shemish*, is a ministrant. "Let there be lights in the firmament of heaven to divide the day from the night, and let them be for signs and for seasons, and for days and years" (Gen. i: 14; viii: 22); "He appointed the moon for seasons, and the sun knoweth his going down" (Psa. civ: 19).

The central sun being the positive pole of the great universal battery, is the father of light, while the moon, the circumference, the shell of the earth itself, the negative and receptive form, is the mother. Through the refractive powers of the atmospheres, the central sun is projected (refocalized) upon the upper stratum of our atmosphere. The central sun is *projected* from the center to its outermost focal point, forming the *visible sun*. The moon we see is projected or reflected from the great concave mirrors, the metallic strata in the circumference, forming the lunar sphere of force in the physical heavens, a sphere of crystallic energy, upon which is implanted the picture of the earth's surface; the visible moon is a gravo-sphere or X-ray picture of the crust, hence we see light and dark places upon it, produced from the earth's surface and the geologic strata. The *real moon* is the *lamina* of the *earth's shell*, hence the Scriptural expression, "Round *tires* like the moon" (Isa. iii: 18). The sun is the center, the moon the circumference; the *image* or focalization of each we see in the physical heavens. The moon does not shine borrowed light directly, as in the Copernican system; the sun and moon are *two* great lights; each shines a light of its own, the light of the moon being derived from thousands of qualities of solar energies after utilization, transmutation and metamorphosis in the great shell.

That the sun, moon and stars are in motion, the Scriptures emphatically declare. There is no more striking illustration of this fact than in the well-known incidence of the stopping of the sun by Joshua (Josh. x: 12, 13). It is obvious that if the sun were not in motion, the narrative is either ridiculously false, or symbolism has no fundamental relation to material things. If the sun stopped for a whole day, it was in motion previous to its standing still; when the sun began motion again it "went down" and the day was ended. From that day until this it has had an habitual motion in its orbit. Referring to this incidence the prophet said, "The sun and moon *stood still* in their habitation" (Hab. iii: 11); "Did not the sun *go back* by his means?" "In his time the sun went backward" (Apoc. Eccl. xlvi: 1; xlviii: 23). A similar occurrence is found in II. Ki. xx: 11, "And he brought the shadow [of the sun] ten degrees backward, by which it had gone down in the dial of Ahaz." Also, "So the *sun returned* ten degrees, by which degrees it was gone down." Isa. xxxviii: 8.

The movement of the heavens and the orbs they contain may be seen in the sublime 19th Psalm: "The heavens declare the glory of God, and the firmament sheweth his handiwork. * * Their line [meridian] is gone out through all the earth [passing over every part of the surface]. * * In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber and rejoiceth as a strong man to *run* a race. His *going forth* is from the end of the heaven, and his *circuit* (Heb. *tequphah*, revolution unto the ends of it." Also, "Swift as the sun in his *course*." Apoc., I. Esdr. iv: 34.

The phenomenon of sunrise, as explained in the Koreshan System, is *not* caused by the rotation of the earth, causing the sun to rise up above the convex surface, as in the Copernican system, but that the sun cuts our sphere of vision, and thus bursts into view. A critical analysis of the words used in the Sriptures with reference to sunrise and sunset will reveal the fact that in this, as well as in all other features of cosmic science, the Koreshan Cosmogony is in harmony with and corroborative of the Scriptures. The Bible does *not* convey the idea that the sun *ascends* in the morning and goes down or descends in the evening, but that it comes into view, as in Eccle. i: 5: "The sun ariseth [Heb. *zarach*, bursts forth], and the sun goeth down [*bo*, goes in], and hasteth to the place where he arose" [*zarach*, bursts forth]. With reference to sunrise, this word *zarach* is used in the Bible scores of times, as in Psa. civ: 22; Jonah iv: 8; Nah. iii: 17; Job ix: 7; Gen. xxxii: 31. Also, "The sun shall *come forth* on the earth." Apoc., Jud. xiv: 2.

Likewise, sunset in the Koreshan System is corroborative of the correct usage of the Scripture terms employed in reference to this phenomenon. The sun passes beyond the sphere of vision and goes into obscurity, it *goes out* over the earth beyond the sea of hydrogen and arc of the heavens. Wherever the words "go down," and in some places "set," etc., are used with reference to the sun at evening, they are translated erroneously from the Hebrew word *bo*, which means to *go in*, as in Gen. xv: 17, "When the sun went down" [*bo*]; also in Gen. xxviii: 11; Ex. xxii: 16; Deut. xxiv: 15; Josh. x: 13, and many others. Also in Mark i: 32 and Luke iv: 40; "And at even when the sun was *set*" [ὅταν, to *go in*, not go down].

To determine its accuracy, the Bible must be tested, *not* by the current and popular *fallacy*, but by a system of science, the fundamentals of which are susceptible of absolute demonstration. The Koreshan System *alone* scientifically defends the Scriptures. The Bible is scientifically correct; KORESH, the divine and natural scientist, is its sole interpreter and expositor!

WHAT IS ON THE OUTSIDE?

Consideration of a Common Objection Urged Against the Cellular Cosmogony and Its Demonstration of the Limitation of Space.

In the popular system of astronomy, space is considered illimitable. It is held that in any direction one can go billions of miles on an imaginary journey without reaching a limit, and that there would be nothing to obstruct a body moving forward—if not impeded it could go on eternally. In the usual view, there are no bounds whatever to space. They say if it be sup-

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posed that there be any bound, billions and billions of miles from the earth, it would but mark a place beyond which there would be as much space as on this side of it—and more, for it is eternal. Therefore, it is claimed, there is no barrier to direction; if we endeavor to strain our imagination and stretch it to the utmost, we can never conceive of the vastness of infinite space.

The modern scientific mind having been licensed by a fallacious conception of the universe, to multiply the dimensions of the whirling mass of worlds, now proclaims the belief in the illimitability of creation; that infinite space is filled with worlds and worlds, and systems and systems; that suns revolve around suns, and systems around systems. "This," says Dr. Dick, "is a comparatively new idea, derived from our latest sidereal investigations, and forms one of the most sublime conceptions which the modern discoveries of astronomy have imparted," in contemplation of which he says, "we are absolutely overwhelmed and lost in the mighty abyss of being."

The mind filled with such vagaries finds it difficult to conceive of the universe as being a limited sphere 8,000 miles in diameter, the shell of which environs, circumscribes and circumferentiates all that exists and all that is. It is difficult to bring the mind in from wandering into *nothing*, to rational contemplation of things that are, and so strong is the disinclination to view the universe as it really exists, and apply the principles of logic, analogy and synthesis that are contained in the Koreshan System of ratiocination, that refuge is sought behind the question, "What is on the outside of the earth if we live on the inside; space is illimitable, and why is it not utilized and filled with worlds?"

One of the inexpugnable factors of existence is form, and a necessary factor of form is *limitation*. The universe, by virtue of these essential properties, is necessarily limited, and its dimensions cannot be measured—they cannot extend, beyond the boundary of its existence. The universe occupies space; that is, it possesses space. It possesses *all* the space there is.

But space does not mean nothing nor emptiness; space is dimension, extension. Dimension is a general property of form, and limitation is a *specific* characteristic of dimension. Therefore, beyond itself the universe does not extend, neither does the space it occupies; outside of itself the universe has no dimension, and consequently, outside of the universe, there is no space. Space is applicable only to things existent; it does not mean vacuum; it does not refer to nothing. Illimitability is not a property of matter, and does not belong to it. Space is confined to the universe; it is bounded and enclosed. Space and existence are co-extensive.

We are asked, What is outside the boundary of space? *Nothing*. It is impossible to get beyond where there is anything. There is nothing beyond the limit of existence, for, logically, there can be no existence where there *is* no existence. How, then, can space exist, as a fact, where there is no fact, and where existence ceases to extend. Space is extension. Natural things have extension and dimension. Where there is nothing there is no extension nor dimension nor direction, and consequently no space. But is not space *everywhere*? Certainly—but what is a *where*? Where is location, place, situation and position. There can be no place nor location except in relation to something, and consequently where there is no something having existence there can be no where. There are many wheres everywhere where there is anything, but there can be *no where* where *nowhere* is, and where all is nothing!

But how far does nothing extend? It does *not* extend. It requires *something* to have extension; nothing is not capable of having any extension. If so, how large is nothing, and what are its dimensions, and where are its center and circumference? Nothing has none of these properties; therefore, nothing is *neither large* nor *small*. But how far is it from the limits of existence to where something else exists? in other words, how broad is the gulf of nothing? Nothing has no breadth nor dimensions, and hence in nothing there is *no distance* nor direction. The qualities of nothing cannot be determined, because there is nothing thereto be determined. It *cannot be measured*, because there is nothing with which to measure it, for it is impossible to measure nothing with nothing or with something, and it would be *nothing* if it were measured; this being the case, it could not be ascertained *what* was measured, or *how much* of it was measured. When the mind undertakes to imagine how far nothing would be nothing, it undertakes to go into nothing in the endeavor to penetrate something where there is nothing to be penetrated; it endeavors to sail in imagination in a direction where there is no direction and nothing through which to sail, and to seek to project something into nothing where there is nothing into which to project anything!

Within the universe we find substance; the two general conditions of universal substance are energy and matter. Energy is matter dematerialized, and matter is energy reduced to a state of materialization. Everything in the universe has its opposite; every form has its co-ordinate form, and every function has its corresponding function, and its opposite function. The law of antithesis pervades the whole; the laws of co-ordination, antithesis, and correspondence are applicable in every domain. There can be no darkness where light is impossible; cold cannot be where heat cannot be produced. There could be no such direction as up, were there no such direction as down. The various qualities and characteristics of material things, and the various qualities of energy in all the domains and spheres of universal activity, are necessarily applicable to being and existence; they have *no* application whatever to things which do not exist and which are not.

Outside of the universe, and hence outside of the shell environing the same, some endeavor to conceive that there is darkness. Darkness is a quality of substance; it is *not* a quality of *nothing*. Where there is nothing there is not even *darkness*; nothing is *neither* light nor dark, it is *neither* hot nor cold. It is not even cold on the outside of the shell of the earth, because in nothing *temperature* is impossible. There is no color there; nothing cannot have any appearance—it cannot be seen, it cannot be perceived, because there is nothing there to be perceived. In nothing there is no order nor disorder; in nothing there is no condition, no arrangement, no vacuum, no chaos, no law, no cause, no effect, no weight, no gravity nor levity, no substance of any kind, degree of quality, and no phenomenon.

It is logically impossible to conclude that nothing is eternal. Inasmuch as it cannot be measured, the minds filled with vagaries are at liberty to have as large ideas about that which is not as they can; but we do not think it just for a class of minds to consider us fools because we say that space is limited, and because we cannot see nothing in the way they wish us to see it, when there is nothing outside of the limits of existence to be seen, described or explained! We have enough to do to think about things which are, without trying to penetrate that which is *not*, and endeavoring to comprehend that which cannot be comprehended; for *how* can we comprehend that which is not, and which has no quality, no substance, no form, no center nor circumference, no entity, identity—nothing to think about, nothing to describe, nothing to conceive?

If we undertake to conceive an idea about nothing, we find that it is *nothing* when it is conceived. There is nothing on the outside. The universe *fills all space*, and *all space fills the universe*. The universe and the space it occupies are *limited*, outside of the boundaries of which there is nothing. "But is there not *room* for other universes on the outside—could there not be millions of other spheres outside the shell in which we live?" No; there is no space, direction, extension nor dimension in nothing, and consequently *no room* for anything outside the earth's shell. There is room for something in anything; there is *no room* for *anything* in *nothing*. It is impossible to create something out of nothing; it is impossible to reduce something to nothing, or put something into a state of nothing, for there is no *state* in nothing; and it is just as impossible to place something *in* nothing where there is nothing *into* which to place *anything*.

What holds the earth up? It is not held up—the earth is down—everything is "under the sun." The meaning of the word substance is to *stand under*, every*thing* in its static balance is beneath the center; hence every*thing* is *suspended* beneath the center, every*thing* gravitates from the center, every*thing* depends upon the central point; it is the point of limitation of space interiorly, the exterior limit being the circumference. The central point is *not a thing*. "He stretcheth the north over the empty place, and hangeth the earth upon *nothing*." Job xxvi:7.

The earth has no orbital motion; "it cannot be moved;" there is *no other place* than the place it occupies, into which it

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could be moved. There is nothing on the outside to attract it, and hence it *is not* nor can it be attracted or pulled out of the *only* place there is. "But the earth revolves once in 24,000 years? Does it not turn in *something?*" Yes; but it *cannot* turn in *nothing*. It *turns* in its *own place*, in its *own space*, and in its *own self*. That is the meaning of the word universe, from *unus*, one, and *vertere*, to turn. The universe *turns*, and turns in relation to *nothing else* than *itself;* it *turns in itself*. There is no other material world; the meaning of the word implies only *one*, and that one is *all there is*; there can be no more.

CONVEXITY DISPROVED.

Facts of Observation Over Long Distances, Shown to be Impossible on a Convex Earth.

The Old Geodesy Full of Difficulties.

We are sometimes asked, Why if the earth is concave, have not geodesists encountered such facts as would suggest to them the idea of the concavity? In the articles already published in this department, on the subject of geodesy, we have shown wherein they have failed to apply the means of discovery of the earth's true contour. Depending, as they have, upon *appearances* and not upon facts of exact mechanical test, the fact of the earth's concavity has escaped them. But they have often met with difficulties which are inexplicable upon the basis of their assumption; they are well aware that *something* is wrong; but the public is *not* so well aware of the methods they employ to evade the same and to give their work the appearance of exactness. The people at large have come to consider the so called science of geodesy of the present day to be the most exact science possible. But such is far from being the case.

When we come to compare the measures of meridional arcs made in various parts of the earth, the results obtained exhibit discordances far greater than what we have shown to be attributable to errors of observation, and which render it evident that the hypothesis (of flattened rotundity), in strictness of its wording, is untenable. —Herschel.

These measurements are the most correct that perhaps have ever been made on the face of the earth. Men of the greatest skill have been employed; instruments of the most perfect construction have been used; every precaution has been adopted to avoid error, and all that science could do has been done.—Capt. Drayson, R. A.

After a century and a half of unsuccessful calculation, analysis is still seen toiling to invent empirical formulas for the purpose of establishing a tolerable accordance between the geodetic measurements of today and those of yesterday.—Von Gumpach.

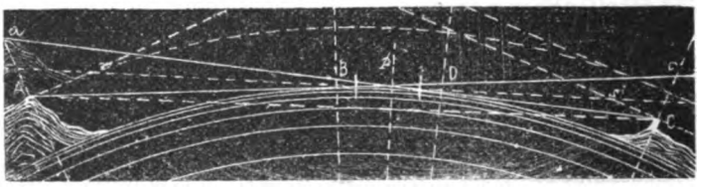
If, after science has done *all* it *can do*, it has failed to establish that for which it has so long been seeking—the shape and size of the earth; and if the exact form of the earth must be first obtained before astronomical calculations can be accurately made, where, we ask, are the *proofs* of the earth's convexity, and where is the *accuracy* usually attributed to astronomical "science"? The masses conclude that the measurement of the distance of the sun from the earth, made upon the basis of the "least squares," must surely approximate the true distance. But what are "least squares"? If there are "least squares," may there not be "greater squares"? If the people were aware of the *meaning* of "least squares," their faith in the boasted accuracy of the old system would be greatly shaken. Geodetic "least squares," according to Webster, involve the "method of deducing, from a number of *discordant* observations of a phenomenon, the result *most probably* correct, namely, the result such that the sum of the squares of the difference between it and the several individual observations or results shall be the least possible." Thus, geodesists, finding very *discordant* observations coming in direct conflict, undertake to deduce a basis which shall be the sum of all their errors, and which is practically the establishment of an uncertain foundation for their so called *exact* mathematical calculations of the size of the earth and the distance to the sun!

A Prominent Geodesist Notes Facts Which he is Unable to Account For.

Geodesists do encounter facts which are antagonistic to the theory of convexity; but fertile imagination can always invent hypotheses with which to divert the mind from the proper channel of conclusion. If they meet with a difficulty which cannot be explained in accordance with known laws, it is attributed to some extraordinary *freak* of refraction; if they see twice as far over the earth's surface as the calculated convexity would admit, it is a mirage. So, *inexplicable* things in modern astronomy are attributed to some *unknown* power, thus putting all their ignorance in one mass and calling it God!

On the primary triangulation of the Great Lakes, three lines, respectively, 100, 93, and 92 miles in length, were observed across Lake Superior, which could not have been done except that the refraction was found sometimes to exceed twice its average amount. The line from station Vulcan, on Keweenaw point, to Station Tip-Top in Canada, was 100 miles in length. The ground at station Vulcan was 726 feet above the lake, and the observing station was elevated 75 feet higher, making 801 feet above the surface of the lake. The station at Tip-Top was 1523 feet above the lake, the observing tripod being only 3 feet high. From the usual table of refraction, we find that the line of sight from Vulcan would become tangent to the surface of the lake at a distance of 37.4 miles, and that from Tip-Top, at a distance of 51.5 miles, thus leaving a gap of about 11 miles between the points of tangency, for ordinary values of refraction. If the interval were equally divided between the two stations, and these raised to the requisite height, we would find from the table, that Tip-Top would have to be elevated some 340 feet, and Vulcan, some 260 feet. Since this was not done, we must conclude that an occasional excessive value of refraction was sufficient to bend the rays of light by about these amounts in addition to the ordinary curvature from this source. In other words, the actual refraction when one of these stations was visible from the other, must have been more than double its mean amount.—Johnson's "Theory and Practice of Surveying," p.435, chap. on "Geodetic Surveying."

That the relations of the above stations and the summit of the arc, may be clearly seen, if the lake were convex, we have represented them in the accompanying diagram; and that the difficulty may be appreciated, we give some additional figures.



In the diagram, A represents the highest point of the station Tip-Top, 1523 feet above the lake level, and C, the top of station Vulcan, of 801 feet altitude. The distance between the two points is 100 miles. A line of sight crossing the perpendicular at right angles at A, and extending from A across the lake 100 miles, would run *above* the other station, to the amount of the declination for 100 miles, 6,666 feet, plus the altitude of A, 1523 feet, or 8,189 feet; from C, the line would run above A, the amount of the declination, plus 801 feet, or 7,467 feet. A straight line connecting the tops of the observing stations, would cut off a *segment* of water and earth over *700 feet* in depth, the arc of which segment would be nearly *60 miles* in length; in other words, the summit of the arc would be *700 feet higher* than the tops of the stations!

The horizon from A, at an altitude of 1523 feet would be at B, at a distance of 48 miles; at that point the line of sight would become tangent to the water, leaving 52 miles between B and C, the declination for which distance is 1,804 feet; hence, the line of sight extending to *c* would be 1,003 feet in *excess* of the altitude of station C. From C, the horizon would be at D, 35 miles distant, leaving 65 miles intervening between the horizon D and station A, the declination for which distance is 2,819 feet, so that the line of sight extending to *a*, would have an altitude of 1,396 feet in excess of the altitude of A, the station Tip-Top. In other words, without considering refraction, A, to be seen from C, would have to be elevated 1,396 feet *higher*, to *a*; and C, to be seen from A, would require an elevation of 1,003 feet higher, to *c*. The horizon points, it will be noticed, are about 17 miles apart.

Now, if we apply the table of refraction given in Prof. Johnson's work, it would cut down these figures to about one seventh of the entire altitude of *a* and *c*, making *a* still 901 feet higher than A, and *c* 751 feet higher than *c*. Thus according to the same table of refraction, the requisite height of the stations, in order to be seen from each other, would have to be elevated at the same time—A, 340 feet and C, 260 feet. The usual reader may draw his own conclusions from the facts furnished by a prominent geodesist, which he himself is *unable* to explain on the basis of convexity, in accordance with tables of refraction deduced from long series of observations.

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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

Gen. III. 24.





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On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the Second Court.

Those desiring to unite with the Society Arch-Triumphant must do so through Cards of Application furnished by MRS. V. H. ANDREWS, Secretary, Beth Ophrah, W. 99th Street and Oak Avenue, P. O. Substation 48, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

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Our Scientific Premise.

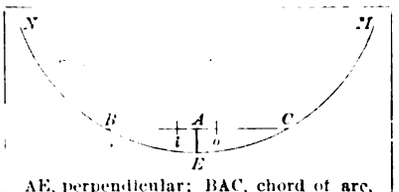
The Basis of the Koreshan System is the Cellular Cosmogony, Demonstrating the Earth's Concavity.

The first question to settle in the consideration of the subject, from the basis of argumentation, is the apparent depression of what is called, either truthfully or falsely, the horizontal line. Suspend a plumb-line twenty feet, and from the vertical point describe a horizontal line. This line is at right angles to the plumb-line or perpendicular, and its extremity touches the horizon. The ordinary picture or diagram, given in the school-room to impress upon the juvenile mind the idea of the convexity of the earth, is first a circle, designed to indicate its rotundity and convex surface; related to this is a horizontal line, at the extremities of which are a man and a ship mast; the man is at one end of the horizontal, (not at right angles to the horizontal but oblique to it), at the other end of the horizontal is the mast, also oblique to it.

Explanation of Apparent Depression of the Horizon.

The position taken by Koreshanity is as follows: First, the earth curves eight inches to the mile, concavely, not convexly. Second, a line of vision extending from the visual point to the horizon is not a straight one, but one curvilineating slightly upwards and striking the point called the horizon a little above the exact horizontal direction. Third, this curvilineation of vision is caused by the deviation of the visual substance (energy), deflected through the resistance of the gravic energy. Fourth, there are two laws governing the visual deception of convexity; namely, visual curvilineation and geolinear foreshortening. The horizontal line has the appearance of a slight depression in perspective. Fifth, the depression is apparent, not real. Its cause is, first, the simple one of perspective or geolinear foreshortening. Suppose a visual line from an altitude of five hundred feet to meet the horizon; we will urge this supposition from the conception of a concave instead of a convex surface, the horizon point being on a level with the altitude of the visual point, or point from which the ascension is taken. The natural apparent construction of the geolinear surface would drop the perspective of the horizontal, and give it the appearance of being slightly descending instead of horizontal, which it really is.

At this point we confront another objection, the result of a want of knowledge concerning practical optics. The horizontal line appears depressed, and the objection now to be considered is one raised by the ordinary civil engineer, or surveyor. This apparent depression is taken for a reality, and the difficulty arises in this way. The surveyor employs an instrument called a theodolite. It is a telescope, ten or twelve inches long, placed upon a tripod, and is used for ascertaining horizontal and perpendicular angles. Across the focus of the telescope, or across the objective extremity, are two transverse hair-lines. Connected with it is a spirit level. The telescope is leveled for observation and the transverse (horizontal) hair-line, ten or twelve inches from the eye, seems to describe a horizontal line across the sky in the distance. The real horizontal is slightly depressed from this apparent direction.



AE, perpendicular; BAC, chord of arc, the horizontal; BEC, arc of circle, or the true contour of the Earth.

Principles of Geolinear and Perspective Foreshortening.

We will suppose we occupy a lookout or subjective visual point sufficiently high for the horizontal line to touch the horizon at a distance of ten miles. The line extends from this subjective point of vision to the horizon. The first mile appears to be a definite length, the second mile of a lesser length, the third is apparently still less; each mile apparently more contracted than the preceding one. This is called geolinear foreshortening. If the surface of the earth is apparently drawn back (it should be remembered it is only apparent, not real,) the horizontal line is apparently depressed. This appearance, the surveyor takes to be a reality and is thus deceived, five inches to the mile. Let a person stand ten feet from the ground and look out over a level surface. We will suppose the earth curves upward eight inches to the mile. This is practically a level surface. The first mile would make a long picture upon the retina of the eye; the second mile, a shorter one; the third mile, a still shorter one, and the fifth or sixth mile would make no picture at all. A large body standing upon the ground at the vanishing point of the last visible mile would appear to have sunken out of sight. This would be true if the earth were a dead level for ten or a thousand miles. The law of foreshortening accounts for the disappearance of an object a long distance from the point of vision.

Experiment Demonstrating Visual Curvilineation.

Lay a rail like the single rail of a railroad, curving it eight inches to the mile. Upon its concave surface place a small telescope, the visual axis one foot from the rail, parallel to the concave. Place at the distance of ten feet from the focus of the instrument, a projection, the projected end of which is on a line with the visual axis of the instrument. The projection will be a little over one foot in length. At the distance of twenty feet from the first projection, place a second one projecting from the rail until the projected end can be seen on a line with the visual axis of the instrument. The second projection will be longer than the first. Continue the operation, and it will be found that each succeeding projection, to come into line with the visual axis of the instrument, or to be seen on a line with the focus of the instrument, must be increased in length beyond the next last one projected.

It will be found that the increase of projection will average about five inches to the mile. The principle of foreshortening induces the necessity of elongating each successive projection. Now as the projected ends are on a line with the visual line or axis of the glass, does it follow that the concave rail curves five inches to the mile in the opposite direction? Yet this is precisely the proposition of the pretended scientist, who claims that because of this visual appearance—due to foreshortening—the earth curves away from the visual line of the telescope, theodolite or transit instrument.

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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." Gen. iii: 24.

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The Law and the Golden Calf.

When Moses came down from Mount Sinai, the first thing to confront him was the golden calf. The children of Israel had forced upon their representative, Aaron, the alternative of this god of gold,—for it was not in the heart of Aaron to introduce a fallacious worship. Moses, the great Lawgiver and Savior of his people, found himself disgraced and humiliated, and in his anger he dashed to fragments the tables of stone upon which the law was written.

We find that in the summary of the Decalogue, following its annunciation, it is expressly declared that there shall be no image made either of gold or silver, and that such an appropriation of these substances is in direct violation of every principle of righteousness and the purposes for which these metals are created. Up to this time, gold had not been regarded as a measure of salvation. Its use as a substance and means of ornamentation was legitimate, but through ignorance and cupidity it was forced to the front as an object of worship.

Upon a critical examination of this symbolism of Moses and the calf of gold, and especially in consideration of the Scriptural truth that the Jewish dispensation and all that pertained to it prefigured things to come, we find ourselves justified in resolving this prefiguration of the prostitution of the human affection to a present application. The gold worn as ornaments had a legitimate use. It was taken out of this sphere of harmless appropriation, and employed to divert the mind from the worship of genuine devotion to the illegitimate direction of idolatry.

The Israelites had just been delivered from their Egyptian bondage to the liberty of direction and the liberty of choice. The calf signifies a specific affection—love of liberty. The Israelites had expressed a desire to pervert their freedom of choice to a determination to return to a renewal of their bondage. It was not because they loved the bondage from which they had just been emancipated, but because they were too cowardly to face the consequences of the revolution to be enforced if they persisted in following the leadership of Moses.

In the United States of America, we have the antitype of the things prefigured in type by the golden calf. The American colonies were subject to the tyranny of Great Britain. They fought for their liberty and gained it through great tribulation; but no sooner had they succeeded in throwing off the British yoke, than they set about the creation and development of the love of money to the exclusion of the love of the neighbor, until that love became centered in the calf of gold, which not only shows the common depravity of the heart, but a determination to return to a more complete bondage to the power of their original thraldom. As the golden calf—symbol of the liberty of righteousness, and sign also of perversion—was ground to powder, dissolved and poured down the necks of those who vitiated the purposes and possibilities of liberty, so the present prostitution of liberty in relation to gold will be followed by the satiation of prostituted desire, until the people will cry out in agony, lift the curse, and liberate us from this greater discipline.

It is to be hoped that four more years of education will open the eyes of the people to the consciousness of the fact that the perversion of a medium of exchange to its use as a means of speculation, demands something more radical as a remedy for the existing financial evils than can possibly be included in the double-standard remedy suggested by the silverites. The reduction of the circulating medium for the people to the modicum of necessity is bad enough, but to take this modicum from its intended use and place it in the hands of a few

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money-brokers, is a ten-thousand fold greater calamity.

It is a fact that the stamp on gold enhances its *valuation*, not its real *value*. Its intrinsic value without the stamp would be determined only in relation to its commercial use independently of its use as money. The stamp gives it a monetary power, hence a demand in the markets of the world. The stamp creates a demand for it. There are two things,—first, the stamp, second, its scarcity, which enable a few money-brokers to remove gold from its legitimate sphere of uses, namely, a medium of commercial exchange in the hands of the people, to a perverted use in the hands of the usurers and money-brokers. *Per capita* should be estimated upon the basis of the money in circulation and owned by the people, not upon the basis of what the gold brokers own and the people are borrowing, at an interest fixed by the broker on the basis of its scarcity and their control of it.

The removal of the stamp from both gold and silver would destroy the monetary power of *both*, and reduce them necessarily to their legitimate and comparative fields of usefulness. One of the rights of government is to regulate the monetary system. It would be a useful piece of legislation for the Government to render it a crime to speculate on any medium of exchange. The time is not far distant when it will be generally known that the foundations of the financial evils of the world are mainly due to the fact of the fictitious valuation of gold, *induced by the government stamps of the world.* It is this fictitious valuation which deranges all the relative valuations, including labor.

The stamp on gold and silver is the introduction of a false principle. If gold is stamped, (which places it upon the basis of fiction,) then silver might also be stamped, with propriety, and copper, zinc, tin, etc., as well. It is a violation of the laws of justice to stamp anything to make it speculative money. If a medium of exchange is needed, it should be of the least possible value and of the greatest convenience, accompanied with a law to render it a criminal offense to speculate in it. Interest on money should in all cases be regarded as usury, and punished as a capital offense.

The money power will be destroyed. "The love of money is the root of all evil." It is the mark of the beast on the secular plane of life; and the curse upon the serpent and the woe to follow, pertain to the money power. God will utterly overthrow and destroy this great serpent, upon which he pronounced his curse. When in the fulness of time—now upon us, the old serpent, the devil, is cast down, the woe of the curse will fall upon and crush the tyranny of the power of gold, the golden calf, which the just law of God, the Moses of this age, comes to crush, to grind to powder to the satiation of the greed for gold—now the god of this world.

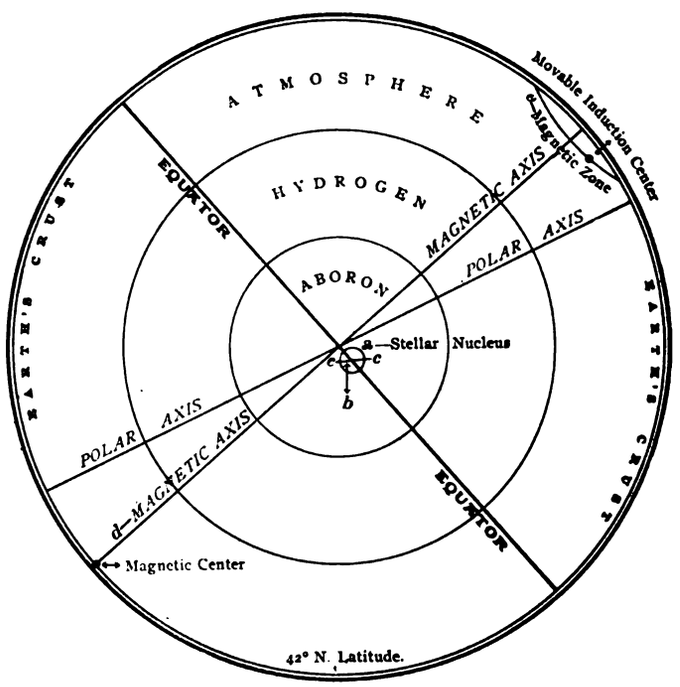
We are asked: "Is there a personal devil?" We reply, Yes; there are personal devils, and these devils are the money barons; they comprise the power of evil and the possibilities of death.

The love of use to self is of diabolic origin.

Motion of the Astral Center and the Cause of Motion.

All motion resides primarily in the astral center of anthropostic being, and is thence communicated to the astral center of alchemico-organic existence, which becomes subjectively causative of the perpetuity of form and function in the alchemico-organic cosmos. (It is not within the province of this chapter to consider the causes of mental energy and the laws primarily in force to promote mental action, and therefore life.)

There is an astral center or stellar nucleus having a *triplex* motion. The first is axillary, the second slightly orbital, resulting from certain causes which determine the eccentricity of the star, and which we will proceed to define. The primary influences bearing upon the motions above referred to are heat and cold, which are related to each other as two extremes of the equatorial axis of the stellar nucleus.



We have to consider the emplacement of the star in relation to the shell or rind of the universe. It is particularly upon the occult rays (rays identical in kind with the so called Rœntgen or X ray) that the star depends for its eccentricity. Its first motion is axillary; this depends upon the impingement of influent energy. The second action is slightly orbital, thrown eccentric by the expansive force of occult caloric rays, and oppositely, by the mutual contraction of the occult cruosic rays. The third motion is that of the rotation of an axis on a pivot like the motion of a top when spinning, with its central peg or post out of perpendicular. The accompanying diagram partially illustrates it.

The central star is represented by *a*, the axis of the star *b*, the poles of the stellar axis *cc*; *d* is the axis of stellar eccentricity, pointing toward the corresponding terrestrial magnetic north pole. The poles of the stellar axis *cc* indicate a magnetic current produced by the ax-

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illary motion of the star. The magnetic axis *d* is produced by the orbital or eccentric motion of the stellar nucleus. It will be noticed in the diagram, that the stellar axis *b* lies oblique to the eccentric axis *d*. The cause of this obliquity resides in the attraction of the magnetic force of *d*, the axis of the eccentricity. The relatively fixed magnetic pole in the earth is the terminal terrestrial point of the magnetic current *d*, produced by the friction of momentum flowing first from the orbit of the eccentricity to the center or nucleus of this orbit, thence toward the poles of said axis.

As the stellar nucleus tilts less obliquely in its movement toward the equator, the direction of its radiations is more parallel until the equatorial circle is reached, when the vertical ray is directly over this circle. There is necessarily a cause for the change of the obliquity of the stellar axis. At the equator, it is nearly parallel with the axis of the eccentricity *d*. At the equator and moving toward the north in its obliquity, the stellar axis is being loaded with the magnetic force of its axillary motion. This attracts its pole more and more toward the axis of its eccentricity *d*, until it comes near enough to discharge its force sufficiently to allow its stellar axis *c*, to withdraw. It then recedes from the northern axis of its eccentricity toward the equator, continuing the change in the obliquity of its axis toward the southern magnetic zone *e*. It does not reach, as it tilts toward the south, the same degree of obliquity, because at the southern pole there is not the same fixed magnetic center, but rather an inductive magnetic zone with a movable magnetic pole along the course of this zone. It is the motion of this movable magnetic induction center on the induction zone, that causes the variation of the needle south of the equator, which so puzzles the mariner. The three movements above described, cause night and day and the seasons. Besides the change which we know to obtain in the relative obliquity of the stellar axis *c*, is a motion of the stellar nucleus from north to south and from south to north.

If the civil engineer or geodetic surveyor will examine the needle of the compass as it points toward the north magnetic pole, taking into consideration the variation of the needle east or west on the arc of the parallel of any given meridian, he will discover that it would be impossible for the two extremities to point toward two local magnetic polar points. It will be noticed that while the needle at the north points to a magnetic center or pole, the needle at the south describes a circle. This in itself demonstrates the fact that the southern extreme is a zone or belt, confirming one of the principal axioms of the Koreshan System; namely, given the pole of a known or tangible axis, the obscure terminus of the same axis is the exact co-ordinate. For instance, the known pole of the axis being a sphere, the co-ordinate axis is the cube; or given the known pole of an axis being a cube, the co-ordinate axis is the sphere. If the known magnetic center is a fixed pole, the opposite and co-ordinate pole is necessarily a zone.

The Theocratic Government,

"Imperio-Republico-Regal."

BY BERTHALDINE.

The gospel of the kingdom is to be preached "for a witness unto all nations, and then shall the end come." The old heavens and the old earth shall pass away with a great noise. Not in vain has the prayer, "Thy kingdom come; thy will be done in earth," been reiterated by the hungry and thirsty for righteousness, during the eighteen long centuries of the Christian era. The fruition of all holy desires and aspirations has its sure time of manifestation, and the law of love its day of victory in which the light of science reveals the divine Motherhood of God's wisdom. The golden calf is now set up, and the masses of the people are absorbed in its worship. So much do its votaries promise them, as the result of its exaltation, that it has practically become their Almighty, and the mighty God of Israel is not in all their thoughts. Prosperity, in which they may eat, drink, and be merry and die, is believed to be within easy reach of all. Science falsely so called, has stupefied their intellects with narcotic vagaries, and God, if there be a God, dwells safely in the unknown of the illimitable.

Nevertheless, the hour draws near for Moses to descend from the Mount, the spiritual realms of the eternal law. What but the wrath of outraged love can he breathe upon a people whose god has become one with the power of the golden calf, before which they bow their necks stiff with the pride of their animal life of lustful desires? Down the centuries has rung the warning, beware the wrath of the Lamb! Vengeance belongs to the Lord. He it is who will render unto every man according as his work shall be. "Who shall stand when he appeareth?" for "none are righteous, no not one."

The very best the devil can do to satisfy his subjects with his government, with his financial policies and all the chaotic orderings of hades, he will undoubtedly do in the near future. The signs of the times multiply which testify to the fact that the end of his kingdom draweth near, in which he and all his works shall be destroyed. The era of the competitive system and the devil's reign through its powers, end together, and a King whose right it is to reign, takes the throne to establish the empire of the law of love.

It is the purpose of the Almighty to cut down the tree of which all our present systems of organic life are the bitter-sweet fruit. Its root is the love of money. From this love every existing evil springs in national life, home life, and church life. Iniquity is found in every known medium of exchange. National honor is sacrificed to the usurious powers of the fiat money of our secular commerce. In the home, the honors of holy parenthood are sacrificed to the lusts of animal passions falsely called love, and filial affection is slain by the ambitions and seductions of a false and hollow social organization. In the church, Judas lives out the spiritual career the suicide of his body could not hinder, and instigates through the power of adultery the perpetual betrayal and crucifixion of truth.

The great falling away of the church foretold in prophecy is now clearly defined, and the man of sin stands

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out in the light of true science, dark and forbidding to all of whom he is but the reflection. Condemned by the law is every man who walks the earth today, and condemned are all his works. Not a government exists whose destiny is not destruction sure and swift and sudden. How do we know? We know because truth is here, walking in the light of absolute science supremely wise. Truth is here to make wise those who can receive her, unto salvation. It is salvation to which the law condemns those who can receive truth. Without the law sin could not be, and without sin the joys of salvation must forever remain unknown. The knowledge of the law reveals to nation and individual its violation, which is sin.

The self-confessed sinner needs and seeks his Savior, whose Spirit is all law fulfilled in becoming the sinner's breath of life divine, transforming his unholiness to holiness, his death to life. What the nations need, what the individual needs, is a just One and a Savior with whom to deal. When sin ultimates in the worship of itself imaged in the golden calf, then comes Moses with the power of the law to condemn sin in the flesh that its death through condemnation may give place to life, light, and immortality.

Nationally and individually we are dead in trespasses and sins, and the life of those to whom the promise of life was given in the seed time of the Christian age, is hid with Christ in God. Behold he cometh "with ten thousands of saints;" ingathered as the New Jerusalem, these are the wise who understand the righteousness of the law. The New Jerusalem descends from the Central Son of Wisdom, Mother of the Gods, to clothe a wakeful, waiting people with the righteousness of God's indwelling saints. When she descends, then shall a nation be born in a day, whose government shall be "Imperio-Republico-Regal."

Imperial will be the supreme head, Wisdom, the eternal Motherhood enthroning as King of kings and Lord of lords Him who is love's fulfilment of every promise, law, and prophecy; Republico, the great body of her outshining crown of glory, the divine Sonship; Regal, every son, a king among men, a seed of Abraham in and through and by whom all the families of the earth shall be blessed.

To this new nation belongs the inheritance of the earth and all its fulness, and in every king of this new nation all fulness dwells; each is the heir of all things, the knowledge of all the mysteries, the control of all the forces, the application of all the laws, the infoldment of all the life.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Who is this little flock? They are of one fold, having one Shepherd who can be none other than the true Shepherd of Israel. His sheep hear his voice, and a stranger will they not follow. It is he who says: "Come now and let us reason together; * * * though your sins be as scarlet they shall be as white as snow." He will sanctify them by his truth. His word is truth. To this little flock purified, sanctified, made white by the burning word of His love and the cleansing waters of his science, it is given to be joint heirs of the kingdom of God's anointed.

The money power worships the beast and his image. The elephant is the symbol of the power of organic unity. This symbol has been adopted by the winning side of the money power, the power of capital. The organic strength of the g. o. p. has been built up by the wisdom of this world, and represents the devil's best effort at making a heaven of hell, that his dominion may be perpetuated. The devil's gold is yellow, hard to get, and heavy to hold; its magic touch makes one the possessor of everything but the one thing needful—the way, the truth, and the life of God, which the devil cannot buy save at one price, which is no less than the sacrifice of himself and all his kingdom on the altar of God's truth.

The altar sanctifies the gift; on that altar the blood of the New Covenant is shed for the remission of sins. The day is at hand for the final covenant of God with man, which is essential to the transformation of satan to a messenger of life and light. This thing is not too hard for the Almighty; were it so, the devil would forever remain most potent, and the universe forever remain out of balance.

It is a wonderful thing to even apprehend that the greatest crisis of twenty-four thousand years is to be experienced by the people of the present generation. It is a wonderful thing to possess the science of God's laws to such a degree that you can fearlessly announce the culmination of human destiny, and act as a herald of the King of kings, and outline His governmental policies in the different domains of his earthly kingdom. It is a wonderful thing to have enough of the holy oil poured into the lamp of your life to give you light to see God forming his grand image and likeness out of the dust of the earth, into which he will shortly breathe the breath of his lives, and cause to stand in the earth a living soul, through the long cycles of his ages of glory, God, like himself, very God of very God.

Soon the people that sit in darkness shall see a great light. Soon that light shall reveal to the people where they are; soon the golden calf will melt with the fervent heat of their burning hate, and they themselves will melt with the burning love of God for his humanity; a love that cannot cease to burn until everything that defileth his temple is destroyed, and it in its lambent purity reveals the glory of God and the Lamb, which is the light thereof. Thy kingdom come, O Lord of hosts! and thy will be done in earth as it is in heaven!

There never was a time in the world's history when the evil genius of inhumanity so ransacked its resources to devise means of destruction as now. Never have nations so greatly feared one another, and never have there been provided on so extensive a scale, the weapons of offensive and defensive warfare as now.

The two great incentives of international encroachment are, first, the commercial greed of the world,—the legitimate sequence of the competitive and antichristian system; second, religious intolerance, equally antichristian. Can we behold the armament of the world on the grandest scale recorded in the history of nations, and believe that these indications are signs that the love of the Christ is actuating the hearts of men?

Are we beholding the implements of peace, or the equipments of war? Are they harbingers of fraternity, or precursors of carnage? Can we look upon the armament of the world today, and so blind ourselves to the revelation of these portentous indices as not to foresee the abomination that maketh desolate?

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Force of Vibration Applicable to Aerial Navigation.

In a recent issue of the Chicago *Tribune*, there appeared an article under the signature of Renew Benedict, regarding the discovery of a new force—the result of vibration, in which there is a great flourish of trumpets and the resonance of stolen thunder. It is a publicly known fact that the application of the law of vibration to the neutralization of the so called force of gravity, to be utilized for the development of aerial navigation, has been advocated by the Founder of the Koreshan System for years. It is also a fact that Mrs. Renew Benedict was with the Koreshans for a number of years, and what she knows upon these subjects she derived from the instruction of Koresh and from the study of the Koreshan literature, which she has read for the past seven or eight years.

It matters little to us who takes advantage of the laws of motion to neutralize the direction of motion called gravity, for the purpose of aeronautic navigation. We merely reiterate the statement that aerial ship service will be a success in the near future, but not on the basis of balloons or flying machines. The law of reverse motion will be applied to an airship, cutting the gravic energy in two, and electro-magnetic currents will be utilized for the propulsion of the ship. This thought is not the discovery of Renew Benedict, nor will she ever invent the apparatus for aerial navigation. All her talk about the unsheathing of the atoms is secondhand, and very vaguely comprehended by her.

One of the highest phases of the application of the law of splenic agitation, was exhibited when the Lord walked upon the water. The flight of the bird is effected not by the action of the wind or air, but by an action of the brain, producing a vibratory force which buoys the body by an innate energy. The supreme operation of this law of vibration has been active in all cases of translation, the specifically recorded instances being those of Enoch, Elijah, and Jesus. These instances may be specifically illustrated by the notable one of the Lord Jesus. The vibration of the atoms of his body was caused by the conspiring operation of ten fundamental principles of being. This conspiration centralized in his visible form to the destruction of the atoms of his body,—not their destruction as *substance*, but their destruction as material atoms and their reduction to energy.

The utilization of the principle of vibration will be through the application of electro-magnetic energy concentrated upon a series of octaves of vibrating reeds and the conduction of this through magnets to induced currents. There will be no limit to the lifting power, for weight will be actually destroyed with the proper application of this force to the neutralization of the force of gravity.

In the language of symbolism, the heart is called *leo* or lion. The circle or environment of this pole in the extremity of the body is the muscular system.

Reform in the Management of Wayward Girls.

Discussed by a Prominent Woman's Club.

BY E. M. CASTLE.

Perhaps unintentionally, this title expresses in its wording the assumption of superiority on the part of the "managers" extremely exasperating to any sense of justice depending for existence upon a perception which penetrates the true state, not only of wayward girls, but of humanity as a whole. Justice has long been fittingly symbolized by a woman with bandaged eyes, but not until the bandage is removed can she execute righteous judgment in the earth, and surely God's time is now ripe for the removal. A flood of light as to the true significance of waywardness in girls is an essential preliminary to the proper adjustment of conditions to their needs—and to the needs of *all* wayward ones, as there can be no lasting reform here without reform all along the line, for there is a complex interdependence of all portions of humanity, and a consequent common responsibility for the existence of evil. The only way to deal satisfactorily with any problem is to consider it with a comprehensiveness of view which takes in all its elements. If even one essential factor be unconsidered, no perfect solution is possible.

Any reform which means merely a change in the method of dealing in this regard of wayward girls, without a radical change of underlying motive on the part of those undertaking the work of reclamation, is worse than useless. As the sex evil is the central evil in humanity, and as waywardness in this direction is the prime cause of waywardness in all other directions, the truth in this regard is the first consideration. There is at present a lack of generosity in the impulse towards management of wayward girls which has its cause in the hypocrisy of modern society. This lack of generosity is owing to lack of true understanding of their condition. This misunderstanding originates in self-deception, the root of all hypocrisy. There is too much stooping down to the sinner from men and women who have placed themselves on pedestals built of their own self-righteousness. There is too much picking at the mote in the eye of the acknowledged wayward one, and too little consideration of the beam in the eye of the unstigmatized wayward one who is the clumsy operator. There is too little realization of the truth that he who breaks the law in one jot or tittle is guilty of all—that all are under the law and that all must pay its penalty—that all are gone astray, that all are "wayward," for "none doeth good; no, not one."

This method of dealing with the question may not be the acceptable one to those would-be reformers who dare not go below the surface lest they encounter something unpleasant. There is too much *pretense* of reform today—too much making a fashion of reform work;—but there is a mighty difference between the sort of reform which is *fad* and the sort of reform which is *fate!* The genuine work of reform is never easy;—no dilettante dare touch it—no man or woman who shrinks from accepting unpleasant consequences to self for the sake of principle—no one who is unprepared to acknowledge existing conditions, even when such acknowledgment means bitterest self-condemnation. Indeed *only* through self-rebuke is attained that sweet humility which

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distinguishes the firmness which guides and lifts onward and upward, from the firmness of the tyrant, which crushes.

Love is the fulfilling of the law in the management of wayward girls as in all else, and there is no true love without true perception. Is the waywardness of girls a something which sets them at once and forever separate from the rest of humanity?—as something to be shunned and dealt with in a spirit of bare endurance which makes the simplest expression of common humanity towards them seem, to those expressing it, the very munificence of broad charity? Is it not rather the outcropping of the common tendencies of all humanity, young or old, male or female, high or low, rich or poor? The most pitiful thing about the whole problem is that at this day it should be even necessary to ask this question. It is not so much the perverse tendencies of wayward girls that has been the bar to good results in the efforts that have been made to reclaim them, as it is the lack of wisdom and the lack of love on the part of those presuming to undertake the work. O the maddening attitude of the fools who have dared to rush pell-mell where angels would tread only in fear and trembling! Who are you, you men and women who have been "managing" these girls, that you should consider your state a better one than theirs? How do you know that in the eyes of a just God your state is not a thousandfold less to be desired? For even the fallen woman who has reached the very depths of degradation is often in a more hopeful state than the outwardly dainty woman who plumes herself on her respectability while living a life of legalized prostitution,—more hopeful because nearer the point of realization of her true condition, and such realization is the turning point where redemption begins. There is as much sensuality, with all its horrors, within the marriage bond as there is without it. Sex intercourse for the sake of pleasurable indulgence is prostitution wherever it may be found—whether under cover of legal forms, or, with less hypocrisy, without that cover. Do not misunderstand this to mean that legal marriage should be abolished. Nothing of the sort is meant. The *family* must be protected by the law before the world, but sex union for any other end than propagation is prostitution, whether without or within the legal bond. O you "managers" of wayward girls, do the passions of these girls greatly differ from your own?—if your passion seems better controlled, by what is the control exercised?—by your pride?—by your fear of the world's condemnation?—and are these noble or ignoble controls?—and where is the choice between lack of control and evil control? Ask yourselves these questions earnestly, and answer them honestly, and then perhaps you may become fitted—though even then not without strenuous struggle with self—to help others. And ask yourselves yet another question—What is your aim for these girls? Is it to lift them above sensuality, or is it merely to persuade them to defer indulgence in sensual pleasure until they have applied for and received a license to indulge—in the shape of a marriage certificate?—for alas! too often the marriage certificate is in reality this!

It is useless to say more at present. Until the truth is acknowledged regarding this part of the subject, the remainder may well rest in abeyance. Under existing social conditions, there is no possible basis upon which the management of wayward girls can result in genuine good. Until these conditions are radically changed, the only reform within your ability is that of *keeping your hands off!*

The Mystery of the Fellow-Heirship of the Gentiles.

Chapter I.

[The "Mystery of the Fellow-Heirship of the Gentiles" was first published in 1882, in *The Heir of the World.*]

We trace the descent of the flesh of Abraham in the nations, through the posterity of Joseph, showing how that flesh becomes Gentile through the miscegeneration and absorption of the "ten tribes," and finally, how it becomes the body of the resurrection in the fulness of the Gentile times, which succeeds the completion of the 2,300 prophetic days of Daniel, *now ended.*

"Whereby, when ye read, ye may understand my knowledge in the mystery of Christ; which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." Eph. iii: 4-6. The Gentiles cannot possibly be fellow-heirs with the Jews except through "his promise in Christ." "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ." Gal. iii: 13, 14.

From the foregoing, it can be seen that salvation is to come to the Gentiles through the blessing of Abraham. According to Paul, as declared in Gal. iii: 16, "To Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." The statement is clear and pointed, that the promises were made to Abraham and his seed, and equally so that the seed to whom they were made is Christ. The declaration is emphatic, that "He saith not, and to seeds, as of many; but as of *one.*" From the above, then, we may rest absolutely and safely upon this postulate,—that Christ is Abraham's seed. And we may also rest upon this: that only to this seed were the promises made. It follows, then, that when the promise is confirmed in the finishing of the mystery of God, in his purpose to consummate the fulness of the Gentiles, only upon Christ can the promise rest.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." As the promise was to Abraham and his seed, it logically follows, according to Paul's declaration, that all who come under this gospel of Jesus Christ, which was preached through Paul, constitute Christ. The manifestation of Jesus as the promised seed, in his advent more than eighteen hundred years since, was the beginning of the confirmation of the first covenant; or more strictly, the fulfilment, on God's part, of the promise in one stipulation of the agreement made with Abraham. What was this stipulation? "Thy name shall be Abraham." Gen. xvii: 5.

If we are to believe the words of Jesus himself, Abraham (father of a multitude) was not until Jesus' advent and mission; for he said, "Before Abraham was, I am." "I am," in this declaration, is in the present tense; and

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"before Abraham was," refers to a contingent future past state: that is, the future was in a prophetic sense fulfilled and past. We have an example in Gen. xvii: 5: "For a father of many nations have I made thee." Here the patriarch is declared to be made the father of many nations before nations were made of him, or kings had come out of him. It may be stated in the following language: "You cannot say that Abraham was, until I have come to fulfil this stipulation, namely, to be a father of many nations; for the promise to Abraham, which confirms in him the stipulation to make him the father of many nations, cannot be verified until I come as its fulfilment. I *am* before Abraham *was*. I am the seed to whom the promises were made; and, being the promised seed, I am therefore Abraham (father of a multitude, whom I shall raise up), for the promise was made to Abraham."

This was the manifestation of a part of the mystery. The baptism of the Holy Ghost, which was one of the witnesses that those who received it were the sons of God, was the pouring out of the spirit of Abraham upon that which should ultimately become the flesh of Abraham; the pouring out of the Spirit of Christ upon that which should ultimately become the flesh or body of Christ.

God's promises to his people were not fulfilled in the advent of Jesus as the firstborn from the dead; but in the fact of his birth from the dead rests our hope, not of a spiritual resurrection, but our hope of the resurrection of the body (our body), not simply in the fact of his having come forth from the rock-hewn sepulchre of Joseph, but from the womb of the house of Judah, as the firstfruits of immortal life to the body.

God's promises are consummated, when through Christ the dead are raised and the adoption is ours: "And not only they, but ourselves also, which have the firstfruits of the Spirit [not of the body, for Jesus only had that], even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our *body*." Rom. viii: 23. Jesus was the firstfruit of the body; but Paul and those who received the Holy Spirit were the firstfruits, or received the firstfruits, of the Spirit. The second fruits of the body of Christ (the firstfruits unto God and the Lamb) are to be manifest when the body, the church, comes forth in the resurrection. When this body is manifest, the great mystery of God which so especially concerns the Gentiles, is finished. We can readily perceive how it is that both Jew and Gentile might be made receptive to the Spirit of Christ and subject to its operations, did not the original covenant stand in the way. But since the promise was made only to Abraham and his seed, how can it be possible that the Gentiles also shall become fellow-heirs through the promise to Abraham?

We have under consideration, let it be remembered, the subject of the *mystery* of the Gentiles, which can only be revealed in the establishment of the final fellow-heirship of the Gentiles to the inheritance in Christ. This is complete when the whole creation consummates its travail in the new birth of the body, the church, which is the resurrection of the dead, around which every hope of the Christian revolves.

Jesus came of the tribe of Judah, but the promise was to be confirmed through Joseph, and especially through his son Ephraim. "And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads: and let my name [Israel] be named on them, and the name of my fathers Abraham and Isaac: and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, not so, my father: for this is the firstborn: put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, in thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh. And Israel said unto Joseph, behold, I die: but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow." Gen. xlviii: 15–22.

We wish to call the most careful attention of the reader to the two blessings of Jacob, the one upon Judah and the other upon Joseph. "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion: who shall rouse him up? The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him [Shiloh] shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes shall be red with wine, and his teeth white with milk." Gen. xlix: 8–12.

The blessing upon Joseph is greater than that upon Judah, for Judah should only retain the scepter until Shiloh came, and the gathering is promised unto the Shiloh. "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come," and when he comes he will be the Shepherd; he shall gather the people. But who is this Shiloh, upon whom greater blessings are conferred than upon Judah?

Notice the blessing of Joseph: "Joseph is a fruitful bough [Hebrew, *parath*, fruit-tree], even a fruitful bough by a well; whose branches run over the wall:" The Hebrew reading is, "a fruitful tree by a fountain, whose daughters [fruit] mount upon the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the

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arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the shepherd, the stone of Israel): Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Gen. xlix: 22-26.

Regarding these two blessings, we maintain that the blessing of Judah has direct reference to Christ in his first coming, and the work of his office as King and Priest, which is to continue until the "second coming." The blessing upon Judah was not fulfilled in the reign of the house of Judah culminating in David, or David's house. Typically, it was fulfilled in David. The blessing of Joseph has direct reference to the present coming of Christ, or the manifestation of the Father, in and through whom the Son is to perpetuate his kingdom. Typically, the blessing of Joseph, which points to the second coming, was fulfilled in Solomon. David was the typical Vine, and Solomon the type of the Branch. David was not a type of the Shiloh, but Solomon was. The Shiloh is the present coming,—the fulfilment of the blessing upon Joseph.

The blessing upon Joseph is not only confirmed by Moses, but the blessing of Judah is added to him. "And of Joseph he said, blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." Deut. xxxiii: 13-17.

In further testimony of the line of Joseph, through Ephraim and Manasseh, being the channel through which the final purposes of God are to be fulfilled in the restoration of his people, to be consummated only in the resurrection of the dead, we note the following Scripture:—

It is said of Reuben, the firstborn of Israel, that "he was the firstborn: but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler: but the birthright was Joseph's". I. Chron. v: 1-2.

Although it is declared that the birthright was given to Joseph, yet the genealogy was not to be reckoned through him, but that through Judah was to come the chief ruler; so that the genealogy was to be reckoned through him instead of Joseph, or through the tribes of Ephraim and Manasseh.

TO BE CONTINUED.

Re-embodiment.

Nature and the Scriptures Witness It.

BY AMANDA POTTER.

Re-embodiment as a concomitant of both the progressive and retrogressive degrees of human inclination, suffers no disparagement in that it is not of recent recognition. Our common air is respired by millions who believe that man as a spirit essence, reclothes himself with flesh again and again, and the fact does not abate our regard for the air; and when the least shall contain the greatest, we will grant that Koreshanity took the concept of fleshly rehabiliment from Buddhism, or some other *gy*, *phy* or *ism*. When Koreshanity has covered a period equal to that of present Buddhistic history, there will be of Buddhism nothing left to prefer a claim.

We turn to the Scriptures: In God's record of himself and of his creatures, we find reproduction or re-embodiment as an inexpugnable factor of perpetuity. We scan the processes (and without re-embodiment there could be no processes) of the inanimate universe, and whichever way we turn there steadily proceeds the law of reproduction—re-embodiment.

The field of ripened grain has embellished, proved, and improved our argument a million times. The cells of each kernel loosened, expanded, and lubricated by the energies of earth and air, have moved forward in the order of "first the blade, then the ear, after that the full corn in the ear." By reason of the involvement of the male and female principles in each cell, multiplication of cells proceed to the expanding and uplifting the plant; through death, the energies of the weaker cells unite with those whose superior vitality enables them to ultimate in the new kernel. As between the point of disintegration and integration, or the kernel at the base and the ear at the apex, to the casual eye there is no sign of the resurrection toward which the life of the germ, aided by a multiplicity of the forces of nature, is pushing: But the re-embodiment comes; that is, the dead *one* lives in the "hundred, the sixty, or the thirty fold," and the following Scripture applied to the lives of *men*, is observed to possess an analogous application in the life of the vegetable kingdom. "But some man will say, how are the dead raised up, and with what body do they come? Thou fool, that which thou sowest is not quickened except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body."

In considering a few of those Scriptural points which clearly substantiate our position, we will first inquire of disputants, what Job meant by the concluding language if he did not mean that he expected to inhabit at least *one* more body of flesh: "And though after my skin worms destroy this body, yet in my flesh shall I see God."

And upon what other basis can we bring harmony out of Joshua v: 2-7? The children of Israel during the forty years' wandering, neglected the rite of circumcision; and "all the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt. Now all the people that came out were

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circumcised; but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised." And for this reason "the Lord said unto Joshua, make thee sharp knives and circumcise again the children of Israel the second time." What is more clearly involved in a *second* time, than a *first* time? But the words are, "*again the second time*": and what may be intended other than a *second* circumcision repeated? And if so, there is proof of three previous embodiments in the three previous circumcisions.

"I have found David my servant. * * * I will make him my *firstborn*, higher than the kings of the earth." "Who [the Son of God] is the image of the invisible God, the *firstborn* of every creature," stamps king David, wicked as he was, as having become the Immaculate One.

None will contend that the prophecies recorded concerning the sons of Jacob were fulfilled in that far-away time in which they lived; and when should be the fulfilment, if not *now*? "Jacob called unto his sons and said, gather yourselves together, that I may tell you that which shall befall *you in the last days*." The last *day* means the end of the *age*. The last *days* mean the ends of the *ages*, and in fulfilment of Jacob's words they, his sons, must be in the form now.

"For dust thou art and unto dust thou shalt return," was God's language to Adam. "Adam was a living soul, with God's life. He came down from heaven, having been created from the will of God (dust of the ground). This dust was formulated into personality, and the return to dust will be the return to personality. The Lord did not say to Adam: Dust thou wert and unto dust thou shalt return; but he said: 'Dust thou art.' Adam, you are now dust (that is, the earth, earthy), and in returning to dust you will return to what you are now. There shall be a restoration, and in that restoration—at the termination of the grand cycle—thou, Adam, shalt have returned to the restored Adamic man."

"He that scattereth Israel will gather him and keep him as a shepherd doth his flock." "Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord. And ye my flock, the flock of my pasture, are men." Since they were scattered, they have many times been spirit. It is only an aggregation of spirits clothed with flesh that can be called men; and if God scattered Israel as men, as men he will gather them.

In the seventh chapter of Revelation, we learn that the servants of God who were sealed in their foreheads, were twelve thousand from each of the twelve tribes. Seven chapters farther on tell of the song the 144,000 sing: "And no man could learn that song except the hundred and forty and four thousand" (MEN—"the flock of my pasture are men")! "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." Through racial admixture in the three nations of their captivity, these Israelitish sheep of God's pasture became Gentile; and in them was planted the Christ when he went to prepare the place, for, said he, "Neither pray I for these [his apostles] alone, but for them also which shall believe on me through their word." The Christ's body transmuted to spirit, was Word: sown in the disciples, it became *their* Word, and from them was disseminated to the 144,000 made Gentiles. Every seed bringeth forth fruit after its own kind: "He that soweth the good seed is the Son of man." "The Sower soweth the Word"—himself! and in the harvest, Saviors (144,000 of them) shall stand on mount Zion. And this is the second coming of the Christ. "The thing that hath been, it is that which shall be; and that which is done is that which shall be done [again]: and there is no new thing under the sun." Let us relate this assertion with the eternal evidence of Jehovah, which in its clear-cut precision stands as follows: "I proceeded forth and came from God." "I am the TRUE VINE." *These words confirm re-embodiment.* A vine strikes root and sends forth new leaves and tendrils, new blossoms and fruit: The divine Vine strikes seven principal times during a grand cycle, and its manifestations or embodiments are Adam, Enoch, Noah, Moses, Elias, Jesus, and Cyrus. With the exception of Adam and the Lord Jesus, none of these were born with the perfect flesh. In four of the remaining five cases, the Spirit of God makes conjunction with the human intellect, and perfects the flesh of the personality.

"All things are delivered unto me of my Father," has generally been correctly understood: "Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven," spoken to Peter, is quite as unhedged of limitation. In the one case the scepter remains with Judah; in the other, *the Shiloh is come!* Our Leader, the re-embodied Peter, was also Cyrus the Persian king. During the present age he has passed through forty-two embodiments, and so likewise have we all. "Peter was the natural representative of the twelve apostles; because of this, to him were committed the keys of the kingdom of heaven. 'I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.' If such a commission was not to place him in full authority, both in heaven and in earth, then language fails to convey that for which it was intended. Peter was to involve the twelve apostles, and with them all the others who received the Holy Spirit and looked forward to the resurrection of the Father (Elijah), who should gather, as did Jesus, the Lambs with his arm and carry them in his bosom. Peter is the apostolic successor of the Christ; he is the sign of the Lord's coming, and will fulfil the prediction of the coming of the Sign, for he is the forerunner and baptizer of those who are to become the firstfruits of the resurrection. 'Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.' Is Peter or Cephas (which, being interpreted, is rock or stone), the Shepherd, the Stone of Israel? And is Cyrus this Shepherd? 'That saith of Cyrus, he is my Shepherd, and shall perform *all* my pleasure; even saying to Jerusalem, thou shalt be built, and to the temple [the perfected humanity], thy foundation shall be laid.' Will this Shepherd, the Stone of Israel, come of Joseph's posterity through the tribe of Ephraim, carried away into Assyria?"

Every effort on the part of the laboring and poorer classes to consummate an Organic Unity, is one more step toward forging the chains by which the money oligarchy hopes to concatenate its scheme of enthrallment.

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Education the Need of the People.

No movement will ever meet with success in this country, which has for its momentum the spirit of mob law or violence, not organic.

Men who comprise the organic power of a government like ours may, through legislative methods, change its character, but they have no right to place in jeopardy the lives of their fellow men by resort to unlawful revolutionary methods. We have the right to raise our voice against the corporate monopolies which heap up treasures for the rich through legalized piracy upon the poor, and by which they are skillfully robbed of what they produce in their overwrought industry; we have the right to cry out against the systematized accumulations of the products of labor without remuneration, and against the obliteration of opportunity for the laborer to acquire the necessaries, comforts, and luxuries of life,—but we have not the right to array class against class, nor to engender the spirit of hatred against those whose education in a free country and under the competitive system has taught them the legality of competism and moral right to amass fortunes at the expense of the industrious poor.

The world has been and is operative under the competitive system, which has been the education of the age. The doctrines of the great Communist who nearly two thousand years ago inaugurated, through love, another *regime*, have long since been departed from, and the hell-derived system of competition has been substituted. If the doctrines of the Lord Jesus were right, then the competitive system is wrong; two systems in such plain and open contradiction cannot both be true.

What the people need most of all, is education in the knowledge of their right to make laws to suit their wants and supply their demands.

The progress of the two branches of the Teuton, namely, the German and the Saxon, toward the civilization of modern times, and the prowess of these peoples and their exalted position among the nations of the earth, are due to the fact that the blood of Ephraim and Israel traverses their veins.

Aside from the line of prediction pointing to Jesus, the Son of Mary, who came into the world through Judah's posterity, we are led to observe another and distinct line of prophecy, coming not so much under the "law and the prophets," as in fulfilment of special promises made to Joseph and his seed.

The Hebrew words ordinarily rendered "multitude of nations" in the common versions, are *melo* and *goyim*. The word *goyim* is the plural of *goy*. The word *goy* is sometimes rendered *nation*, sometimes *heathen*, and sometimes *Gentile*. The word *melo*, fulness, is from the word *mela*, to be filled. It cannot by any possible interpretation be construed to mean multitude. The most literal and only correct rendering of the term is *fulness of the Gentiles*, and in this we are sustained by the ablest Hebrew scholars.

The Science of Prayer.

The Laws of Interdependence in the Physical Cosmos Scientifically Applied to the Relations of God and Man.

LUCIE E. BORDEN.

It is a law in optics, that any object which reflects and sends out to others all the light which it receives, must be white and luminous itself. On the contrary, one that gathers into itself and absorbs all the rays, becomes black and dense.

There is a large sect of people today whose numbers are increasing, whose favorite maxim is embodied in the words, "Nothing is too good for the child of the king." Their plausible and fallacious interpretation of this sentiment, affords them a specious excuse for using their knowledge of mental forces to attract material wealth which, far from distributing to others, they devote to the gratification of a refined æsthetic taste, unmindful of the fact that in the present status of society, such a gratification necessarily means debt to the poor, and robbery of his brother, to the rich.

The only real truth presented by "Christian Science," is that of the reality of mental forces. "Treatments for poverty," many formulas for which are given in their periodicals, are particularly alluring in this season of financial depression. While it is easy enough, through a comprehension of the efficacy of desire to attract money, a conscientious mind is deterred at the outset, by a consideration of motives When the object in view is private ease and advantage, it is only a perversion of force. A current of thought is just as dynamic as a current of electricity, and like the latter, may be used for good or ill. "Desire is substance"—not desire strong and fervent today, weak and vacillating tomorrow, but continuous, persistent, assured. Only let the desire be strong enough and persistent enough and it must avail irrespective of motive, for it is a scientific law. Thus the miser draws in his glittering hoard. The time is at hand when the wealth of the world will be in the hands of the best people; the only ones whose cause is absolutely righteous, for it is the cause of God. "The silver and gold are His, and the cattle on a thousand hills."

The old idea was that man must melt the stony heart of God by prayers and groanings unutterable, beseeching him to send down and pour out material prosperity, or spiritual character upon his saints, *ready made*. It is understood at present, that as no man ever became a saint in a day, or without determined effort upon his own character, so all material good is governed by law, a comprehension of which is necessary in order that the good in question may be realized. Providence has no favorites and makes no exceptions. If it is a law that persistent, united, concentrated mental force or desire will attract material resources, and through their knowledge of this law the adherents of any sect are able to control them for the sake of personal and selfish ends, becoming thereby not luminous bodies but dark absorbents in the world, then surely those who represent the cause of righteousness and are desirous of material resources only that they may contribute to the general good and advance the Lord's kingdom in the earth, have only to *unite their forces*, nothing wavering. The reality and potency of

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thought currents were never known until explained by the illuminated Teacher of this age. On the principle of reflex action, the benefits of his discovery seem to accrue first to the powers that pervert good and truth.

The Koreshan System teaches the co-operation of God and man in a new light. Its fundamental idea of prayer is involved in that of reciprocal action or mutual interdependence,—an underlying primary principle of being, manifest in each microscopic cell of the human body as well as in the larger relationship between the center and circumference of the cosmos. Not that God, the spiritual center of truth and love, *will* not pour out his blessing, but that in the very nature of things, he *cannot* until man fulfils the conditions and places himself in the right attitude,—that of perfect trust, sending up to the center a supply of love to be there transformed and returned to him in a baptism of truth and blessing. He must give in order that it may be given unto him, and according to his receptivity it shall be unto him. The lily must hold up its snowy cup that the rain and the dew of heaven may fill and refresh it. If it droop its head and turn earthward, it must fade and die. One of the most beautiful and appealing facts relative to the divine nature, revealed by Koreshanity, resides in its conception of the interdependence of God and man—that far from maintaining a separate, remote, and independent existence, creating and destroying suns, systems, and nations at his arbitrary pleasure, God is actually dependent upon man, the correlated and negative pole of being, to sustain and replenish his own life. Man robs God of a part of his rightful life, in refusing to recognize the divine Fatherhood which claims his heart, his mind, his strength, and in robbing God the agnostic becomes a spiritual bankrupt himself.

Comprehension of law and absolute integrity of motive are essential conditions for the reception of material good. Such a comprehension is only possible when in the order of progression, man is fitted to receive the good in question, that is, when his spiritual nature also has been ripened and developed to a point where the chord of self has passed in music out of sight. The competitive system prevails, and every co-operative attempt, even Brook farm, projected by the intellectual elite of their time, has hitherto failed, because the hearts of men were not unselfish enough to develop a higher social system. The inner and the outer correspond, and are mutually determinant the one to the other. Selfishness in the human heart is exclusive of the mind of Christ who came not to be ministered unto but to minister, and this selfishness produces the sphere of external suffering. "With every aspiration the soul is on its knees," said Dean Stanley. The perfect prayer is when man turns his aspirations wholly toward God, and lets that mind which was in Christ displace the mind of self.

Every chain that spirits wear,
Crumbles at the breath of prayer.

Desire to be free, and the earth-born fetters fall away. "In Him was light, and the light was the life of men." The Divine Light, the Illuminator, is responsive to the faintest vibration of desire that reaches out toward it. Manifest to the world in a personal center two thousand years ago, it is again manifest today in Cyrus the Lord's Anointed, in whom is vested the science of life immortal.

Suddenly, Christian bethought him that he had a key in his bosom called Promise, which could open any lock in Doubting Castle,—and straightway he and his companion were free men.

The world feels itself on the brink of catastrophe and upheaval, the hearts of men failing them in the present social and financial distress. Koreshans alone are comparatively free from doubt and anxiety, for they possess the key of Promise and can look forward with confidence to the culmination and fulfilment of all the precious and comforting words of the Bible. "For I know the thoughts that I think toward you, saith the Lord; thoughts of peace and not of evil, to give you an expected end." *Desire* with a pure heart fervently and ye shall receive.

"And They Followed No More After Him."

BY PROF. O. F. L'AMOREAUX.

This is the sum of the record of those disciples who ceased to follow Jesus in his earthly mission nineteen hundred years ago, and we are told that those who did this were many. When He had explained to them the particular design of his coming among men, how that he came to be eaten—appropriated as the seed of a higher life, "Many therefore of his disciples when they heard this, said, this is a hard saying; who can hear it?"

It was nothing against the truths He taught, nor indeed was it wonderful that they should go away. Nay, more, it was the inevitable and only possible result of the then present conditions. These had gathered to him, from considerations which pertained to the lower life. They had observed and experienced his provision for the wants of the lower human life, and were content to be thus cared for. They had heard him talk of the establishment of a new kingdom, and were not averse to being among the first in the establishment of a new government that should free their country from the galling yoke of Rome. At times, when the evidence of the truth of his claims came unusually strong and convincing, he was obliged to hide himself to prevent them from taking him by force and making him king. Now, to be clearly and emphatically taught by him that he was to cease feeding them daily bread and be appropriated as the seed of a higher life in those who received him, and that the government he would set up would have no seats of power or emolument for them, and would furnish no relief from the Roman yoke, was more than their weak faith could stand.

To appreciate the blessings of a higher life, men must have belief in and capacity and desire for the enjoyment of that life developed within them. Men might even have some measure of the knowledge of that higher life and desire for it wakened within them, and yet because of the time required, hope deferred might make their hearts sick, and so they might turn away. The apostle's language, "Ye did run well; who did hinder you that ye should not obey the truth?" makes it evident that there were many such.

The world of today is full of people who profess to believe in and to be looking for a higher life, but they have a preconceived notion of how it is coming, either of their own conjuring, or that they suppose to be revealed to them by intelligences from the spirit world. Many of them join the

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company of those who are looking and living for a higher life. While the teachings agree with their notions they continue to follow the truth and its teacher, but where such agreement fails, they follow after him no longer.

It is evident that if there is a higher life at all, it must be divine in its origin and in its destiny; in its foundation and in its completion; in its beginning and in its ending; that there are not many methods of it, but a single method; and that only the mind that conceived such method is competent to reveal it to men, since he must know the end of it from the beginning.

In this connection Paul says, "How shall they hear without a preacher?" And so their "faith cometh by hearing, and hearing by the Word of God." Jesus was one of those Words, but he said, "man doth not live [come into eternal life] by bread [that was himself] only, but by every word that proceedeth out of the mouth of the Lord." These words are seven in number, coming at the end of seven cycles into which the grand cycle is divided. Jesus was the sixth of these, and Cyrus is the seventh. They correspond to the seven horns (powers), seven eyes (universal intelligences), seven Spirits of God, which have first their timic relation in a personality, and then, in the end of the grand cycle, a simultaneous development in one personality, who is the reembodiment of them all.

Any reliable hearing with regard to this higher God-life, must come from this source. The mass of the men of today who have their ears open to the "wizards that peep and mutter," will not long be followers of God's truth and of his Messenger of the Covenant, who Malachi declares "shall suddenly come to his temple" as "the Lord, whom ye seek;" nor is it desirable that they should. Herein is the undesirable yet important mission of Judas. "The Son of man hath not where to lay his head," said Jesus. He was the Head of the new church and new state of the new age. There was yet no humanity prepared to receive this Head when it should go away to spirit—Holy Ghost, ready to enter humanity as the divine seed of regeneration.

This divine spirit could not share its abode with devils Gr. (*daimonia*), so the devils must needs go out of the humanity that should receive it. So the record is that after the sop the devils (*daimonia*) entered into Judas, when immediately he went out to betray his Master. Coming out of the eleven, they left them prepared to receive the Holy Ghost—the divine Spirit, when it was poured out. It is evident, then, that if at this time the lower and sensual spirits go out of men to prepare the way for higher and holier ones to control them, there must be channels of limitation. "If you cast us out, suffer us to go away into the herd of swine," said the legion whom Jesus cast out.

True and undefiled religion has for its basis the etymological significance of the word itself. Religion (tying or binding again or binding back) is the restoration of man to God. It is the reunion of that which, through the default of man, has been divorced. The effect of it when brought to its repletion, is to conjoin God with man, breaking down the middle wall of partition and consummating in the race that supreme end, the fulfilling of the law,—love to God and the neighbor.

The Analysis of the Word.

BY AMY J. JACKSON.

"Analysis," says Russell, "is the grand instrument in all the operations of the perceptive faculties and of the implements of science; it is the keenest in its edge, the truest in its action, the surest in the results which it attains. It is the key to knowledge in all departments of intelligence." If this be true, who constitutes the analyzer? Is human endeavor capable of discriminating between truth and fallacy?

If we locate a cause, we should reason to its effect. If the great first Cause be God, then is the delineation of the cause attributable to that source in love and wisdom, faith and charity, good and truth. The premise from which truth is deduced, is established upon a firm rock foundation without which all is of no avail, for it is written, "He shall cry unto me, thou art my Father, my God, the Rock of my salvation."

We may inquire, What has been the outcome of the reasonings and deductions made by our boasted civilization? Is error prevalent everywhere? Cannot the thinking mind deduce logical conclusions from the established schools of science, and weave on and on its elaborate threads of lengthiest discourses? Are all hopes to be baffled, all incentives crushed? In other words, has life proved a failure? In reply, hopes not founded upon Truth by the Lord's almighty power, will be wiped away. Let heresy be exterminated; let execrable fallacy and unsound hopes be replaced by the true law and knowledge of God in humanity. Life is not a failure—it constitutes the school of experiences, with accompanying vicissitudes.

Prior to this time the truth could not be comprehended in its fulness, its power, and its might. Humanity has been groping in darkness in search of the light (truth). "For with Thee is the fountain of life: in thy light shall we see light." "Thy word is a lamp unto my feet, and a light unto my path." If the Word, the Analyzer, the Elucidator, is therefore the light (eye) of the body, the church, it follows that from the recognition and appropriation of the Word, we are enabled to gain light.

Jesus Christ constituted the Word (Logos) of the Christian dispensation, the Analyzer of that period; Adam, Enoch, Noah, Moses and Elijah being the analyzers of the preceding five. Cyrus reveals the scientific interpretation of the Word, hence is the Analyzer of this age.

Analysis from the Lord (the Word or Logos) is "keenest in its edge, truest in its action, surest in the results which it attains; it is the key to knowledge in all departments of intelligence." "For the Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

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The Spirit World Is in Humanity.

Man is the Sole Dwelling-Place of Spirit Good or Bad.

BY AMANDA POTTER.

The Koreshan—who claims that in 1870 the Power and Potency known as God came to be the indwelling of his Leader, in and through whose person he works "both to will and to do of his own good pleasure"—stands today in the attitude of making answer to the world concerning the hope within him. He boldly asserts that neither within the sole written record extant, nor yet in that outermost manifestation of deific thought—the visible universe, is there proof or hint of spirit extraneous to flesh. Flesh is the sole generator of the spirit of the anthropostic world, and, as in the past, is forever more world without end, its sole destination and confine. When the last link that holds the spirit to the flesh with which it had clothed itself is severed, with a leap like that of the flame which ignites a gaseous air, it enters another body. The law of attraction determines the new dwelling—mutual desire and specific adaptability furnish the satisfactory condition.

"Do not spirits dwell in heaven?" Heaven and hell are not locations, but conditions. "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." The fires of hell are the lusts of unrighteousness, and they will continue to burn until humanity is regenerated.

One human brain could contain all spirit entities, good and bad, of the universe; for space is not an attribute of the spirit world. The function of space in the natural corresponds to the function of quality in the spiritual.

From babyhood the skies have been our imaginary domain of spirit existence; and not until the facts of the genuine cosmogony assimilate themselves with the mind, will man be able to pull, as it were, his thought down from cloudland to locate his dear departed where they belong—in humanity. A convex ball as our abiding place, related to as many "upwards" as there are people and places, is the basis of this world-wide fallacy.

Let us say we live in a concave sphere, that there is but *one* upward, which is *inward*; that man, the microcosm, sustains the position of an exact correspondence to this physical or alchemico-organic macrocosm—the universe, and we shall understand the Bible references to upward and downward, as conveying the idea of proceeding inward and outward.

The miracles afford abundant proof that evil (devil) spirits abide in man. The power of the Christ and his followers was frequently exercised in casting them forth from persons obsessed of them. Mary Magdalene and the Gadarene are examples of alleviation by this power of the Christ, and so graphic is the word picture of the fleeing seven Scevas, naked and wounded, that one almost hears and sees the infuriated demon as he sprang to his work after pronouncing the words: "Jesus I know; and Paul I know; but who are ye?"

The hidden God who at stated intervals comes down into humanity, proceeds from the very interior of the brain of the tent or tabernacle, or an attenuated degree of those, to become the power of a form and mentality sufficiently perfect to permit his presence to be known and felt of men. God in his own perfect flesh, is God the Lord. (Hence, the Lord Jesus Christ.) Such was Adam created, such was Christ, such will be the multiplied Christ, the one hundred forty and four thousand. A perfect form—dwelling, gives to God perfect power; a very imperfect form may give Him shelter, but leaves him powerless. God in the process of generating the righteous Christ, dwelt in David whose mind could not, through his own person, be reached by this message which the Almighty communicated through Nathan: "Go and tell my servant David, thus saith the Lord, shalt thou build me a house for me to dwell in? Whereas I have not dwelt in a house since the time that I brought up the children of Israel out of Egypt, even to this day, *but have walked in a tent and in a tabernacle*," or, *"have gone from tent to tent, and from one tabernacle to another."* This text is clothed in symbolism:

"The tent is that to which the symbolic tent pointed. The tabernacle means the priesthood—sacrifice. A tabernacle is a priest; a tent is a prophet. The Hebrew word that is translated tent, means to shine, a shining one, a person that is illuminated; that is, Elijah. God had passed from one man to another; he had not had a house to dwell in, but had gone from tent to tent, and from tabernacle to tabernacle until Jesus came; then tent and tabernacle were united,—prophet and priest were in one personality, and this was God's house. 'Destroy this temple, and in three days I will raise it up. Then said the Jews, forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body.'"

"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."

The Lord's supper was an object lesson. Devils had made men writhe, and the disciples had wrestled for their dislodgment,—*they knew that evil spirit dwelt in men*, but when told that the Son of God—good spirit, would dwell in themselves, the language fell upon dull ears, and that this explicit and practical teaching was needed in emphasis of the repeated promise that the Christ would be in them, and that there was need for them to know that he would be in them, needs no comment but that of the circumstance. It was a symbol, and the symbol was fulfilled—the transmuted flesh and blood entered the disciples and others, and they had *life in them*, for He was "the life."

"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" was spoken after the body of God the Lord resolved to Holy Spirit, had been appropriated by those who, as a symbol, had assimilated with their structures the broken bread and the cup of wine. The Lord alluded to his body as "this temple;" it was God's temple, but the bodies of the twelve were temples of the opposite order previous to their occupancy by the Holy Spirit. Then they became God's temple agreeable to the words: "Ye are the temple of God. * * * The Spirit of God dwell-

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eth in you." It was the temple of God dissolved which had made conjunction with their inner beings, and if through conjunction with God, Jesus could say: "The Father and I are one," they who were one with God's temple were the the temple of God.

Their Lord was for the time their visible fellow sojourner. He was the familiar and central figure of their everyday life. In a degree they were party to all his goings forth and his returnings, and in that one glorious sentence, "He dwelleth *with* you and shall be *in* you," they were given a promise beyond their comprehension. The beloved disciple records a similar promise accorded as the betrayal drew near: "Neither pray I for these [disciples] alone, but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: * * * that the love wherewith thou hast loved me may be in them, and I in them."

"The Father that dwelleth in me, he doeth the works. Believe me that I am in the Father and the Father in me." In the person of this one Christ, God was powerful: In the multiplied Christ, the one hundred and forty and four thousand whose light will burst upon the universe as a perfect day, God will be one hundred and forty and four thousand times more powerful—he will be God Almighty.

"What Is It?"—Fiat.

BY PROF. O. F. L'AMOREAUX.

Mr. Edward Atkinson, the rich man's statistician and would-be philosopher, has been asking himself the above question, and has made the discovery that an act of legal tender is a very wicked and fraudulent thing, and "must have been conceived in fraud, and must have been nursed in dishonor and discredit ever since." Koreshans are inclined to agree with him; but if they were to attempt to carry out that view they would find Mr. Atkinson and all the gold bug party among their determined opponents.

If "fiat" and legal tender are the criminal things Mr. A. declares them to be when applied to silver, they can be no less criminal, since their nature is not changed, when applied to gold,—producing as they do not less than nine tenths of its value in the different nations of the earth.

The men who write that kind of stuff for scientific knowledge on the money question are either knaves or fools, and it ought not to take the people long to find it out. Strike down *all* legal tender and "fiat" laws, as they apply to gold, silver, paper, or any other commodity, and you lay the foundation of the kingdom of righteousness among men. Enthrone gold alone by fiat law as now, and you have set up the golden calf for men's worship, and established the worst, most despotic, most devilish form of human despotism.

A true civilization is that in which the mind is exalted into the realm of morality and religion.

The Teutonic family of nations is the product of the intermixing of the Israelites through marriage with the Medians, Persians, and Assyrians. The word *teut*, from which Teuton is formulated, is Hebrew, and means gatherer.

Pungent Paragraphs.

BY J. S. SARGENT.

"Competism is the life of trade." It is also the death of trade's-men.

The people are denied the right of petition, in the interests of com-petition.

A man is wise because his character has long been polished by the lapidary of human experience.

The sixty-five millions of American freemen (?) are in the clutches of thirty thieves—*thirty bankers*.

If "time is money," and you can "take time by the forelock," you ought to be able to unlock all the money you want.

The mills of the gods—the money gods, grind rapidly and rough, because the stones called their hearts, are exceedingly tough.

Great sorrows turn deep furrows in the soul, and harrow well the heart wherein to plant and grow the better love to God.

Not to have a friend in the world because of your fight against the world's wickedness, is the happiest of all human conditions.

Life is to gather experience into wisdom. The more extended, varied, and complex the experience, the higher the life and, consequently, the greater the wisdom.

Another may do wrong and fully deserve execration and punishment, but we cannot afford to degrade ourselves to his level by undertaking to be the executive of his needs.

Our sympathies go out to the laborer more than to the capitalist, not because he is right in his demands, but because he suffers more present wrong in the ill conditions of society.

The trouble with the industry of this country—under the manipulations of trusts and monopolies—is that the volume and profits are made to increase, and the wages and number of laborers are made to decrease in corresponding ratio.

Granting Darwin's theory of man's evolution to be true, did the learned chimpanzee look upon the first specimen of humanity with the same incredulity as the learned (?) human looks upon man's superior production from himself—that is, the Messiah, the God-man?

The New Geodesy.

The Question of the Earth's Shape Pivoted Upon a Specific Proposition.

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"I am the Light of the World"

THE SALVATOR AND SCIENTIST

Evangel of Koreshanity the Religion and Science of Life.

And I saw another Angel fly in the midst of Heaven, having the Everlasting Gospel to preach to them that dwell in the Earth, saying with a loud Voice, Fear God and give glory to Him; for the Hour of His Judgment is Come!

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The Salvator and Scientist

—IS FOUNDED FOR THE—

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CYRUS, THE SHEPHERD OF LIFE.

He comes at the crisis of the age with the Lord's new Name, and brings to us the Everlasting Gospel, restoring the doctrines of the Lord Jesus Christ, emphasizing the Humanity and Personality of the Lord God—showing, in accordance with the Eternal Purpose, the Necessity for the successive manifestations of Deity as the Humano-divine Seed in order to perpetuate his own being and that of Man, through divine Reproduction. The Integral System is founded upon the incomparable

KORESHAN ASTRONOMY,

The basis of which makes the Sun the Center and the Earth the Circumference of the Universe, from which it is conclusive that the Earth is a Hollow Sphere, with its habitable surface Concave, forming an integral, alchemico-organic structure, which, as demonstrated in the Cellular Cosmogonic System, perpetuates itself through the Eternal and Causative Forces and Functions operating within it.

ULYSSES G. MORROW, Editor. Address, Care Guiding Star Publishing House, Washington Heights, Chicago, Ill.

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THE RATIONAL SYSTEM.

The Salvatory Effect of Truth Compared with the Disintegrating Forces of Fallacy.

That we are living in a wonderful period of the world's history no well-informed mind will attempt to deny; that today there is manifest marvelous mental activity is apparent to all. The world is inwardly breathing from a source unknown to it, the forces and energies which are struggling for expression. The great world stands in an attitude of expectancy, wondering what will be the next surprise; the maelstrom of thought continues, but who knows the *source* of the stream and where is its destination? We find marvels of ingenuity on every hand; inventions are multiplied by the thousands every year, and new discoveries are announced almost daily. The world's teachers drift along with the tide, uncertain as to what the result will be.

This manifest line of progress is not the result of the application of known laws and definite principles; the so called scientific discoveries are *not* the result of rational process, but of accident, as it were; and the application of their use in the world obtains in the same way. Some evil genius seizes upon every invention of modern times and utilizes it to enslave mankind; and every new discovery soon falls into the grasp of some giant monopoly. There is not an invention, convenience, machine, industry or art put forth by modern science to-day that is not utilized by the many agencies of evil.

Science is unable to account for the modern marvels and for their consequences, for the simple reason that its advocates are in ignorance of the laws of human development. They are unable to reach any definite conclusion as to the meaning of it all. They frankly admit this; the admission involves the confession of ignorance. As long as they are *searching* for the solution of these great problems, it cannot be expected that they can apply the key to the situation and direct the mighty forces operative in the world. Instead of making any real discoveries, they are simply allowing themselves to passively move along under the impulses of strange genii, of which they know nothing.

The world's acknowledged scientists are imbued with the dynamis of fallacy; they derive their inspiration from a source that is opposed to the welfare of humanity—from a source that desires, *not* the revelation, demonstration and application of truth, but the institution of those conditions which are destructive and disintegrating to universal reformation and recreation; they are therefore filled with the elements and entities of disintegration, and those elements constitute the real foundation of the modern astronomical and theologic concepts. They divert the mind from the center of universal construction, and vitiate the forces of logical conclusion in the vagueness of hypotheses.

The Copernican system of astronomy had its origin, and today derives its strength from mental chaos. The system is a sure and unmistakable index to the character of mind which gives it support. The very nature of the hypothesis is contrary to all laws of synthesis; the conception of the idea of a universe devoid of every principle of organic unity and factor of existence and form, results from the mind which is itself devoid of the true factors of conclusion. As long as the system is put forth in the world and held by any considerable portion of humanity, that long will that class remain in destitution of those factors of knowledge which are absolutely necessary to true scientific and rational progress.

The fact that the prevailing astronomical system has not led the world to a solution of the mysteries of the universe, is conclusive proof and evidence to any logical mind that it does not possess that *catena* of consociation requisite to the revelation of *any part* of the *absolute truth*. In the great mass of modern scientific rubbish, there does not exist the *key* that will unlock the treasures of knowledge; if the modern system were true the *key* would be *known*, for by its means alone would the system be constructed. Because it does not possess the *key*, the

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basis, the premise of truth, it *does not* and *cannot* contain any logical or reasonable *conclusions*; the great pseudo-scientific system of the world today, when viewed from the standpoint of piercing criticism, is a crumbling monument of its own deadness and a testimony to its own fallacy. It claims to be *science*, when it possesses no *knowledge;* it claims to be a system, when its character is not worthy of the name. It is without foundation of fact, without logic, without reason; and consequently, its conclusions are not rational.

The world cannot be saved from its present segregated condition in competism until the mind is turned back to a rational premise—until the fallacy of the prevailing pseudo-science is *forced* out of the mind; and this must be accomplished by radical measures employed by the perfect and integral system, the matured fruit of scientific development and progress. The world must begin to think from another standpoint; it must begin to think in harmony with the laws and principles of the universe.

For the benefit of humanity—in order to save the world from the fallacies of the day, the Founder of the Koreshan System has inaugurated the great scientific campaign. With full knowledge of what is to be accomplished, the work has been begun. It would be useless to undertake such a work as this against the forces of error, and against the morbid indifference of a disappointed and suffering world, if he did not possess that which will produce a *world-wide revolution* in scientific and religious thought. The great work of destruction of all modern fallacy of whatever name, influence or character, will be accomplished in *one mighty blow*—the simple demonstration of the earth's concavity. The demonstration of this fact, as the fundamental premise of a complete and integral system, will be the inauguration of the greatest and most stupendous movement toward the world's redemption that has ever been seen. The system that is able to do this is able to apply *all* the elements of truth, and to reveal to humanity the wonderful science of being and existence, and laws of life and their application to human salvation.

The true system of science (knowledge) is able to lead the world back to a rational concept of universal form and function, and is able to explain what is the source of all the energies which give it expression; it is prepared to demonstrate that upon a rational and scientific premise the entire system is founded. That which was applied by Jesus in the *philosophic* degree for the salvation of the *soul*, will now be applied in the *scientific* degree for the salvation of the *body*. The Koreshan System is simply the matured fruit of the primitive Christian system, and its Founder is here to institute and promulgate a system of human salvation, the principles of which are susceptible of rational investigation and application.

The world's next and greatest surprise will be the demonstration of all the claims of Koresh; they are simply the *rational claims* of the *true* Scientist. Those who object to his claims, fail to comprehend the basic truth upon which his claims are founded. If his system of science is true, a *study* of that system will *reveal* and substantiate all that he claims to be. If by the application of specific knowledges he founds a scientific system that will save the world from its fallacies, he is to that extent the savior of humanity; if, in accordance with the laws of the universe, he originates and applies the principles of a social and economic system that will overturn the present barbarous system of competism and emancipate humanity from wage slavery, he is their Savior from the bondage to go d and greed; and if, in accordance with the same laws, he applies those principles which will *overcome death* and change the mortal to the immortal state, he will be the Savior of the world in the highest and truest sense. At some time such a man will come; this is acknowledged by all who look for the Lord's return. The first world-wide announcement of His presence, the first public demonstration of the truth of his wonderful system of divine and natural science, will be the demonstration, by the authorized Scientific Staff of the Koreshan System, of the fact of the *concavity of the earth*, the inner surface of the great universal cell.

FACTS VERSUS THEORIES.

The Value of Practical Experimentation, and the Errors of Hypothetical System Builders.

BY "PARALLAX."

None can doubt that by making special experiments, and collecting manifest and undeniable facts, arranging them in logical order, and observing what is naturally and fairly deducible therefrom, the result must be more consistent and satisfactory than the contrary method of framing a theory or system—assuming the existence and operation of causes of which there is no direct and practical evidence, and which is only claimed to be "admitted for the sake of argument," and for the purpose of giving an apparent and plausible, but not necessarily truthful explanation of phenomena. All theories are of this character;—supposing instead of inquiring, imagining systems instead of learning from observation and experience the true constitution of things. Speculative men by the force of the genius, may invent systems that will perhaps be greatly admired for a time; these, however, are phantoms which the force of truth will soon or later dispel.

The foundations of fallacious theories are always unproved; no proof is attempted; the necessity for it is denied; it is considered sufficient that the assumptions seem to explain the phenomena selected. In this way it is that theory supplants theory, and system gives way to system, often in rapid succession, as one failure after another compels opinions to change. Until the practice of theorizing is universally relinquished, philosophy will continue to be looked upon by the bulk of mankind as a vain and mumbling pretension, antagonistic to the highest aspirations of humanity. Let there be adopted a true and practical free-thought method, with sequence as the only test of truth and consistency, and the philosopher may become the Priest of Science and the real benefactor of his species. There must be no tampering with conviction, no hedging or mental prevarication; no making "the wish the father to the thought;" no fear to arrive at a particular result. To think honestly, then, is to think freely; freedom and honesty of thought are truly interchangeable terms. For how can he think honestly, who dreads his being landed in this or that conclusion?

It is pitiful in the extreme that after so many ages of almost unopposed indulgence, philosophers instead of beginning to seek before anything else, the true constitution of the physical world, are still to be seen laboring only to frame hypotheses, and to reconcile phenomena with imaginary and ever-shifting foundations. Their labor is simply to repeat and perpetuate the self-deception of their predecessors. Surely the day is not far distant when the very complications which their numerous theories have created, will startle them into wakefulness, and convince them that for long past they have but been idly dreaming. Time wasted, energies thrown away, truth obscured, and falsehood rampant, constitute a charge so grave that coming generations will look upon them as the bitterest enemies of civilization, the heaviest drags on the wheels of progress, and the most offensive embodiment of frivolity, pride of learning, and canting formality; worse than this—by their position, their standing in the front ranks of learning, they deceive the public. They appear to represent a solid phalanx of truth and wisdom, when in reality they are but

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as the flimsy ice of an hour's induration—all surface, without substance, or depth, or reliability, or power to save from danger and ultimate destruction. Let the practice of theorizing be abandoned as one oppressive to the reasoning powers, fatal to the full development of truth, and, in every sense, inimical to the solid progress of sound philosophy.

Such a juggle and jumble of fancies and falsehoods extended and intensified as in theoretical astronomy, is calculated to make the unprejudiced inquirer sternly resolve to resist its further progress; to endeavor to overthrow the entire edifice, and to bury in its ruins the false honors which have been associated with its fabricators, and which still attach to its devotees. Their false reasoning, the advantages they have taken of the general ignorance of mankind in respect to astronomical subjects, and the unfounded theories they have advanced and defended, cannot be otherwise than regretted, and ought to be by every possible means uprooted.

It has become a duty, paramount and imperative, to meet them in open, avowed, and unyielding rebellion; to declare that their reign of error and confusion is over; and that henceforth, like a falling dynasty, they must shrink and disappear, leaving the throne and the kingdom of science and philosophy to those awakening intellects whose numbers are increasing, and whose march is rapid and irresistible. The soldiers of truth and reason have drawn the Sword, and ere another generation has been educated and grown to maturity, will have forced the usurpers to abdicate! Like the decayed and crumbling trees of an ancient forest, rent and shattered by wind and storm, the hypothetical philosophies, which have hitherto cumbered the civilized world, are unable to resist the elements of experimental and logical conclusion, and soon or later must succumb to their assaults. The axe is uplifted for a final stroke—it is about to fall, and the blow will surely "cut the cumberer down."

It is far more edifying, more satisfactory, and in every sense better, that we should know the true and detect the false. Thereby the mind becomes fixed—established on an eternal foundation, and no longer subject to those waverings and changes, those oscillations and fluctuations which are ever the result and concomitant of falsehood. To know the truth and to embody it in our lives and purposes, is to render our progress to a higher and nobler existence both safe and rapid and unlimited in extent. Whatever may be the destiny of the human race, truth alone will help to secure its realization.

We are enabled to prove that all the so called arguments with which so many scientific but irreligious men have assailed the Scriptures are absolutely false—not doubtful or less plausible, but unconditionally false; that they have no foundation except in fallacious astronomical and geological theories; and, therefore, must fall to the ground as valueless. They can no longer be wielded by irreverent smatterers as weapons against religion. If used at all, it can only be that their weakness and utter worthlessness will be exposed. Atheism and every other form of infidelity are thus rendered helpless. Their sting is cut away and their poison dissipated. The irreligious philosopher can no longer obtrude his theories as things proved wherewith to test the teachings of Scripture. He must now himself be tested. He must be forced to demonstrate his premises, a thing which he has never yet attempted, and if he fails in this respect his impious vanity, self-conceit, and utter disregard of truth and justice, will become so clearly apparent that his presence in the ranks of science will no longer be tolerated. All theories must be put aside, and the question at issue decided by independent practical evidence. This has now been done.

The whole matter must be taken out of the region of belief and disbelief. In regard to elements and phenomena, belief and disbelief should never be named. Men differ in their powers of conception and concatenation; and, therefore, what may readily be believed by some, others may find impossible to believe. Belief is a state of mind which should be exerted only in relation to matters confessedly beyond the direct reach of our senses, and in regard to which it is meritorious to believe. But in reference to matter, and material combinations and phenomena, we should be content with nothing less than conviction, the result of special practical experimental investigation.

CONVEXITY DISPROVED, (No. 2).

Facts of Observation Over Long Distances Shown to be Impossible on a Convex Earth.

No one who has carefully and impartially followed the long line of experimental proofs and geodetic evidences of the earth's concavity, furnished in this scientific and physics department, has failed to realize that the fundamental principles of the Koreshan System are impregnable and its arguments irrefutable. By direct and specific experimentation, our Scientific Staff has brought to the attention of the public such facts as are easily comprehended; the testimony of such physical facts, placed over against the assumptions and unproven premises of the popular astronomical system, is of such a character as to force out of the mind of the candid investigator, all ground of confidence in the conclusions of modern scientific men.

We are preparing the way for the climax of proof by presenting to the world a solid phalanx of facts and evidences; the mighty forces of the coming revolution in the field of science and theology are swinging around the pivot of demonstration afforded through the accurate geodetic survey that is being put forth in the work of the scientific department of the Koreshan System. Thousands who have been educated in the popular fallacies are awaiting the results of the demonstration proposed, by means of the Rectilineator. The numerous proofs of experiment and observation we have presented are quite conclusive evidence of the fallacy of the earth's convexity; the following collated facts are none the less so:

Remarkable Experience of a Surveying Party.

The following remarkable observation made by a surveying party from the summit of Mt. Shasta, in California, of the snow-capped peak of Mt. Rainier, in Washington, affords a most striking proof that the earth is not convex. The summit of Mt. Shasta is 14,450 above the sea level, and the distance to Mt. Rainier is 400 miles, as can be verified by any map showing scale in miles. The latitude of Mt. Shasta is 41° 20′ north; longitude, 122° west. Concerning the view from Mt. Shasta, we quote as follows from the pen of Dr. W. H. Cain, of Buffalo, N. Y., the leader of the party:

> The northern outlook, however, is the more marked, as at the distance of 400 miles, stand out objects sufficiently large for distinct outline, in snow-capped Mt. Hood, on the Columbia river, Mt. Helens, and Mt. Rainier, latitude 47° north; longitude, 121° 40′ west. Mt. Rainier was seen in the extreme distance near the central portion of the state of Washington. Such observation would not be possible only in the transparent air in the Pacific west, and at the right season. Distance does not seem to effect distinctness; it is all sufficient that size of the object exists in order to be seen. Having been in the vicinity of these Oregon and Washington mountains, the scene was familiar. No signs of earth convexity intervened to support a theory. It was plain seeing and believing; and no snow caps but these mentioned, are to be found in this range of vision.

We desire to call attention to the physical impossibility of Mt. Rainier being seen at a distance of 400 miles, if the earth were *convex*; and a mathematical calculation of the ratio of curvature and the tangency of the line of vision will suffice to make forcible the facts of the above observation. We will make

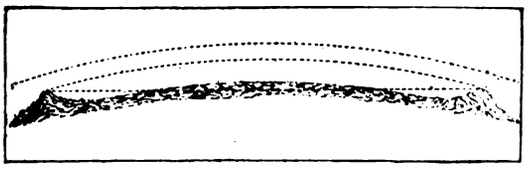
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the calculation as though each mountain stood upon the sea level, without the intervening mountainous country. At the altitude of 14,450 feet, in such case, the water horizon would be formed 150 miles distant, which may be verified by application of the usual formula of the square of the distance in miles, multiplied by 8 inches, giving the declination in inches; leaving 250 miles of surface beyond the horizon, with a declination (250×250×8÷12 inches=) 41,666 feet, or *7.8 miles*, the required height of Mt. Rainier to be seen from the summit of Mt. Shasta on a convex earth!

Between the two mountains, however, is the Cascade mountain range and plateau, the average height being about 6,000 feet above the sea level. This would change the basis of calculation, placing the top of Mt. Shasta 8,450 feet above the *arc of plateau*, from which altitude the horizon would be 112 miles away. From the horizon to Mt. Rainier the distance would be 288 miles; the declination required for this distance is (288×288×8÷12=) 54,712 feet, or *10.3 miles*, the required height of Mt. Rainier. Such a view is *impossible* over a *convex arc* 400 miles in length; it *is* possible because the earth is *concave*.

Capt. Glassford's Heliograph Experiment.

In October, 1894, The Signal Corps of the U. S. Army conducted an experiment on the summits of Mt. Uncompahgre (height 14,418 feet above sea level), in Colorado, and Mt. Ellen (height 11,410 feet), in Utah, over a distance of 183 miles, by means of the Glassford Heliograph, reflecting the sunlight from peak to peak. The particulars of this experiment were published in *Harper's Weekly*, October 20, 1894, from which we take the profile illustration below. The earth lying between the two



EXAGGERATED PROFILE OF THE COUNTRY,
Showing the two Peaks actually hidden from each other by the Curvature of the Earth's Surface

mountains has an average altitude of 7,000 feet above the sea level, it being a high plateau extending through Colorado to the west. The heliograph is an apparatus consisting of a reflector adjusted to throw the sunlight in any direction desired; by means of a disc passing to and fro in front of the reflector, the rays may be cut off intermittently, producing an effect upon the eye similar to the clicks of the telegraph instrument upon the ear; messages may thus be transmitted as far as the atmosphere or other conditions will permit. In the case of this experiment, a message was successfully transmitted 183 miles, showing couclusively that the rays of light and the lines of vision passed from summit to summit without an intervening convexity or bulge!

The reputation of Capt. Glassford is sufficient guarantee of the truthfulness of the statements made in the report of his experiment. The relations of the summits of the mountains and straight line connecting the same, to the arc of convexity, are illustrated in the accompanying cut, which is here reproduced from *Harper's Weekly*, showing a bulge of earth, on the basis of convexity, over 5,000 feet higher then the mountain summits.

Powerful Reflectors and the Heliostat.

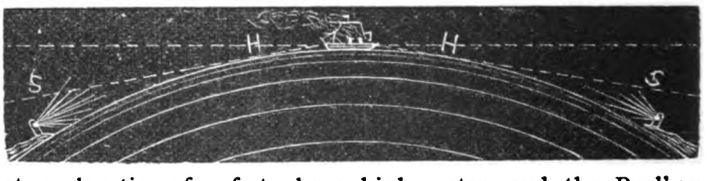
In the account of the trigonometrical operations in France by Biot and Arago, it is stated that the light of a powerful lamp, with good reflectors, was placed on a rocky summit, in Spain, called Desierto las Palmas, and was distinctly seen from Campray, on the island Iviza. The elevation of the two points was nearly the same, and the distance between them nearly 100 miles. If the earth were convex, the light on the rock in Spain would have been more than 1,600 feet, or over ⅓ of a mile below the line of sight. The following account of geodetic operations in Great Britain is taken from the Handbook of the London Exposition of 1851:

The length of the sum of the sides of the great triangles (in the English survey) is upwards of 100 miles; and many means were employed to render the stations visible from each other at such great distances. The oxy-hydrogen or Drummond's light was employed in some instances; but a Heliostat for reflecting the sun's rays in the direction of the distant observer, was more generally and successfully employed. Lieut. Portlock, R. E., who observed the station on Precelly, a mountain in South Wales, from the station on Kippare, a mountain about 10 miles southwest of Dublin—the distance between the stations being 108 miles, says: "For five weeks I watched in vain; when to my joy, the heliostat blazed out in the early beams of the rising sun, and continued visible as a bright star, the whole day."

Distances at Which Lighthouses are Seen.

Many instances can be given of lights being visible at sea for distances which would be utterly impossible upon a convex surface of 25,000 miles circumference. Nautical men are constantly finding the discrepancies which exist between the facts of practical experience and observation, which the scientists have never been able to explain. We have compiled from several sources some facts which we present below. We are procuring official and authoritative information concerning nautical phenomena, which will be presented in this department in the future. The facts given below are from English authority, and can be found in Admiralty List of Lights, Findlay's Lighthouses of the World, and other works on marine hydrographic survey and measurements.

The distance across St. George's channel, between Holyhead and Kingston Harbor, near Dublin, is at least 60 statute miles. It is not an uncommon thing for passengers to notice, when in and for a considerable distance beyond the center of the channel, the light on Holyhead pier, and the Poolbeg Light in Dublin bay. The lighthouse on Holyhead pier shows a red light



at an elevation of 44 feet above high water; and the Poolbeg lighthouse exhibits two bright lights at an altitude of 68 feet; so that a vessel in the middle of the channel would be 30 miles from each light; and allowing the observer to be on deck, and 24 feet above the water, the horizon on a convex earth would be 6 miles away. Deducting 6 miles from 30, the distance from the horizon to Holyhead, on the one hand, and to Dublin bay on the other, would be 24 miles. The square of 24, multiplied by 8 inches, shows a declination of 384 feet. The altitude of the lights in Poolbeg lighthouse is 68 feet; and of the red light on Holyhead pier, 44 feet. According to the calculated convexity, the former would always be 316 feet, and the latter 340 feet below the horizon, as seen in the accompanying diagram. The line of sight HS, would be a tangent touching the horizon at H, and passing more than *300 feet* over the *top* of each lighthouse.

In the following list of lighthouses and the distances at which they are seen, the average altitude of 10 feet for the eye is allowed, upon the authority of Findlay:

By all the figures is meant "The minimum distance to which the light can be seen in clear weather from a height of 10 feet above sea level."—Findlay's Lighthouses of the World, p. 32.

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As an example, quoting the same author: "The coal fire on the Spurn Point lighthouse, 93 feet in height at the mouth of Humber, which was constructed on a good principle for burning, has been seen 30 miles off." Allowing 10 feet for the altitude of the observer, 4 miles must be taken from 30 miles as the distance to the horizon for this altitude, leaving 26 miles. The square of 26 miles, multiplied by 8 inches gives 450 feet; deducting the altitude of the light, 93 feet, we have 357 feet as the amount this light should be below the horizon.

In accordance with the above average altitude, upon the basis of the calculated convexity, we construct the following table of lighthouses, the first column of figures giving altitude of light above sea-level, the second, the distance at which the light is actually seen, the third, the distance beyond which the light would drop out of sight; fourth, total declination; fifth, the distance in feet the light should be below the line of vision:

Name of Lighthouse.	Altitude in Feet.	Miles Visible.	Should be invisible at	Total Declination.	Feet below Horizon.
Clare Island,	341	31	27	724	383
Beachy Head,	284	26	25	323	39
Cromer Light,	274	26	24	323	49
Barra Head,	698	38	36	770	72
Isle of Wight,	180	42	20	1,000	820
Port Said,	60	58	14	1,945	1,885
Egero,	154	28	19	384	230
Dunkergue,	194	28	21	384	190
Cordona,	207	31	22	550	280
Madras,	132	28	18	382	250
Port Nicholson,	420	35	29	640	220
Cape Bonavista,	150	35	19	640	490

The above altitudes of lighthouses and the distances at which they are seen, are well authenticated, and anyone familiar with the methods of computation can easily verify the results given above. The items below are equally conclusive.

Hantsholmen Lighthouse Visible 72 Miles From the Deck of Steamship Milo.

The Captain of the steamship Milo, referring to the question as to how far a powerful light can be seen, says: "The other day, when off Skagen, the rays from Hantsholmen lighthouse were distinctly visible, though the light was fully 72 miles away."—London Tit-Bits.

If the light was seen from the deck of the steamship 25 feet above the water, the horizon on the basis of convexity, would be 6 miles distant, leaving a distance of 66 miles from the horizon to the lighthouse, the declination for which distance is 2904 feet. As the lighthouses do not exceed an altitude of 700 feet, the light would be at least *2200 feet* below the line of vision. In order to be seen at a distance of 72 miles from deck of steamer, the altitude of the light would have to be 2900 feet!

The following account of an experiment conducted by Parallax, furnishes another link in the chain of evidence we offer; the phenomena observed in this experiment, under the conditions described, are utterly incompatible with the theory of the earth's convexity.

On the shore near Waterloo, a few miles north of Liverpool, a good telescope was fixed, at an elevation of 6 feet above the water. It was directed to a large steamer, just leaving the river Mersey, and sailing out to Dublin. Gradually the masthead of the receding vessel came nearer to the horizon, until at length, after more than four hours had elapsed, it disappeared. The ordinary rate of sailing of the Dublin steamers was fully 8 miles an hour; so that the vessel would be at least 32 miles distant when the masthead came to the horizon. The 6 feet elevation of the telescope would require 3 miles to be deducted for convexity, which would leave 29 miles, the square of which, multiplied by 8 inches, gives 560 feet; deducting 80 feet for the height of the main mast, and we find that, according to the doctrine of rotundity, the masthead of the outward bound steamer should have been 480 feet below the horizon.

SCIENCE IN THE BIBLE.

It was said in our hearing that the Bible is not scientific. We thought at the time, and still think, that the man who made this statement knew little about science, and less about what the Bible contains; because the Bible contains more science than any other book in the world! For example, within the covers of the Bible there are the following great scientific facts, which we cannot find in any book of astronomy in the world!

1. Every eclipse of the sun, whether total, annular, or partial.
2. Every eclipse of the moon, whether total or partial and the time when they have occurred, or will occur.
3. Every transit of the planet Mercury.
4. Every transit of the planet Venus, both in her ascending and descending nodes.

To the above we will add, that if any man can tell us where these astronomical phenomena can be obtained without the Bible, we shall be glad to hear from him. We remember, about seven years ago, being very anxious to obtain the dates of two particular transits of Mercury, and inquired at the Greenwich Observatory for the information. But we could not get it, and should be without it this day if we had not subsequently found everything we wanted in the Bible, by which we were not only able to find the dates, but also to construct a table of the transits of that planet from creation to those we now see, and onwards for a long time to come.

We do not mean that any one of the above impressive and sublime events is definitely stated; because, if that were so, the simpleton we have alluded to would not have hazarded his statement. But we affirm that the means are provided in the Bible for tracing and tabulating *all of them*, and in such a particular and marked way, that you not only find them, but also see what is their special character.

This is scientific information which surpasses any other book in the world, while the character and practical utility of the information is the most sublime and the highest science in which the human mind has yet reached. Had all the astronomy of the world been as good as that in the Bible, we should not have had 13 different systems of time amongst mankind, but we should have had only one—that system by which time alone is produced—the motions of the heavenly bodies.—*Prof. Dimbleby.*

ASTRONOMICAL METHODS.

A Disclosure of a Few of the Factors of Conclusion in the Modern Astronomical System.

Jupiter is a large planet that turns on his axis, and why do not we turn?—Airy.

As regards the stars, the mere circumstance of their seeming to move all in a piece is a strong proof that they do not move, but that the earth moves.—Airy.

I must point out to you that the same effects would be produced as those we see and have thus accounted for, by *supposing* the sun to travel round the earth in the opposite direction. —Lockyer.

From all these considerations put together in proper order, we *infer*, as a matter of positive certainty (however hard it may be for our minds to receive it), we infer, as a matter of certainty that it is the earth which revolves.—Airy.

We have therefore two solutions of the problem of the apparent diurnal motion. We *may suppose* that the celestial sphere is revolving round the earth, while the earth is at rest; or we *may suppose* that the celestial sphere is at rest, and the earth is revolving from west to east.—Prof. Ball.

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To give some idea of the delicacies which have to be attended to in this inquiry, it will suffice to mention that the stability not only of the instruments used and the masonry which supports them, but of the very rock itself on which it is founded, is found to be subject to annual fluctuation capable of seriously affecting the result.—Herschel.

If we consider that, with the exception of *a* Centauri, no star has been observed with accordant results, we may question whether the instruments employed by astronomers are as yet competent to measure accurately small parts of a second of arc. As the most powerful telescope does not show the real disc of a star, it is *not possible* to determine by actual measurement the *size* of even the *largest* or the *nearest*.—Encyclopædia Britannica.

Now since the earth is a globe, hanging as it were, inside of what looks like a hollow globe, on which the stars are strewn, it seems quite *as likely* that instead of the larger outside globe turning round from east to west once in a day as it seems to do, the smaller earth turns round from west to east in a day. And again, instead of supposing that the sun goes round the earth once in a year, it seems *as likely* that the earth goes round the sun in the same time.—Proctor.

At length, Herschel definitely abandoned the principles on which his star-gauging had been based; and his observations, as well as his theoretical researches, were thenceforth directed to the determination of the general laws which prevail amid the star-depths. It cannot be questioned that, with those principles, he *gave up* also the *theory* of the star system which he had based upon them. But, singularly enough, the theory remains, and seems likely to remain, in our *text books* of astronomy.—Proctor.

Of course, the actual motions of the so called fixed stars are not of such a nature as to afford precise information as to the star distances. Even the mighty instruments of our own day, wielded with all the skill and acumen which a long experience has generated, have not sufficed to enable us to measure the distances of more than about a dozen stars. The real architecture of the stellar system must remain for ever *unknown* to us, except as respects a relatively minute portion, lying within certain limits as of distance from the earth.—Proctor.

Nothing in the whole range of astronomical research has more baffled the efforts of observers than this question of parallax. Now, since, in the determination of the exact uranographical position of a star, there are a multitude of *disturbing effects* to be taken into account and eliminated, such as precession, nutation, aberration, refraction, and others, besides the proper motion of the star; and since, besides the errors of observation, the quantities of these are subject to more or less uncertainty, it will astonish no one to be told that they may entail upon the final result of the calculation, an error of 1″; and if they do, it is vain to expect to discover such a residual phenomenon as parallax, the entire amount of which is less than 1″.—Dr. Lardner.

We find that the whole of the heavens appears to revolve, and we say either the heavens revolve in the direction from the east, through south to west; or the earth revolves in the direction from the west, through south to east. Which of these is the more likely? I dare say every person has been brought up in the belief that the earth does turn round; but I ask, If they had not been brought up in the belief that the earth does turn round, whether they would believe it now from what I am telling them? I do not think they would. Amongst all the subjects of natural philosophy presented to the human mind, there is none that staggers it so effectually as the assertion that the earth moves. To think that the solid earth moves, that the solid earth is going round at the rate of 1,000 miles an hour, do you believe it?—Airy's Popular Astronomy.

The astronomer in his observatory has nothing to do with ascertaining length as distances, except by calculation; his whole skill and artifice are exhausted in the measurement of angles. For it is by these alone that spaces inaccessible can be compared. Happily, a ray of light is straight. Were it not so (in celestial space at least), there would end all our astronomy. * * A silk-worm's fibre subtends an angle of 1″ at 3½ feet distance. A ball 2½ inches in diameter must be removed, in order to subtend an angle of 1″, to 43,000 feet, or about 8 miles; while it would be utterly invisible to the sharpest sight aided even by a telescope of some power. Yet it is on the measurement of *one single second* that the ascertainment of a sensible parallax in *any fixed star* depends; and an error of *one-thousandth* of that amount (a quantity still immeasurable by the most perfect of our instruments) would place a fixed star *too far* or *too near* by 200,000,000,000 of miles.—Edinburgh Review.

ASTRONOMY AND THEOLOGY.

Crumbs of Comfort for Bible Students who Believe in the Fallacious Astronomical System.

The historical, the half-mythical, and the rhapsodical literature which it [the Old Testament] contains are only materials for curious archæologists to study, who are interested in the literature of barbarous nations, ignorant alike of geography and astronomy, who thought the sun and stars ran round the earth, and that the sun was stopped in his journey by Joshua. Their opinions and superstitions have no practical value today.—Prof. J. R. Buchanan, M. D., in *Arena*.

Most, if not all, systems of religion which have prevailed during the history of the world, have attempted to account for the supposed origin and government of the universe. It is, therefore, very natural that the science of astronomy which treats of the celestial bodies, their magnitudes, motions, distances, periods of revolution, aspects, eclipses, order, and the cause of their various phenomena, should sustain an intimate relation to the so called science of theology. It is quite evident that the author of the book of Genesis, who therein presented an account of the creation of the cosmos, was totally ignorant of this science; for had he been in the least degree familiar therewith, he probably would not have made so many statements which are utterly inconsistent with, and contrary to, its well-established truths. This fact affords a complete refutation of the doctrine of inspiration; for if the universe was created by a Supreme Being, he must have known precisely how that act was performed; and it is wholly inconceivable that he would have inspired any person to write a false account of his work. * * Thus it is perceived that the Christian theology is based upon an erroneous conception of the universe, and is wholly inconsistent with the present advanced state of human knowledge. Having its origin in ignorance and superstition, and there being no possibility of reconciling it with modern science, it ought no longer to influence the human mind, but should be consigned to the limbo of exploded superstitions.—*Boston Investigator*.

After all the admissions of scientists which we have quoted, as to the uncertainty of modern astronomy, the following will appear to be the product of "stock writers on astronomy" referred to by Proctor, who make claims for modern science not indorsed by astronomers themselves:

Astronomy as a practical study should be looked upon with more favor than school directors and parents have heretofore conceded to it. Every teacher should have a working knowledge of this most interesting study. There is very little theory about astronomy. It has now been reduced to a most thorough science.—*New Ideas*.

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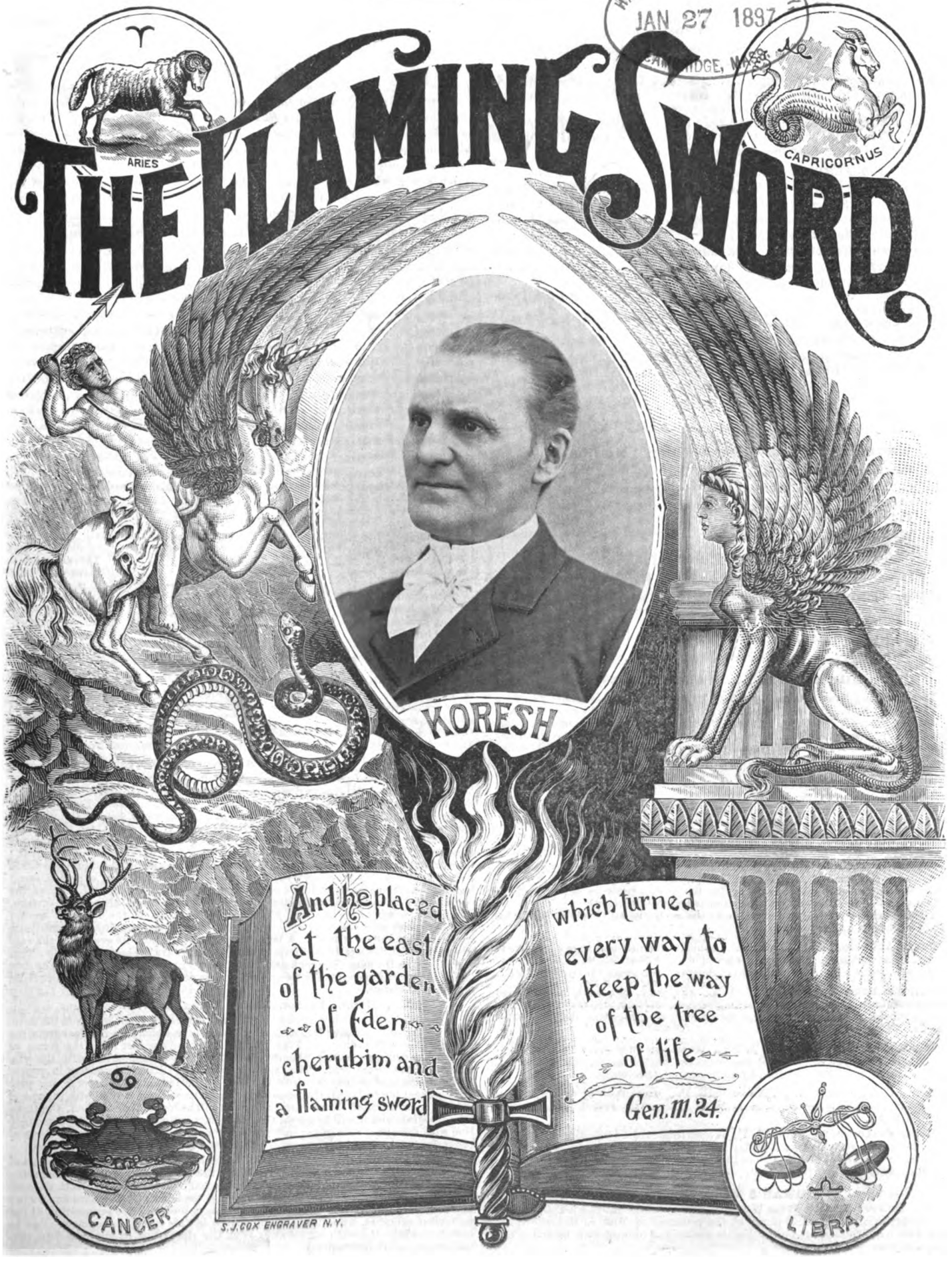
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The Guiding Star Assembly.—THE NORTHERN DIVISION meets Tuesdays at 7:30 o'clock, p. m., at Beth Ophrah, W. 99th Street and Oak Avenue, Washington Heights, Chicago, Ill. THE SOUTHERN DIVISION meets Tuesdays at 7:30 p. m., at the New Jerusalem, Estero, Lee Co., Fla. All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed.

On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the Second Court.

Those desiring to unite with the Society Arch-Triumphant must do so through Cards of Application furnished by MRS. V. H. ANDREWS, Secretary, Beth Ophrah, W. 99th Street and Oak Avenue, P. O. Substation 48, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

Auriga Branch Assembly, S. A. T., Denver, Colo., meets every Tuesday, 7:30 p. m., at the home of MRS. JESSIE E. DUMARS, 946 South 15th St. The first Tuesday evening of each month is devoted to the private business of the Society. Only members of the Second Court are admitted to this meeting.

All who desire to investigate the doctrines of Koreshanity are cordially invited to attend the public meetings.

Camp Aquarius, S. A. T. of K. U., holds its regular meetings every Tuesday evening at 8 o'clock, at the Acme (Room 6), 119 East 5th St., Los Angeles, Cal. All who desire to investigate Koreshan Science are cordially invited to attend.

Victoria Branch Assembly, S. A. T., Allegheny, Pa., holds its meetings Tuesday evenings. Information concerning place of meeting, etc., may be obtained from the President, VICTORIA TUTTLE, Sweet Briar St., Duquesne Heights, Pittsburg, Pa.

The Golden Gate Camp, S. A. T., holds its meetings every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 2633 Pine St., San Francisco, Cal. Information may be obtained by addressing the Secretary.

Camp Gladiolus, S. A. T., Beaver Falls, Pa., meets Tuesday evenings. For information address the Secretary, MISS NANA MCDONALD, 1305 Fourth Avenue, Beaver Falls, Pa.

Camp Arcturus, S. A. T. of K. U., is located at 116 Dartmouth St., Boston, Mass. Meetings are held every Tuesday and Thursday evenings, and Sunday 3 P. M. Information given, and Koreshan literature for sale, by the President, MISS A. F. HAGGETT.

WOMAN'S MISSION K. U.

The Denver Branch of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30 p. m., at the residence of MRS. A. K. CORNWALL, 917 E. 13th Avenue, Denver, Colo. Ladies are invited to meet with us and investigate Koreshan doctrines.

Our Scientific Premise.

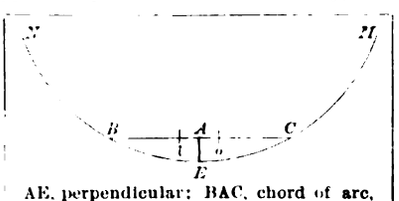
The Basis of the Koreshan System is the Cellular Cosmogony, Demonstrating the Earth's Concavity.

The first question to settle in the consideration of the subject, from the basis of argumentation, is the apparent depression of what is called, either truthfully or falsely, the horizontal line. Suspend a plumb-line twenty feet, and from the vertical point describe a horizontal line. This line is at right angles to the plumb-line or perpendicular, and its extremity touches the horizon. The ordinary picture or diagram, given in the school-room to impress upon the juvenile mind the idea of the convexity of the earth, is first a circle, designed to indicate its rotundity and convex surface; related to this is a horizontal line, at the extremities of which are a man and a ship mast; the man is at one end of the horizontal, (not at right angles to the horizontal but oblique to it), at the other end of the horizontal is the mast, also oblique to it.

Explanation of Apparent Depression of the Horizon.

The position taken by Koreshanity is as follows: First, the earth curves eight inches to the mile, concavely, not convexly. Second, a line of vision extending from the visual point to the horizon is not a straight one, but one curvilineating slightly upwards and striking the point called the horizon a little above the exact horizontal direction. Third, this curvilineation of vision is caused by the deviation of the visual substance (energy), deflected through the resistance of the gravic energy. Fourth, there are two laws governing the visual deception of convexity; namely, visual curvilineation and geolinear foreshortening. The horizontal line has the appearance of a slight depression in perspective. Fifth, the depression is apparent, not real. Its cause is, first, the simple one of perspective or geolinear foreshortening. Suppose a visual line from an altitude of five hundred feet to meet the horizon: we will urge this supposition from the conception of a concave instead of a convex surface, the horizon point being on a level with the altitude of the visual point, or point from which the ascension is taken. The natural apparent construction of the geolinear surface would drop the perspective of the horizontal, and give it the appearance of being slightly descending instead of horizontal, which it really is.

At this point we confront another objection, the result of a want of knowledge concerning practical optics. The horizontal line appears depressed, and the objection now to be considered is one raised by the ordinary civil engineer, or surveyor. This apparent depression is taken for a reality, and the difficulty arises in this way. The surveyor employs an instrument called a theodolite. It is a telescope, ten or twelve inches long, placed upon a tripod, and used for ascertaining horizontal and perpendicular angles. Across the focus of the telescope, or across the objective extremity, are two transverse hair-lines. Connected with it is a spirit level. The telescope is leveled for the transverse hair-line, ten observation and (horizontal) twelve inches from the eye, seems to describe a horizontal line across the sky in the distance. The real horizontal is slightly depressed from this apparent direction.



AE, perpendicular; BAC, chord of arc, the horizontal; BEC, arc of circle, or the true contour of the Earth.

Principles of Geolinear and Perspective Foreshortening.

We will suppose we occupy a lookout or subjective visual point sufficiently high for the horizontal line to touch the horizon at a distance of ten miles. The line extends from this subjective point of vision to the horizon. The first mile appears to be a definite length, the second mile of a lesser length, the third is apparently still less; each mile apparently more contracted than the preceding one. This is called geolinear foreshortening. If the surface of the earth is apparently drawn back (it should be remembered it is only apparent, not real,) the horizontal line is apparently depressed. This appearance, the surveyor takes to be a reality and is thus deceived, five inches to the mile. Let a person stand ten feet from the ground and look out over a level surface. We will suppose the earth curves upward eight inches to the mile. This is practically a level surface. The first mile would make a long picture upon the retina of the eye; the second mile, a shorter one; the third mile, a still shorter one, and the fifth or sixth mile would make no picture at all. A large body standing upon the ground at the vanishing point of the last visible mile would appear to have sunken out of sight. This would be true if the earth were a dead level for ten or a thousand miles. The law of foreshortening accounts for the disappearance of an object a long distance from the point of vision.

Experiment Demonstrating Visual Curvilineation.

Lay a rail like the single rail of a railroad, curving it eight inches to the mile. Upon its concave surface place a small telescope, the visual axis one foot from the rail, parallel to the concave. Place at the distance of ten feet from the focus of the instrument, a projection, the projected end of which is on a line with the visual axis of the instrument. The projection will be a little over one foot in length. At the distance of twenty feet from the first projection, place a second one projecting from the rail until the projected end can be seen on a line with the visual axis of the instrument. The second projection will be longer than the first. Continue the operation, and it will be found that each succeeding projection, to come into line with the visual axis of the instrument, or to be seen on a line with the focus of the instrument, must be increased in length beyond the next last one projected.

It will be found that the increase of projection will average about five inches to the mile. The principle of foreshortening induces the necessity of elongating each successive projection. Now as the projected ends are on a line with the visual line or axis of the glass, does it follow that the concave rail curves five inches to the mile in the opposite direction? Yet this is precisely the proposition of the pretended scientist, who claims that because of this visual appearance—due to foreshortening—the earth curves away from the visual line of the telescope, theodolite or transit instrument.

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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." Gen. iii: 24.

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Seedtime and Harvest Shall Never Fail.

The Jewish dispensation terminated with the fruit of the Jewish age, this fruit being the Lord and his church. The Lord came in the end of that age. He did not come *then* to redeem the body, but to gather the spiritual fruit that he might plant it again in the body of the new church with his own body, that together they might culminate at the end of the Christian age in the resurrection not merely of the Spirit, but also of the body. This is the resurrection of the dead.

The distinction between the fruit of this age and that of the end of the Jewish dispensation is, that then the fruit—as applied to the church of the Christ, and not to the Lord personally—was spiritual, while the fruit of this age will be natural—arch-natural, redeeming the body, bringing it into the condition that the Lord himself had reached through his obedience to the law of life. Jesus attained to immortality in the body. When the fruit was ripe his body theocrasised, and he was absorbed upward into the throne of the Almighty, the astral center of anthropostic (Theo-anthropostic) being, and downward, by the precipitation of his descending life into the church which received him. The Lord was eaten (absorbed) by his people.

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever." When shall he live forever? At the end of the age, for Jesus declared: "I will raise him up at the last day," or in the end of the age. It is most strikingly evident that he could not have eternal life until he is raised up, and it is also evident that man could not have eternal life until the Christ was rehabilitated in him. This doctrine of the resurrection (reincarnation) of the body at the last day, or in the end of the age, is the central doctrine of the gospel of the Lord Jesus the Christ of God.

The Lord was planted in the race by the operation of the Holy Spirit; the Holy Ghost (Spirit) was the substance of his body, dissolved by a magneto-electric combustion. The absorption of the substance of the Holy Spirit fulfilled the statement, "My flesh is meat indeed, and my blood is drink indeed. * * * Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day"—end of the age. This raising up is the reincarnation of the body, the resurrection of the dead.

The Lord Christ planted by the operation of the Spirit at the beginning of the age, will eventuate in the fruit at the end of the age. To comprehend this subject, it is well first to have something of a clear conception of the fact that dispensations are successive and distinct; that they succeed one another through a continuous succession of perpetual cycles. There never was a time in the past, when the movement of the sign on the zodiac did not define the character of the age or dispensation, and there never will be a time in the future when the great clockwork of eternal perpetuity will not mark the era in which humanity operates.

During a cycle of the movement of the sign on the ecliptic, there are twelve natural divisions of time. These movements mark the beginnings and the endings of dispensations. This succession is continuous. When we speak of the sign, we mean the specific sign Aries. There are twelve constellations in the zodiac, these constellations being marked by the sections of the ecliptic; and there are twelve corresponding divisions of the earth along the line of the ecliptic, the four poles of which are at present the signs Libra and Aries, Cancer and Capricorn.

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astronomy, which *we know* to be contained in the theory of the Cellular Cosmogony, then there rests a foundation, a firmament, upon which may securely stand the superstructure of an established theology and consequent sociology.

"Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself. That frustrateth the tokens of the liars and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish. That confirmeth the word of his servant, and performeth the counsel of his Messengers."

This prophecy is about to be fulfilled, to the dismay of the so called scientists.

Koreshan Geodetic Service, (No. 2).

Revolution in astronomy implies revolution in all things. The great Swedish Seer said, "Every dispensation proceeds as from an egg." We reiterate, that a scientific religion which must embrace scientific social organization will proceed from an astronomical basis, the foundation of which is the Cellular Cosmogony. All life develops in the cell.

The next critical work for the Koreshan Unity, is the demonstration to the world of the concavity of the surface of the earth. When the world is forced to accept this proposition, all else follows readily.

In connection with the establishment of the fact, in the public mind, of the concavity of the surface of the earth, and next also in importance, is the determination of the amplitude of the arc or the radius of its curvature. This cannot be determined accurately by any process of surface triangulation, because there are too many factors entering into the process to insure accuracy.

The Rectilineator extending its line from any given height of a prime vertical, approaches the normal curve of the surface at a proportionate ratio, which may be determined at any given point by two exact methods, each acting as the verificator of the other. Place a perpendicular at the requisite height, about six feet, more or less, and place the initial section of the rectilineal bar adjusted at right angles. The points selected should be as nearly level as possible. After the extension of the line three or four miles, even less than this will answer, adjust the geodetic level. This is an instrument having two graduated glass perpendiculars very minutely spaced, with microscopes adjusted to the graduated side of the glass tubes. These two perpendicular graduates are united by a connecting tube twelve or fourteen feet long. (The tube and graduates contain mercury.)

The amount of variation of the mercury in the graduates, with the connecting tube arranged parallel with the rectiline of the section bars at any point, will indicate the degree of curvature. The instrument must be perfect; this accomplished, the determination of the radius of curvation is most simple. This instrument may be verified by the use of another instrument adjusted to the section bars with a perpendicular rod, to which is adjusted a very slender plumb-line. Across the bottom of the rod, which has a flat surface, is a minutely divided scale, to which is also adjusted the microscope. The scale has a definite number of divisions to the inch. This will determine the amount of variation from the prime vertical, namely, the first perpendicular. The deviation from the normal will increase either from the prime vertical, as the distance extends, or toward it, according to the direction of curvation.

This method of geodetic mensuration determines both the direction of the curve and the radius of curvature. Any portion of the surface of the earth can be a thousand-fold more accurately surveyed by this method than by any process ever yet instituted. We know that the result will compel the world to acknowledge the Koreshan System of Cosmogony.

At Last—The Blessing!

"Hope Deferred Maketh the Heart Sick; but the Desire Cometh, a Tree of Life."

BY E. M. CASTLE.

"Hope springs eternal in the human breast:
Man never is, but always to be blest."

In these words of a great poet is crystallized the record of the many struggles waged by man in his long sustained effort to attain the perfection of happiness. How often, after crushing defeat and discouragement, has human aspiration reawakened and the determined search for Truth, with all that its possession implies, remanifested. How often has the cry "Eureka!" been raised—and how imminent has the blessing seemed!—and how hopefully has man set about the work of applying the principles thus heralded, only to be met at last, sometimes after century long, and even age long experiment, with bitter disappointment in the results. And always when these crises have been reached, the world has been witness to the sad spectacle of men clinging to the lost cause,—desperately denying its hopelessness and being destroyed in its destruction,—and the nobler, inspiring spectacle of others with sorrowful eyes but resolute lips pressing on over the debris of the Past's broken ideals, once fondly cherished, to the creation of new ideals and the labor of their realization. Ever on the ruins of the Old has sprung the New, and the heroes of History's crises have been those who have seized the spirit of the dying structure to incorporate it with the elements of the nascent one. The homage of ages has been accorded, not to those who reaped the luxury of culminating orders, but to those who labored at the founding of succeeding ones. As we study History's wondrous page, not to Sargon nor Sennacherib nor Nebuchadnezzar do we bow, but to Cyaxeres the Mede, and Cyrus the Persian; and yet not to those later Persians, Darius or Xerxes, but to the lights of the rising Greeks, Aristides and Pericles. Human interest and human sympathy cling about Macedonian Alexander, and Roman Romulus, and Junius Brutus, and Caius Marius, and Julius Cæsar, and Constantine, and that last of the great Latins, Napoleon, because these men were the focal points of new creations. However their conscious aims may have apparently miscarried, the power within them, greater than themselves, impulsed the world mightily.

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The law of development in any domain involves the principle of death to the structure from which proceeds development. In this breaking down of the old for the construction of the new is involved a warfare. The world, in passing through the processes of its growth, has been involved in constant warfare, for only through friction and agitation does one degree of reproduction succeed another until the fruit is manifest. The history of man is the record of this warfare. In the supreme sense, the story of the human race is the story of a search for Truth and a struggle to prove the possession of Truth by the application to life of the principles determined. Blindly and with much bungling on the surface has this work gone on, but with a deep, unfaltering purpose within—for within and throughout all man's mistakes, God's purposes for the race have been maturing. And rightly has History centered its greatest interest about human governments. Every government of which man preserves a record has been shaped with the end in view of securing a greater measure of human happiness. The greatest of all arts—that art which includes all other arts—is the art of building the social structure; and the knowledge which directs this construction is the greatest knowledge in that it is the aggregation of all knowledge.

To direct the building of the perfect social structure, a comprehensive knowledge is necessary of the law of proportion—the law of comparison—which in its widest application is the law of correspondences, the law of analogy, the great Law of laws. Its perfect understanding implies the understanding of all law—hence, the absolute possession of Truth, for the comprehension of law *is* the possession of Truth. All human hope has been directed towards the realization in earth of that ideal government which should fulfil all the requisites of human happiness, securing immunity from fear and anxiety, ease from the ills to which flesh has so long been heir, and rest from labor. How to construct this government has been the all important question of the ages. Now almost in despair has the question sounded—*What* is the way? And again with hope—Is *this* the way? Is all this searching to go unrewarded and is human endeavor to be forever fruitless, or is the fruit of the long process of development to finally manifest in the perfect social structure? Never has this question meant so much as today,—never has it been asked with such intensity,—and never until today has it been nor could it be answered in the affirmative with the certainty of early realization. Eagerly, insistently now is the question asked, What is the way? And we point backward to the answer nineteen centuries ago, "*I* am the Way!" This answer, never really understood, in its most external and natural sense, until one man in this practical, nineteenth century, everyday, workaday world of ours scientifically exposited it, is the concretion of that Truth for which the race so long has sought. "I am the Way, the Truth, and the Life."

The man who made this declaration regarding himself is also called "the promised seed." He is also declared to be "the Word of God." No scientific or religious system outside of Koreshanity reconciles these various designations; but here is a system of cult teaching that the organs of language and the function of speech are the analogue of the organs and function of procreation—that in the brain one center presides over both functions, the speech center and the seed center being there one—both word and seed. It makes plain the correspondence between the seed in the animal kingdom and the seed in the vegetable kingdom, each being the life center in its domain—hence, the life—and points out the simple fact that the seed of the tree being the channel through which the life of the tree passes onward, it is the *way* of that life.

As a flash from the throne of the Eternal comes the truth that the processes of growth and development in the anthropostic world are identical with these processes in the vegetable kingdom—that the same law operates in both domains. The enunciation of the central axiom of Koreshanity—A law in one domain is a law in every domain—is a revelation of greater import to the world than any or all of the much-lauded, widely-published discoveries in the experimental science of the day. How sound and how simple is this proposition, yet how all-embracing its scope!—how strongly does its sanity commend it to human rationality!—what an "Open Sesame" it is, disclosing the treasures of darkness, and revealing the hidden riches of secret places! By means of this great law of analogy we are enabled to demonstrate that Jesus the Christ was the seed center, the life center of the grand man, the universal humanity,—that he was the germinal center of a new creation,—the way of life, the channel into which all the progressive vitality of the world preceding his manifestation was ingathered to be transmitted to the succeeding age. Men have abandoned Christ as a standard and missed entirely the motive of his words. He is regarded as a visionary whose purposes were purely ideal and utterly impossible of practical realization. That the conditions he foreshadowed were ideal we acknowledge, but their impossibility of realization we deny, agreeing with Victor Hugo that "the ideal is the culminating point of logic, in the same way that the Beautiful is the summit of the True."

Jesus, the Christ, as the germ or archetype of the new order, was planted as seed. This seed must needs die in the soil else it could not reproduce. "That which thou sowest is not quickened except it die." As a result of the disintegration of the seed in the soil of its reproduction, the struggle and conflict of growth proceed. This has been the warfare of the Christian age;—its sufferings, its agonies, were the growing pains of the world. During this period the church has been the Church Militant—the warring church. Not until the harvest is ripe does rest, peace, come. How lucid is this doctrine! So self-evident is its truth that the mere statement is sufficient for the rational mind.

And who is the man whose luminous mind is capable of formulating this doctrine which makes the life of the world a glory forever to those who hear and understand?—a doctrine which justifies the pain of the world by its comprehension of the end thereby attained?—who by his life and doctrine in an unbelieving age is the testimony of Jesus? Other men look for the final unfoldment of the perfect social state through which human happiness is to be insured. This man alone indicates the germ or seed of this evolution, and the manner of coming of the Kingdom of righteousness. As the testimony of Jesus, he is the indicator, or Sign, of the Son of man. A careful study of Revelation shows that the testimony of Jesus is the personality of prophecy, whom John

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saw in his vision of things to come to pass, whose name is called The Word of God. This identifies him with Elijah the Prophet, whom Malachi prophesied should come before the great and dreadful day of the Lord,—the meaning of *Elijah* being God the Lord, hence, the Logos, or Word. The great and dreadful day of the Lord is the day of harvest, when the sharp sickle of the Lord is thrust in to reap the ripe harvest of the earth, to gather all that is good into the Kingdom of the Lord.

The great focal point of this age is the chosen Messenger of God upon whose shoulder is laid the key of the House of David, he who understands the law of aggregation for this age, possessing the secret of organic unity, able by his divine wisdom to denote the number and character of the apostleship of this age and to select from the millions of earth's inhabitants the few who shall constitute the nucleus of God's Kingdom in earth.

It will be asked, What assurance have we that human hope, today springing into such vivid life, is not to be again deferred? And surely it is this hope of the coming of the Kingdom, so long deferred, that has made sick the great heart of the world. The assurance of the speedy coming of this desire is in the central nature of the preliminary controversy. Never before has the axe been laid at the root of the tree of evil. But he who comes today to prepare the way of the Lord locates this root and defines the method of applying the axe. The fruit of this tree is death. He gives to the world the formulated process for the achievement of victory over death. Then no more shall hope deferred make the heart sick; for "the desire cometh, a tree of life."

The Two Forms of Theocratic Government.

Two manifestations of government will immediately succeed the office of the Sign of the Son of man. One (the higher) is the Republico-Regal, wherein every member of the Theocracy is a sovereign,—a king and priest unto God. This is the Arch-Celestial kingdom, which finally becomes invisible to the natural eye. This kingdom is the established genera of the order of Melchizedek. Those who comprise this social order are the neuter beings, or the sons of God, embracing the two perfect sex principles in one integral form, "the firstfruits unto God and to the Lamb." This is the eternal kingdom which never has had an end;—it is the kingdom which never shall have an end. It will never increase by multiplication, nor diminish by subtraction.

The other manifestation (the lower) is the Empire, founded on just principles and constituting the complete secular order and form of government. This Empire, which will ultimately extend throughout the world, will reduce all things to order. In later years this Empire will gradually decline, until at the end of the Koreshan age, the age now beginning, it will have become a corrupt kingdom, having fallen like all other earthly governments, under the weight of its own corruption and adultery. At such time the Lord will come again to renew his own heavenly kingdom.

The Apex of Moral and Intellectual Heroism.

BY BERTHALDINE.

Whatever a person worships, or that to which he renders supreme homage, is his God, his Almighty One, his Hero. Objects of worship may be shown to be legitimately or illegitimately worshiped, when they are tested by universal law as revealed by absolute science. One can only know then, what is truly worthy of his worship, in proportion to his possession of the absolute science of the operations of universal law. When the true science of universal law is attained by any one, and the attainment is evidenced by the demonstration of application, the Hero of heroes, the God of gods, is revealed, and the ripening harvest of humankind may learn who is worthy of adoration and the reasonable service of all that he has, and is, and hopes to be.

The soul of man has cried, "Oh that I knew where I might find Him! that I might even come before his presence' with thanksgiving, and enter his courts with praise. This query must arise in every yearning heart: How would I know Him if I found him—know him to be the Mighty Hero, the age-lasting Father, the Prince of peace?

> "Hath He marks to lead me to him,
> If he be my guide?
> In his feet and hands are wound prints
> And his side."

We must know the "marks," the credentials, that He pass us not by unnoticed because of our lack of the power and possibilities of recognition. Jesus, the Messiah of the Christian era, said, "Had ye believed Moses, ye would have believed me." The body of Jesus bore the typical marks, of the wounds which he should receive in the house of his friends in whom he was to be crucified afresh and buried until the resurrection of his dead body, the church. Said Jesus, "My sheep know my voice, * * and a stranger will they not follow."

The voice of Jehovah is a voice distinct from all others. Its utterances are always characterized by one supremely divine quality, which is no less than truthfulness that can stand the test of all absolute science. The voice of Jesus which ushered in the Christian era, was the voice of absolute truth in its philosophic degree. This same voice of truth in ultimates must stand glorified by the light of its absolute, all-comprehending scientific degree. The voice of truth that ushers in the golden age, the age of science, must utter the science of the universe, the science of its laws of mortal and immortal conditions, its times and its eternity, its chaos and its orders.

The supreme Hero of the scientific age is the first ripe fruit from the tree produced by the supreme Hero of the philosophic age, and is the sum, the all-knowledge, the omniscience, that the lovers of truth gather from experimental relations to all forces and the laws of their operations in all ages. He must be the involution of the integral system of universal life and death, the ripe and perfect fruit of the tree of the knowledge of good and evil, and he must be able to demonstrate his integrality by the control of all forces,—by virtue of his knowledge of their laws,—primarily in himself, and ultimately in the renovation of the universe.

This present evil world of humanity needs nothing so much as a supreme Hero before whom its moral and intel-

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lectual nature can bow in silent adoration and worship, with that self-surrender to His will which is the most royal gift of a freeman to his God.

It is the mission of Koreshans to herald the presence of the Supreme Hero of the coming golden age, the King, which in Saxon means, able Man. Scientific ability coupled with moral heroism must constitute the foundation requirements of the Hero awaited. He must know the truth, and demonstrate that he knows it by the motive power of an almighty love for it. Carlyle says:

"Find in any country the ablest man that exists there: raise him to the supreme place, and loyally reverence him: you have a perfect government for that country. * * * The Ablest Man; he means also the truest hearted, justest, the Noblest Man: what he *tells us to do* must be precisely the wisest, fittest, that we could anywhere or anyhow learn; —the thing which it will in all ways behoove us, with right loyal thankfulness, and nothing doubting, to do! Our *doing* and life were then, so far as government could regulate it, well regulated; that were the ideal constitutions."

The world may well ask the Koreshan, How do you know that you have surrendered to the able man—have found the true Shepherd of Israel with the voice of God? He possesses the credentials that reason and the revelations of the prophetic Scriptures demand. We have sought for a life-time the mind that could produce the integral scientific system of all sciences, which should justify the faith that the cross of Christ gives life to the universe. We have sought for years the man with the credentials prophetically indicated in the Scriptures of the Christian; the man who should illustrate the fulfilment of the promise, "Ye shall know the truth, and the truth shall make you free." We believe we have found him of whom Moses and the prophets wrote,—the Messenger of Jehovah, in whom he dwells as God the Lord (Elohi). We all know that that promise must have its complete fulfilment sometime, somewhere, and that some one must be the first to possess, and the first to apply the truth when possessed.

It is written concerning the order of the resurrection, "Every man in his own order: Christ [or the anointed Messenger], the firstfruits; afterward they that are Christ's at his coming." The Christ of prophecy is twice manifest as the pivot of a new era. He comes to win a victory, and he comes from the field of battle victor.

Widespread for years, has been the belief of thousands of devout theologians and profound statesmen, that the Christian era is rapidly nearing the climax of its history, and that a revolution both destructive and renovating will make this old earth of ours reel to and fro like a drunken man, as she staggers under the blows of the destructive and constructive forces of Jove's almighty truth.

The thinking soul agonizes to know and to appreciate, through the exercise of the most exterior rational faculties of his mind and in the inmost intuitional sensings of his being, that he does know the ultimate, absolute, all-comprehending truth of truths. If one does not know, of whom must one learn, if he is to know? Can he learn from one unknown, unknowable, intangible, invisible, unthinkable, without body or parts, without speech, without experimental knowledge of immortal and mortal, divine and human conditions? *No, never!*

The one who knows must have power to make himself known; must be personal, as we are personal; as tangible and visible as we are, and with an experimental knowledge of all the thinkable things of all spheres, of all ages, and all conditions, and be the Father-Mother and heir of all things visible and invisible. No Hero less than such an one can satisfy the souls of those who await the prophet, priest, and King of the ages to come, the Savior and reclaimer of the ages that are past, the pivot of revolution, the apex of moral and intellectual heroism, to find physical expression of his inherent glory in the future life of the whole material universe.

Koreshanity has its origin in Koresh. It is the integral system of the science of all sciences. With this fact the reverent investigator can acquaint himself only by patient research. The theology, sociology, and cosmology of Koreshanity, are a triunity. Each of these spheres of thought is illuminated by the scientific revelations of Koresh as the Messenger of the Almighty, the focalization of the mental luminosity from all the spheres and ages of the grand cycle of Mazzaroth, of which he is the personal culmination and infoldment.

Koreshan Science reveals primarily, a man among men, standing on the circumferential confines of the universe with a plumb-line in his hand, demonstrating to his fellows the form of the universe with a mathematical and mechanical accuracy that will furnish an indestructible premise as a platform from which all rational people, with hearing ears and understanding hearts, can hear the voice of God reasoning them into his own sphere of life and light ineffable.

Even as we write, the first work of deliverance from the thraldom of science falsely so called, is being wrought. The first mechanical demonstration of the foundation premise of the Koreshan System is being made at Naples, Florida, before the natural eyes of natural men, and a waiting world sitting in darkness will soon have the way made plain by the shining of a great light from the Guiding Star of eternal truth, the Central Sun of God.

They who have received the message of Koresh—which is the scientific declaration of the gospel of the kingdom—know through the exercise of their every inherent power, that so divine a message of rational and demonstrable truth, the inherent Almighty God would never entrust to other than his legal heir,—the Messenger of his choice, the personality prepared from the foundations of the universe to voice his living Word.

The energies of Deity are inherent in every atom of the universe, but they flow in the order of the divine laws of universal progress, to central focalization in the generated center of anthropostic life for its own universal regeneration. This generated center of regeneration is Deified by this focalization of Deific energy, and from him the world in which the seed of Jehovah was sown, receives its quickening, which awakens it to God's life in the flesh. This Anthropostic Center, then, is the Able Man the world so sorely needs. He knows, and he knows he knows, and he will cause the demonstration of the fact that he knows. Then will this world arise and seek its King, and will receive him as the good Shepherd and be gathered into his fold, and there shall be one fold and one Shepherd, and his sheep shall go in and out and find pasture.

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When the moral heroism of his life is revealed by those who know it best, worship will be spontaneous; he will have no need to ask it as his right. Because he has reached the apex of moral heroism he is able, from its height, to gaze with clear eyes at the celestial city, and tell us how to lay its foundations in the earth and to build thereon its walls, towers, mansions, and great temple of glory, so worthily that the glory of the Celestial shall be transmuted to the glory of the arch natural.

The eyes of seers behold him coming afar, but he is nigh them who are so nigh him that they cannot worship a god afar off, but adore with the Almighty the doctrine of God's humanity, and the cross of its Christ that gives life to the dead in trespasses and sins, by becoming their high priest, touched with a feeling of all their infirmities, yet able to deliver and mighty to save.

The Mystery of the Fellow-Heirship of the Gentiles.

[CHAPTER II, CONTINUED FROM DECEMBER NUMBER.]

Paul had reference to the house of Israel stricken from the root, and through their departure from following the Lord God, made to commingle with the Pagan or Gentile world, that the natural flesh of Abraham should be assimilated to the flesh of the Gentile by retrogressive metamorphosis, that through progressive metamorphosis the Gentile flesh should become the flesh of Abraham. When this double ethnic metamorphosis is complete, the Gentile world is no more Gentile, but the seed of Abraham. Such conversion can only obtain with the fulness of the Gentiles. When this change is effected, then will be the resurrection or life from the dead. This will be at the coming of Christ. Immediately preceding this life from the dead, the restoration through Ephraim and Manasseh, the words of the Lord will be fulfilled: "Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened." Luke xiii: 20, 21.

If the reader will carefully compare the foregoing conditions, that which is leavened and that which is not, he will in no wise confound the kingdom of heaven as proceeding from Christ through the gospel transmitted through spiritual regeneration and descending through the ecclesiastical order, with the kingdom of heaven proceeding from the house of Israel through the posterity of Joseph by natural transmission. The Lord Jesus was the unfermented, unleavened bread which came down from heaven. He was *not soured* either in doctrine or life; *there was no leaven in him.* The natural flesh of Abraham, which had become degenerated through the decline of the house of Israel by an idolatrous determination inherited from the Egyptians and stimulated by the intercourse of Israel with the surrounding Gentile nations, encouraged by Jeroboam, had been partaken of by the Gentiles of the earth, and the process of appropriation and change must continue until the whole lump into which the leaven of the Jews was put, has become leaven, or the seed of Abraham. The name of Israel has been named upon Ephraim and Manasseh, but the names of Abraham and Isaac have not yet been named upon them, neither do we yet find that they have become a "multitude of nations," as declared in the words of Jacob: "Truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."

CHAPTER III.

The sons of Japheth occupied western Asia and southern Europe. Madai was the founder of the Medes, and Javan was the progenitor of the Greeks. We speak of these two sons of Japheth, and of the nations, Media and Greece, proceeding from them, as they have more especially to do with the present subject, as comprising centers of complex activities in the progress and formulation of the nations evolving through the ages, and which in the end shall constitute the body of the resurrection of the dead, the final receptacle of the spirit which is to be poured out upon the Gentiles to effect in them immortal life.

We have stated in a preceding chapter, that the house of Israel had been carried into Assyria and assigned to the cities of the Medes as their habitation by the Assyrian power. From this point began the absorption and assimilation of Ephraim and Manasseh into those nations founded by the sons of Japheth. Media constituted the most active and primary center of natural absorption, while Greece constituted the most active and primary center of natural rejection. Greece, or the nations proceeding from her, was the most active center of spiritual absorption; while Media was the most active center of spiritual rejection. The word Javan means the heat of Jehovah. The root is the same as that from which Jonah is derived. Jonah is the Hebrew word for dove. That the dove signifies regeneration, may be known from the fact that in the Jewish typical sacrifices it was devoted to that type which had special reference to regeneration.

As regeneration involves in its progress three main qualities and operations, namely, the transmission of seed, the changes through which it passes in the process of prolification, and finally its product, so likewise, the word is composed of three Hebrew characters; the first representing the hand shut, with the forefinger extended and pointing downward; the second, the germ of reproduction as transmitted from the hand (the hand represents life); and the third and last representing prolification as proceeding from the life of God.

The Greeks of Asia Minor, who in the time of the Lord's advent were specially receptive to the gospel of the Lord through his holy apostles, had kept themselves free from the admixture of the Israelites. They were therefore strictly a wild olive tree, as none of the native Hebrew blood (olive tree) permeated their structure. Asia Minor was the repeated prolificated seven sons of Japheth, especially in their conjunction with the spirit of the house of Judah transmitted to them through the office of Christ in his ministration to them through his apostles. The Lord Christ or the Spirit of the house of Judah, through the office of the apostles, became united through Asia Minor with that Noatic element descending through the line of Japheth by Javan, the grandson of Noah.

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The study of this part of the subject as regarding the Greek nations of Asia Minor, has more especially to do with spiritual than with natural transmission; and yet as the natural and spiritual transmissions conjoin in the final restoration, we have so far alluded to these Greeks as preparatory introduction to a succeeding chapter on the subject of spiritual transmission. To seek for the house of Israel as the perpetuated distinct tribes of Israel maintaining a Jewish tribiform identity, is folly and blasphemy when viewed in the light of direct and positive Scripture revelation.

Israel was to be named upon the lads, Ephraim and Manasseh. This could only be completely consummated when by assimilation the ten tribes and the tribe of Judah should become re-united in Joseph through Ephraim and Manasseh. This could not be accomplished except by the thorough amalgamation of all the tribes with themselves, and such amalgamation could not obtain without their combination with a stronger element than either Israel or Judah. This was to be effected through their mixture with other nations. By the mouth of Ahijah the Lord has declared: "For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river [Euphrates], because they have made their groves, provoking the Lord to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin." I. Kings xiv: 15, 16.

Through Hosea the Lord spake the following: "Israel slideth back as a backsliding heifer: now the Lord will feed them as a lamb in a large place. Ephraim is joined to idols: let him alone." Hosea iv: 16, 17. "Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment. Therefore will I be unto Ephraim as a moth [to eat him up], and to the house of as Judah rottenness. When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound. For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him." Hosea v: 11-14.

"Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not. And the pride of Israel testifieth to his face: and they do not return to the Lord their God, nor seek him for all this." Hosea vii: 8-10.

Thus, according to prophecy is Israel (Ephraim) to be utterly scattered, consumed by, and assimilated to the Gentile nations of the earth. According to history, have the declarations concerning Israel been fulfilled? The ten tribes of Israel did not constitute "a multitude of nations," and though Israel was named upon the ten tribes, yet before their absorption the two tribes, Ephraim and Manasseh, did not embrace all the properties and qualifications essential to fulfil the prophecy. Israel will be named upon Ephraim and Manasseh when the prophecy of Ezekiel is fulfilled.

"Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, wilt thou not show us what thou meanest by these? say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God: Behold; I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

"And David my servant shall be king over them; and they all shall have one Shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forever more. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people." Ezekiel xxxvii: 16-27.

Numerous efforts have been made to identify the English, Welsh, Irish, Scotch, Germans, and others, but more particularly the Anglo-Saxon people, as the lost tribes of Israel who, about seven hundred and fifty years before the Christian era, were carried into Media by their Assyrian conquerors. The facts adduced to confirm this identification of the lost tribes are drawn from the traditions and customs of nations, from archæological research, and from philological study; but most largely from the records of sacred and profane history. The ten tribes as such, have no history after their transportation to Media. Their absorption by the Assyrian and Medo-Persian power blotted them out forever as a distinct nationality. An almost insurmountable obstacle to the identification of the lost tribes with the fierce, savage, marauding hordes who poured into England from the shores of the German ocean, or with the still earlier peoples of the British Isles or western Europe, lies in the fact that they possessed no written language which has come down to us, through which to trace their origin. Strong presumptive evidence in favor of this identifica-

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tion is the historical testimony, that at a time nearly corresponding with the immigration of these resistless, warring races into western Europe, there was a general exodus westward from that country into which the Israelites were carried captive.

That the Anglo-Saxon or other races cannot possibly be the original and identical tribes of Israel which were carried into Assyria, is assured by their absolute loss of nationality, language, religious rites, and ethnic characteristics. The one important religious rite or ceremony which above all others was to keep the children of Israel distinct from the surrounding nations, was the ordinance of circumcision.

If circumcision had been perpetuated as a religious ceremony, it would have been impossible to lose the Israelites among the other nations of the earth. When they ceased to perpetuate this rite, it became impossible to maintain their integrity as a nation and distinct tribes. If these people had been the tribes of Israel migrating from the country into which they had been conveyed, they would have carried with them this peculiar evidence, together with many others, of their identity. Those ordinances specially instituted for the purpose of maintaining a distinctness from other people, and upon which alone such distinctness could have been maintained, would have been found existing among them. There are no signs that these people had ever observed the ordinance of circumcision; however, they carry with them abundant evidence that the seed of the Israelite is largely intermixed, and the corroborative testimony of history and prophecy is sufficient to establish us in the knowledge that these people were among those into whom the house of Israel was absorbed.

TO BE CONTINUED.

NOTICE.

Work on the first volume of our new book (Koreshan Astronomy) has been delayed for various reasons, but we are much encouraged by the present hopeful outlook, and as well by the fact that the purchase of a stereotyping outfit will enable us to make more rapid progress toward its completion. We feel very grateful to our friends and subscribers for their kindly assistance and support, and trust that their patience will have its reward, and that they will be fully compensated for the delay.

Make Money Orders Payable at Substation 48, Chicago, Ill.

Please do not forget to make Postal Money Orders payable at *our postoffice*, Substation 48, Chicago, Ill. If "Substation 48" is omitted, it puts us to the inconvenience of going to the city to obtain payment of the orders.

Swedenborg does not deny the doctrine of the Trinity, but only that of tri-personality. The central thought of Swedenborg, or rather one of his principal doctrines, is that in God obtain three primary attributes in one personality.

"All Things Work Together for Good."

BY LUCIE E. BORDEN.

The human soul typified by the beautiful Miriam in Hawthorne's "Romance of the Marble Faun," is plucked up out of the heart of a mystery with its roots still clinging about it, and like hers, its footsteps are ever dogged by something as strange and alien as the specter of the catacombs, the wierd old man whose connection with her could never be fathomed. The mystery of attendant evil in its relation to man and the paradox of its existence in a universe where God rules, has led to the conclusion, on the part of many, that love and law are not synonymous.

It is one of the fundamental principles of Koreshanity, that a law found to obtain in one domain of life must have its correspondent in every other, for it is true that continuity is the expression of the divine veracity in nature. "All things work together for good to them that love God," is a truth of universal application directly translatable in terms of science and manifest throughout the cosmos as transmutation and polarity. By virtue of the former, every atom that is base, offensive, and despised, is constantly being transformed and incorporated into the substance of what is pure and beautiful and esteemed. Life on every plane of existence originates and is perpetually renewed through the precipitation and transmutation of the worn-out elements from the next higher. Polarity is the law of opposites, that quality by virtue of which a body exhibits opposite or contrasted properties in opposite parts or directions. Superinduce magnetism at one end of a needle, the opposite magnetism takes place at the other end; action and reaction are equal; what is lost in time is gained in power; perturbations in the orbits of the planets are met by compensations, and all the heavenly bodies have a light and a dark side, just as in the moral world every defect is balanced by some gift or talent. If the law of opposites is the law of the universe, it must extend to God himself, and evil be the resultant of his involuntary activities.

It is related that upon hearing of the success of a friend's son who had just distinguished himself at Harvard, Emerson exclaimed: "Now if some misfortune could only happen to him, if his father could fail in business or if he could become unpopular in his class or be expelled from college, he would be all right!" This was a forcible recognition of the principle that as the cataclysms and disasters of nature really operate beneficently even in the loss of life involved, since no life is ruthlessly sacrificed but the earthly career terminates at the proper epoch to provide for spiritual progression, so calamity in any form is a means of advancement to the individual or the cause that is in the line of progress. Such a recognition precludes any waste of energy in repining or loss of serenity in the face of obstacles. "You are preparing with eagerness to go and render a service to which your talent and your taste invite you, the love of men and the hope of fame. Has it not occurred to you that you have no right to go unless you are equally willing to be prevented from going?"

Sometimes the question, what is it best to do under the circumstances? finds no response, and one is confronted by a blank wall of difficulty and debarred from every course of

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action. Simply fall into the right mental attitude of repose and trust. "Be still and know that I am God" and lo! the impassable wall vanishes, the way is made plain for the weary feet. No matter how rough and steep the ascent, there is always a path that leads to the summit, and across the deep waters that look so treacherous, there is always a ford and a ferry. The story hath it, that he who had wasted precious hours from noon even unto sundown in bewailing the mighty obstacle which blocked the way and closed his line of vision in the distance, suddenly rose up and walked straight to it and straight through it as well, finding it upon nearer view but thin air, such stuff as dreams are made of. The whole course of history and individual experience goes to teach us faith, and in the assurance that his welfare is dear to the heart of being, man may safely await the issue of events at any particular phase of his own or the world's development.

Koreshans have been instructed that the relation of their Messiah to his people is precisely analogous to that of the heart to the extremities of the arterial circulation in the human body. The function of the heart is to receive all the venous blood which flows into it, composed of three different elements, each having its specific lack to be met and supplied. There is first, the residue of the arterial blood, what is left after the nutritive elements have been selected by the tissues; second, the old and dead atoms of flesh, and finally the chylific corpuscle containing new nutrition in process of becoming and not yet available. The remnant of the arterial blood has lost its life-giving qualities and must be strengthened; the dead particles would poison the system if carried around again, and must be burned up, while the white corpuscles must find completion and perfection before they can nourish the tissues. Through the office of the heart the venous blood is transmitted to the lungs, where a process of transformation takes place resulting in the production of the arterial cell fitted to supply the body with sustenance, and which in its turn is carried through the arteries to the extremities of the circulation. This process goes on with perfect order and regularity in a healthy body.

All that devolves upon the capillaries which constitute the extreme limits of circulation, is to gather up and transmit the venous blood to the center, where all its needs are met and supplied. So long as they work in harmonious and trustful relationship with that center, the health of the whole body is assured; but consider for a moment the disaster that must ensue should these tiny, hair-like blood vessels begin to question among themselves whether the heart had the power requisite to perform its functions, whether it was not about to cease its pulsations, and whether after all it was worth while to send up their forces to be revitalized. Fear in that case would become the substance of things feared, and having nothing to work with, the action of the heart would soon be paralyzed. All things must work *together* in order that good be produced.

"Here work enough to watch
The master work and catch
Hints of the proper craft."

By a species of divine alchemy to transmute sorrow into sympathy, suffering into strength, doubt and perplexity into faith, and bitterness into an ineffable tenderness, this it is to follow the divine method of procedure by which that soul of goodness in things evil is eternally made manifest.

"And if Ye Will Receive, This is Elias, Which Was for to Come."

"He Holds His Followers With Something Like a Supernatural Power. They Think As He Does, and Are Entirely Controlled by an Extreme Religious Belief."

BY AMANDA POTTER.

The public press has twice ascribed the latter of these initiatory quotations, to a Koreshan. We do not refute its authorship; it may be verbatim, though it savors of that journalistic doctoring which has often made something rank of reportorial interviews accorded by Dr. Teed and his followers. To say that this condition marks the past rather than the present, is but just and grateful tribute to late examples of not only fairness, but generosity.

We maintain as tenable the position that though the original statement was colored for the eye of the seeker of the sensational, it yet, colored or uncolored, presents fair face to Understanding, and is capable of such explanation as will remove it from the pale of the criticism of many who heretofore have not understood. Indeed, it is because of the many who are to come into the understanding, that the Koreshan effort which so rasps the people, is continued.

In all Deific manifestation there are two specific principles. The first of these is the perfect, and to the natural eye, the always invisible Spirit or God; the second is the form or the man in whom this Spirit dwells; and this form expresses the degree of perfection commensurate with its stage in the line of regeneration, which saying embraces the law of man's origin and destiny;—man originated in Deity and to Deity man will return. "God is in the generation of the righteous," means that God is engaged in generating or producing the Righteous. God when in David, his typical temple, was in a very *unrighteous* man in whom he was generating that righteousness which finally stood embodied as the culmination and apex of humanity—the regenerated man, the perfect flesh, the Son of God, *Jehovah*. The tents and the tabernacles in which God declared he had walked, were less perfect bodies than those forms which he was able to so renovate and purify as to admit of theocrasis, as for instance, Enoch and Elijah.

It is essential to understand that any flesh which God comes into and finally dissipates by theocrasis, is God's *new name*. If the world knew this the world could say that once God's name was Enoch, once it was Elijah; and if the world knew that Adam, Noah, and Moses were also theocrasised, it could say that once upon a time Adam, Noah, and Moses were the names of God. Elijah, resolved into its component parts, is *Eli*, God, and *jah*, the Lord or Jehovah. He is the ever perfect and invisible spirit, who at stated periods manifests through a fleshly form upon which he bestows his new name. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my *new name*."

Unprejudiced investigation convinces that the coming of Elijah in that sensual human form, which He so renovated

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and purified as to enable it to become theocrasised, was not his sole recorded advent; it was not a thing without a like, more than is the unbelief which ever companions his coming. As employed in Scripture, Elias and Elijah are synonymous: In Matt. xi: 14 we find the Lord telling the multitude, "If ye will receive, this [John the Baptist] is Elias, which was for to come. He that hath ears to hear, let him hear;" and in the seventeenth chapter and twelfth verse of the same book, to his disciples he reiterates the fact of the advent of Elijah, adding that they (the people) knew him not, but had done unto him whatsoever they listed; which fact he made stand as prophecy of his own fate.

We wish to place side by side, two separate and distinct promised manifestations of God the Lord, Elijah, in two distinct and separate times—the end of the Jewish dispensation, and the end of the Christian dispensation. "Christians" know that one of these promises has been fulfilled; Koreshans know that *both* of these promises have been fulfilled. The promise first fulfilled is found in Luke i: 17; the second promise, *which is also fulfilled,* is recorded in Malachi iv: 6, and in their order thus they read:

"And he [John, of whom the Lord Jesus said, 'And if ye will receive, this is Elias, which was for to come'] shall go before him [the Lord God, the Christ] in the spirit and power of Elias, *to turn the hearts of the fathers to their children.*" "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, *and the heart of the children to their fathers.*"

God the Lord or Elijah, is the Father principle of Deity. He comes yearning toward his children, that order of the sons of men who are prepared to become the sons of God—to have their hearts turned toward Him, and when their hearts are so turned, the mutual and supreme desire culminates in the conjunction in which is fulfilled the Christ's message: "I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and I will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." "And I looked, and lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his [the Lamb's] Father's name written in their foreheads. * * * These were redeemed from among men, being the firstfruits unto God and to the Lamb," The Christ was God's "firstborn" and only Son: He was the begetting principle of God—the *Lamb*, hence, while he was the firstfruit unto God, he was not any order of fruit unto himself, nor will there be any fruit unto him until he, the Son sown through theocrasis as seed in the race, springs up the *sons, who will be "the firstfruits unto God and to the Lamb.*"

The Lord Jesus said to John, "Suffer it to be so now," and was baptized of him; at which moment was fulfilled the saying of John: "He must increase, but I must decrease." In this connection John declared that "a man can receive nothing, except it be given him from heaven," and John became a tent for the habitation of God the Lord, who was his gift from heaven; and His leaving this tent for the temple—Jesus the Christ, was the decrease of John and the increase of the Lord Christ, who then began his real Messianic work, for, said he, "the Father that dwelleth in me, he doeth the works."

People have regarded the coming of the "great and dreadful day of the Lord" as comfortably afar; and the Gentile idea of the circumstance of Godliness is as outraged by the thought of His coming in a man of the ordinary humanity, as was that of the Jew by the story of his coming in a man born in a manger; hence the cry of blasphemy is now in order, for the followers of Dr. Teed conduct their lives on the basis of the fact that Elijah the prophet, God the Lord, is here.

Hope of the Final Supremacy of Koreshanity.

BY MARY EVERTS DANIELS.

Since the recorded creation of all things, when God's garden was established, there has been one peculiar religion which has preserved a distinct median line. Though it passes through several apparently different phases, it has preserved one central and integral purpose. In this line we perceive the marvelous workings of divine power, guiding and controlling a people to whom God had said: "For thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." In this specific line we find the various Messiahs who have appeared as leaders and teachers of the people.

The fact that God has established this religion and introduced it to human knowledge, is sufficient cause why we should trace out its line of descent through the ages, and mark how firmly it has stood as a beacon light amid the horde of heathen nations who have sought to crush out the vital principles of life which so illy accord with their own perverted ideas of right or truth.

The Israelite was God's chosen channel through which he has so often manifested himself. In this race were the "tents" and "tabernacles" wherein He had dwelt, and from this race sprang all the hopes, desires, and aspirations that culminated in the advent of the Son of God, the Messiah of the Christian age.

It seems absolutely necessary that the law of reincarnation should be understood. The spirit of man passes through a succession of partial embodiments or cycles of natural life, progressing from one age to another. It is claimed that there are forty-two of these quasi-reincarnations during an age or cycle embracing the period of a perfect reincarnation, in which man evolves into a perfect condition, a being of the higher order. This law of reincarnation pertains specifically to Deity himself. God is a spirit, but in order to be active, or creative, spirit must have a material base. God has successively reincarnated himself, during the cycles of the past. He has also chosen men born in sin and shapen in iniquity as "tents" and "tabernacles" wherein to dwell. The Lord said unto David, "Thou shalt not build me a house to dwell in: For I have not dwelt in a house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another."

The tents and tabernacles were the prophets and priests, but Jesus was the house or temple of the living God. God walked with, or was in the various Messiahs—Adam, Enoch, Noah, Moses, and Elijah. They were re-embodiments of the same spirit. Through the influence of the indwelling spirit of truth, these men, born in sin and shapen in iniquity, were

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enabled to overcome sin and death and to pass out of the world without a corruptible dissolution of the body. They were not, for God took them.

Of one it is said: "Thou hast been in Elen the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

In Jesus Christ we find the perfect flesh of Deity. God had passed through all of the embodiments necessary for the perfection of the flesh, and had unfolded into the perfect fruit, the Son of God—God's spirit in a perfect body. Nowhere does the Divine Being appear so majestic and so condescending, so holy and so loving, as in this perfect embodiment of all Truth and Good—"The mighty God, the everlasting Father, the Prince of Peace."

We perceive that in the history of God's church there have been three distinct eras—the legal, the prophetic, and the apostolic; the last centering in the person and teachings of Jesus the Christ, who is the crown and center of the divine work, for he was the fulness of the Godhead. There is no presumption more impressive or positive or of greater moment, than that the system of truth and salvation in Christ, which God has so wisely prepared and given to men, shall advance to ultimate supremacy. We cannot doubt that God will choose to accomplish this, and we do not question his ability to effect it.

History often exhibits the utmost confusion; but despite this fact the divine purposes have appeared in historic reality, at just the time and place allotted to them. The central and most harmonious line of history is that on which God's purpose steadily advances. It is as if the divine mind so controls even history, that the line of his purpose toward his chosen people may be recognized by its radiance, and whatsoever has been prophesied of it has been fulfilled.

We can only look backward intelligently to the time of God's promise and covenant with Abraham: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand of the seashore; and thy seed shall possess the gate of thine enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

The seed of Abraham became God's peculiar people over whom a loving watch has been kept, even when they were being tested by bondage and sorrow, and Moses was called to be a deliverer; for "the Lord said, I have surely seen the affliction of *my peop'e* which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey."

The grandeur and beauty of God's promises had long ago stamped the bow in the cloud, for God had said: "I do set my bow in the cloud. * * * And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud." The dark cloud of bondage had settled like a pall over the people of God, but that vision of beauty and blessing once seen could never be forgotten; it was deeply graven in the inner chamber of the soul, never to be effaced until eclipsed by the revealed splendor of that heavenly throne which is girt about with the rainbow "in sight like unto an emerald," when every pledge of faithfulness and of mercy shall have been fulfilled.

From the time of the deliverance of captive Israel, God's purposes come into plainer and larger exhibition. They were revealed to patriarchs, lawgivers, and to the "sweet singer of Israel" of whom God said: "I will make him my firstborn, higher than the kings of the earth."

Hope quickened the hearts of the faithful elect; prophecy worked on to realization in the actual, through the chaos of national history. It inspired the priests and was manifest in the ecstasy of prophetic revelation. In the course of many thousands of years, there never has been a time when God was not moving to bring this system to completion. In His manifold revelations he has kept the fires of his presence burning brightly. He made himself known by visible signs and tokens, in voices to the enraptured ear, in visions of the night, as to Abraham. To Moses he spoke face to face, and in order to lead his people, he illumined the pathway through Syrian sands, beneath the march of a pillar of fire. Afterward, He descended in all the glory and might of power, as Lawgiver, upon the heights of Sinai, which trembled under the majesty of Creative Grandeur. Through the voice of prophecy he came as to Isaiah, who spread out on historic canvas pictures which until today could not be understood, for they pointed to the end of the age, when sacred history would close its last massive volume and the cry would be heard: "I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." It is not probable that a system like this, so full of God's presence, so sublime in itself, so persistently patient in its aim, is to fail of success. We can but view the whole method as a gigantic tree having its root in Abraham, putting forth its trunk in the days of Moses, and then its branches, its leaves, its buds, and blossoms successively, till the days of Jesus—the seed of God. The blossoms could not bear fruit till the pollen or fecundating principle had performed its office.

Christianity came into the world as the evolution of Judaism. It was accompanied by the grace of God's spirit and the might of his own omnipotence to overcome the human will and win for itself belief, as well as giving unity to the annals of the race. The natural evolution of this great tree of religious life, proclaims the fact that what the world calls Christianity is but the beautiful bloom on that tree. The life-giving power of the Christ, the seed of God fecundating that bloom, must find its result in the perfected fruit.

"The Holy Spirit poured out by the translation of Jesus, was literally the transfiltration of the spirits of the

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past ages that were gathered into Jesus as the mediator or medium of the covenant, and disseminated to the members of the Christian church, who then received those spirits. The cloven tongues (Words) which sat upon them were the cherubim and seraphim communicated to them by the dissolving of the Lord's visible form. By passing over through Jesus as the *door* from the old to the new dispensation they began the process of the regeneration, becoming the germinal beginnings of the process of multiplying the literal sons of God."

The philosophy of Jesus the Christ explained the general laws and principles under which all the subordinate phenomena of facts pertaining to human life, were to be comprehended. It was the teaching for that age and stage of progress, and was specially adapted to the salvation of the soul of man, but not for the time of the maturing of the fruit,—the redemption of the body.

As the age advances and the human mind unfolds, there comes a demand for an applied science that will not only proclaim the existence of certain laws and phenomena, but will explain the causes and the laws of such phenomena. Philosophy states facts, but calls for a strong exercise of faith in order that one may accept its teachings as truths. It carries one up to Pisgah's heights on a flowery bed of ease, and fills the soul with the ecstasy of faith. But the progressive soul cannot long stay on the mount of Exaltation; it must come down to the natural, the material plane, and sometimes the descent is perilous. Man begins to philosophize as did Confucius: "Out of nothing there cannot anything be produced,—that material bodies must have existed from all eternity,—that the cause or principles of things must have had a coexistence with the things themselves—that this cause must also be eternal, infinite, and indestructible, and that the central point of influence from which this cause chiefly acts, is the blue firmament!" This philosopher evidently had caught a faint glimpse of truth, but so imperfect was it, that science did not build upon it.

The Koreshan System is the matured fruit of the great tree of God's planting. It comes to explain all that philosophy has pointed out. We may soar to the heights of rapture over a knowledge of existing facts, but science brings us down to dig in the earth for precious gems of truth. This is science in its most perfect state, because it offers a solution of all problems, and satisfies the most accurate inquiry. It is a system that involves *all* the elements of truth, revealing the wonderful science of being, explaining the laws of life and the necessity of their application to insure salvation.

When the ancient philosopher said that "the central point of influence from which cause chiefly acts, is the blue firmament," he might better have said that it is the whole physical universe, which we are taught is the mind physically amplified and clothed upon with its material garb. The ideas of modern philosophers and would-be scientists must be revolutionized and purged from all fallacy. The world must be compelled to reason from another standpoint. It must begin to recognize the necessity of thinking in harmony with the laws and principles that govern the universe, and to understand that "the whole universe is evolved from the mind, vitalized from it, and by it puts forth its highest product—man, and through man reproduces and gives birth to the highest type, not in new forms, but born again into the primitively existing ones."

When the true system which is in a direct line with God's purposes is manifest, the system that will lead the world into a rational concept of universal form and function; one that explains all the phenomena that have so long puzzled the pseudo-scientists of the ages; a system that explains the source of all the energies that give expression to the laws that govern the universe,—then the world will awake to the fact that the true Scientist has come. He will enlighten the understanding of humanity, because his entire system is founded upon a strictly rational and scientific premise that will prove the absolute truth of Koreshanity, and substantiate his claim to be the Shepherd of Israel, the Messiah, the seventh manifestation of Deity.

He is *the* Shepherd, because he will gather together the people of God, the true Israel; he is the Savior, because he is anointed of God, and will lead the world out of the depths of fallacy and sin, by the presentation of the science of the laws of life. He is the manifestation of Deity, because he is the continent of all truth, and truth is the Spirit of God.

We now begin to understand the hope of the final supremacy of Koreshanity. We recognize in it the perfection of all the principles inculcated in the beginning of the dispensation. We look back through the pages of history, and realize through what processes it has been brought to development; how vast and how full of sublimity it is.

It may be questioned, Why has not God personally manifested himself since the days of Jesus? We reply, because Jesus descended, by the operation of his spirit, into the hells of mortality that he might accomplish in man a mighty work in order that humanity might attain to immortality. But out of the hells he now comes as the Shepherd, the Stone of Israel, of whom Isaiah testified:

The *scientific* aspect of Koreshan doctrines will attract those whose minds are scientifically inclined; the *gospel* of Koreshanity will win those whose minds are theologically inclined. With its science of religion, astronomy, sociology, etc., Koreshanity shines forth as a beacon light, a pillar of fire to guide the true Israel of God out of their bondage to sin and death, into a land flowing with milk and honey.

Koreshanity appeals to the intellectual nature, and gives zest to the noblest truths that can be proffered. Effort and thoughtfulness are needful for its apprehension. It contradicts no true philosophy, but involves all there is of truth. That which was applied by Jesus in a philosophic degree, is now applied by Koresh in a scientific degree. Koreshanity opposes every fallacious science, but gives in its place one which is founded on the immutable rock of Truth; its laws and phenomena are an eternal reality, which harmonizes Science and Revelation in the wisdom of God.

Koreshanity proclaims a keen apprehension of right, which is unchanging and universal, revealing the law of fraternal love which must prevail when the kingdom of righteousness is established in the earth. There is not one desire implanted in the human soul, not one need, which Koreshanity does not meet. It is a system which God framed in the beginning, and which he has been building and perfecting, enduing it with power to satisfy every desire for knowledge, making it apparently self-diffusive, so that no one who studies its principles with the appetency and capacity of common intelligence can fail to perceive that it is

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actuated by the spirit of Truth which reconciles all departments of science, quickening the soul anew with potential energy. The reign of sin and death is nearing its end. Koreshanity, as a system for human purification and renewal is replete with purging, sanative, and quickening power. Through the benign influence of this gospel of life, Righteousness will restore and beautify the barren earth, making it to blossom as the rose.

It may be questioned, Where are the people of God, the peculiar people of his choice? We reply, scattered among the multitude of nations, peoples, and tongues, having been embodied and re-embodied again and again, until they have reached a condition of body and spirit that will enable them to be receptive to *the* doctrine of the age, which embraces the science of commerce, the science of government, the science of immortality, etc.

Jesus set his seal upon all those who would claim the heritage of Abraham. Out of this multitude, these nations, peoples, and tongues, will come the elect of God, the children of the kingdom. They will hear the voice of the Shepherd and heed his call to follow him. The voice of this Shepherd is even now heard throughout the earth. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

In the assurance of the success of the demonstration of all the truths of this marvelous system of divine science and theology, we can but enter into the greatness and majesty of God's purposed Redemption of humanity, and stand as it were, under the shadow of his throne, in full view of the Sun of Righteousness that now arises with healing in his wings.

In the supremacy and final attainment of Koreshanity, the history of this grand cycle of time finds its completion, bringing in the fruitage of the Tree of Life which stands in the midst of the Garden of God.

The New Geodesy.

The Question of the Earth's Shape Pivoted Upon a Specific Proposition.

A discussion of the fundamental premise of the Koreshan Cosmogony, furnishing a new basis for all geodetic operations and survey. Also account of experiments on Old Illinois Drainage Canal. 16 pages, illustrated. 5c per copy; 3 for 10c; 35 for $1.00. GUIDING STAR PUBLISHING HOUSE, W. 99th St. and Oak Ave., Washington Heights, Chicago, Ill.

Popular Science News, 108 Fulton st., New York, is of special importance to all interested in the Sciences, Hygiene, Medicine and Health. Each number contains about two hundred bright and interesting articles by the ablest writers in the world. It is profusely illustrated and free from technicalities, and interests all readers even if they are not experts in Science. Terms, one dollar a year. Sample copies free.

The proprietors of Hood's Sarsaparilla have issued a number of artistic and beautiful calendars, but the one we have received for 1897 is not only very pretty in design, but is accompanied by a series of coupons that entitle the recipient to some interesting and attractive novelties. Send six cents in stamps for one to C. I. Hood & Co., Lowell, Mass., if your druggist cannot supply them.

CORRESPONDENCE.

NAPLES, LEE CO., FLA., Jan. 3, 1897:—The sloop Ada weighed anchor January 2, having on board the Geodetic Staff of the Koreshan Unity. There was a good breeze from the larboard beam, and the destination of the Staff, a distance of twenty-four miles, was reached in three hours after leaving the beautiful bay of Estero. In the evening of the same day, the team from the Temple at Estero (New Jerusalem) brought other members of the Staff and Assistants, also the general paraphernalia of the Geodetic Survey. There are nine of us at present, including reportorial connections, all in good health and spirits. Naples, where the Geodetic operations of the scientific revolution are to begin, is a winter resort, located on the beach of the Gulf of Mexico, about twenty-five miles south of Estero, by the county road from Fort Myers, which lies forty-one miles north on the Caloosahatchee river. Naples is owned by Mr. Halderman, the proprietor of the Louisville *Courier Journal*. At the present writing, the Staff is occupying one of the houses of this gentleman, through the courtesy of the manager of the place. Mr. Halderman has very kindly consented to the use of the beach in front of the hotel grounds for the rectilineation.

Some very interesting experiments have already been made with the telescope, bringing into view the hull and sails of vessels after they had disappeared from the view of the unaided eye. There is not a reasonable question of the fact that with the use of telescopes, ships can be brought within the range of vision even after they have disappeared from the range of smaller glasses.

Something of the importance of the geodetic work now being inaugurated, may be inferred from the view taken of the subject by the *Tropical News* of Ft. Myers, Florida.

Prof. Morrow informs us that the work is to be witnessed by a complete reportorial staff, representing the leading dailies in the various large cities, who will be here with cameras, etc., to secure full details and publish them to the world. The Professor has invented what he terms a Rectilineator, by the use of which he expects to secure the most accurate straight line that it is possible to establish. All known tests will be used in this instrument to accomplish this. The surveyors have selected the Gulf coast near Naples to make their tests, upon which the theories of the Koreshans will be established or fall to the ground. When it is understood that this line is to prove that the earth is concave, it will create great interest and be watched by the people of the world; and should it prove to be as important in its results as it is hoped by its projectors, our county will come in for the greatest advertising it has ever had.

The work of the Geodetic Staff of the Koreshan Unity is to lay the foundation for a scientific revolution, the first step being to prove the fallacy of the Copernican hypothesis, and the truth of the Cellular Cosmogony. The proposition is a simple one. A straight line extended from the vertical point of a perpendicular post, will touch the water's surface at points in both directions from the post, at distances proportionate to the hight of the post set for the experiment. If the earth were a convex surface; the farther the line extended the

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greater would be its distance from the water or earth over which it is stretched. The line thus extended will touch the water, thereby proving the concavity.

While the proposition is a simple one, the work of so accurately applying the physical tests as to convince the world of its truth, is the task of the present Staff. Some months will be devoted to this work. In the meantime, the progress of the work will be reported through the FLAMING SWORD and other papers. The importance of this work is incalculable. Upon it depends not merely a revolution in astronomy; but once the Copernican system is overthrown, a new foundation will be given to the world upon which to predicate a system of science and philosophy that does not rest upon the uncertainty of mere hypothesis.

The assumption upon which all present argument is founded is merely assumption; and a premise guessed at—though the processes of reasoning may be ever so correct after the first false step—can only ultimate in an assumptive conclusion.

The modern "higher criticism," by which the "mistakes of the writers of the Bible" are claimed to have been proven, is founded upon the false assumptions of scientific fallacy. We will force upon the world the necessity of the acceptance of the truths of genuine science. A revolution in astronomy implies a revolution in modern thought. The science of religion will be given, and through this the "science" of government will be revolutionized.

Pungent Paragraphs.

BY J. S. SARGENT.

It is an ill weed that grows nobody any good.

The venom of human hatred is no less deadly than that of a serpent.

The new administration will doubtless inaugurate a great change—change of postmasters.

Some people are so afraid of wearing patched clothes that they will not even mend their ways.

The name of John Sherman will stand in history as marking the "Shear-a-man-policy" of our Government.

A government of godless people, by godless people, for godless people, is sure to be a godless government.

If the devil should unmask himself, we would be surprised to find with what apparently good people he is intimately associated.

Koreshans are now engaged in knocking out a few Copernican worlds and solar systems. When they get through, we'll probably begin to know "where we are at."

The seed from which the plant springs is its Lord God Almighty, its Father-Mother. The seed which results from the plant, is the reincarnation as the Son and Savior, to again become Father-Mother to a new plant.

The Operating Station.

The Scientific and Geodetic Staff Locates and Surveys the Site of Operation on the Gulf Coast at Naples, Fla.

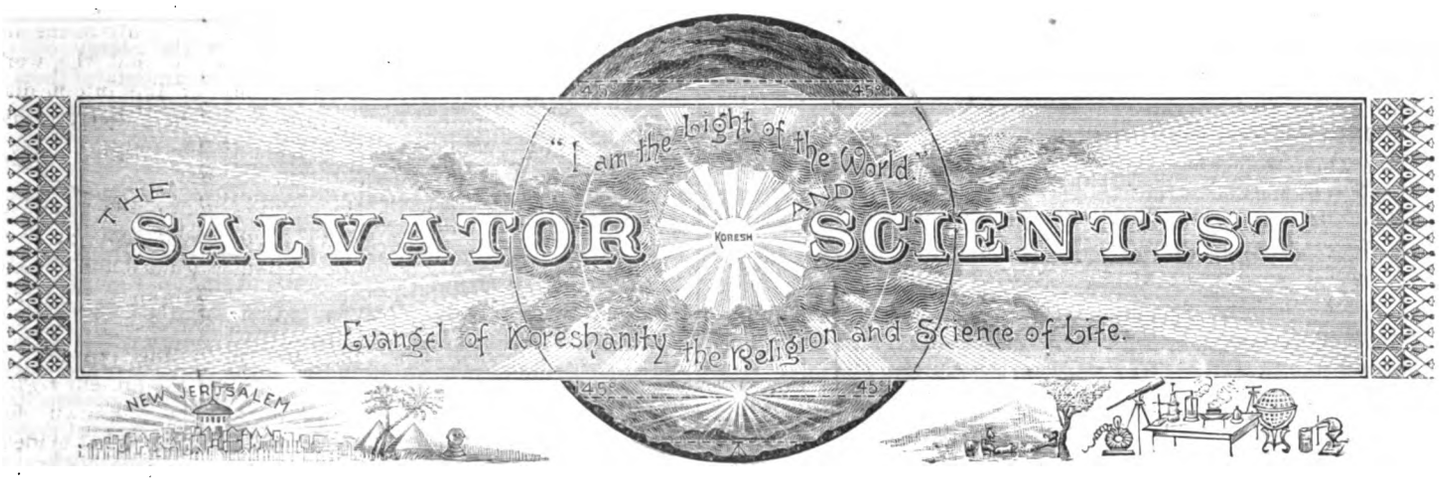
BY PROF. T. G. MORROW.

It is one of the fundamental doctrines of the Koreshan System, that there are no *accidents* in the universe. When the relations of cause and effect are clearly understood and comprehended, the mind does not attribute to the universe those haphazard functions it is usually thought to possess. We cannot arbitrarily produce effects; we cannot prematurely force the accomplishment of desired results; neither can we hinder the operation of immutable law when the energies conspire to accomplish its fulfilment. Herein is afforded the Koreshan a great field of study; viewed from the standpoint of truth, all our experiences and the events with which we have to do, are made to contribute to our education and benefit.

The Geodetic Staff is on the Gulf Coast of Florida not only by force of circumstances, but by the operation of forces which are invisible. It was the original purpose of the Staff upon completion of the new apparatus, the Rectilineator, to make the proposed surveys near Chicago. Finding that it would be impossible to operate in the North during the winter months, the only alternative was to go on an expedition to the South. Without premeditation as to the meaning of the location, the Staff is located at the right place. The *vitellus* or vital point of an egg is near the *equator* of the egg; if this is true of one egg it is true of *every* egg. The universe being a great egg, it possesses a vitellus or vital point which is near its equator. The vitellus of the physical world at the present time is where the energies of the New Jerusalem will aggregate and descend; the particular site is Estero, Fla. In the vicinity of this vital spot, the demonstrations of the Cellular Cosmogony must be made. Naples means "new city;" the new city, the New Jerusalem, will, in time, incorporate all the territory lying within a radius of more than a score of miles from the present site of Estero.

The Staff has had ample opportunity to look over the fields of operation. Charlotte harbor and Estero bay are places where a number of experiments upon the water's surface will be conducted, while the Gulf Coast at Naples is the very best for the proposed survey. The stretch of coast line from Gordon's Pass to Doctor's Pass is six miles; these passes will constitute the *terminal points* of the *chord of arc,* the "air line" extended by means of the Geodetic Rectilineator. The intervening *arc* is the *concave* surface beneath. The Staff is at the site of operations at Naples; the apparatus and instruments have arrived in good condition. The preliminary survey of the line has been made, and the actual geodetic work has been begun. As the work is tedious and necessarily requires the greatest precision and accuracy on the part of the operators, definite results cannot be expected for several weeks. About five months will be required to complete the work in this vicinity; in the meantime, thousands are awaiting the evidences, and through the press of the world millions of people will be informed of the purpose and character of the demonstrations before they are completed.

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And I saw another Angel fly in the midst of Heaven, having the Everlasting Gospel to preach to them that dwell in the Earth, saying with a loud Voice, Fear God and give glory to Him; for the Hour of His Judgment is Come!

Vol. 1.—No. 11. CHICAGO, ILL., JANUARY, 1897.—A. K. 55. Herald No. 25.

The Salvator and Scientist

—IS FOUNDED FOR THE—

Promulgation of Koreshan Science,

Which uncovers the Mysteries of Ages; presents the genuine interpretation of Phenomena and Form as expressed in the Universe, and demonstrates the laws, forms and relations of Being and Existence—the true character of God and Man and their relations. Koreshanity holds the Key that unlocks the realm of all Mystery and unveils Nature's Laws. THE PHILOSOPHER'S STONE, the law of Transmutation, the foundation of the Science of Alchemy, is in the hand of the great Koreshan Scientist,

CYRUS, THE SHEPHERD OF LIFE.

He comes at the crisis of the age with the Lord's new Name, and brings to us the Everlasting Gospel, restoring the doctrines of the Lord Jesus Christ, emphasizing the Humanity and Personality of the Lord God—showing, in accordance with the Eternal Purpose, the Necessity for the successive manifestations of Deity as the Humano-divine Seed in order to perpetuate his own being and that of Man, through divine Reproduction. The Integral System is founded upon the incomparable

KORESHAN ASTRONOMY,

The basis of which makes the Sun the Center and the Earth the Circumference of the Universe, from which it is conclusive that the Earth is a Hollow Sphere, with its habitable surface Concave, forming an integral, alchemico-organic structure, which, as demonstrated in the Cellular Cosmogonic System, perpetuates itself through the Eternal and Causative Forces and Functions operating within it.

ULYSSES G. MORROW, Editor. Address, Care Guiding Star Publishing House, Washington Heights, Chicago, Ill.

Combined with the FLAMING SWORD; Subscription, $1 per year.

THE SCIENTIFIC REVOLUTION.

The Absolute Demonstration of the Koreshan Cosmogony Overthrows Every Modern Scientific and Theologic Fallacy.

Demolish or disturb this fundamental principle of a round and revolving world, and all our astronomical knowledge and the life-long labors of our most eminent and profound philosophers will have perished like the baseless fabric of a dream, and leave not a wreck behind, too appalling or too insignificant to raise even a smile of pity or contempt.—ANON.

There can be nothing more startling to the world today than the absolute evidence of the truth of the Cellular Cosmogony or concave theory of the earth; startling, because it will overthrow all popular systems of science and theology, and expose the ignorance of so called eminent men who have assumed to be leaders of scientific thought; startling, because there will beam upon the world the light of the genuine and absolute truth by which the world will be redeemed from fallacy. We are nearing the time of the *world-wide sensation*—a sensation that will so intensify human thought as to destroy the citadel of error and give a mighty impetus to the great Koreshan movement toward the reconstruction of all divine and human relations.

The world is awaiting—it needs, it must reach, such a time of universal surprise. The old systems must be dislodged and the present incumbents relegated to the rear of human progress, in order that more aggressive elements may lead to the climax of destiny. The laws of the perpetuity of the universe will not admit of continuation of the present state of human degeneracy; the disintegration and dissipation of the energies of mankind must not go on forever; something must be done to turn the tide, and that suddenly. Fallacy has become deeply embedded in the very heart of humanity; and no feeble stroke is sufficient to effect any radical change.

There is but *one* remedy—and that is in the aggregation of energies, entities and forces of the higher spheres of life, and their direct and practical application to the plane of human activity in its every department. It is obvious that so long as the world reposes confidence in the teachings of fallacious systems of astronomy and religion, it can never be benefited by the power of the absolute truth. For that reason, it is necessary to put forth measures which will utterly destroy this confidence, and force an entering wedge for the effective application of the principles of the true system. This cannot be done by pitting one hypothesis against another; the evidences of the truth of a new premise must be conclusive and absolute—and this is afforded, so far as the world is concerned, only by specific experimentation through the practical application of absolute demonstration.

Relations of Astronomy and Theology.

No one familiar with the parallel history of astronomy and theology will deny that their relations are intimate, and that the various theories of creation for the past centuries have necessarily been modified by, and made to conform to, the general astronomical theories prevailing in the world. Admit for a moment the fallacy of modern science, and the conclusion is *inevitable* that to whatever extent the world has been influenced by such fallacy, just to that extent it has been led astray. This influence has been universal; the entire world bears the impress of modern scientific and theologic prodigies; in every department of human life the effect of popular fallacies is manifest.

The usual vague idea of the abode of the Almighty, is that it is ulterior and extra-cosmical. Somewhere, at a distance of trillions of miles, it is supposed that his eternal habitation is located; that even beyond the stars his eternal throne is founded—beyond stars from which it is estimated that it would require light transmitted at the speed of 192,000 miles per second, millions of years to reach the earth! More closely related than is usually supposed, are the modern systems of science and theology. Perhaps no one has attempted to form a mental picture of such a remote habitation of Deity without attempting to form

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some idea, however vague it may be, as to *distance*—the mind endeavoring to reach out and out into infinite space. Associated with such a view are the sun, moon and stars; somewhere beyond the great net-work of whirling worlds, it is thought, is the place where God exists, and from whence he projects the divine energies and essences into space. Thus it is obvious that the popular idea of God has been but the result of the prevailing theories concerning the immensity of the universe and of the infinity of space.

The great orbs of popular astronomy are generally imagined to be rapidly revolving in the dome of our stellar system, far this side of the heavenly realm. It is conclusive that the mind that imagines the Creator to be beyond and exterior to the field and realm of human activity and thought, virtually admits that it does not contain the smallest degree of knowledge of or acquaintance with the Almighty. Modern theologians have been obliged to place God farther away than the Ptolemaic system of astronomy suggested—farther than He was thought to be in the days of Copernicus. The universe, in the minds of pseudo-scientists, has grown to immense proportions during the past century; and as the boundaries of the universe have been placed, in the imagination, farther and farther away, and creation supposed to be limitless, so the attributes of the god of the modern apostate church have necessarily been correspondingly increased to infinity!

This is but the legitimate result of the general tendency of the age. Since the manifestation of the involved product of universal activity in Jesus the Christ, nineteen hundred years ago, as specially related to the history of philosophy and religion, the processes of retrogressive evolution have accompanied the progress and development of the absolute truth. These retrogressive elements of humanity have been continually diverging, having no center of attraction, no nucleus of aggregation, and consequently no pivot of conclusion. Hence, in consonance with the laws of the operation of the forces of disintegration, the popular astronomy has been put forth and promulgated. It is opposed to those conclusions resulting from the operation of the laws of involution of all truth. In more senses than one, shall "the heavens be rolled together as a scroll." When the Copernican fallacy is overthrown in the mind of the world, the great heavens supposed to exist remote from, and to entirely surround, a convex earth, lying outward and upward through all space, will be seen to be involved or rolled together within the great universal cell, the gigantic organic structure in which we live.

The Fallacy Extends to Other Domains.

Astronomy and theology are not the only departments of thought where fallacy prevails; in every other field of investigation, the world is just as far adrift. No conclusions can be true that are founded upon false premises. No single part of the universe can be truly known and understood without a knowledge of the whole; and the whole cannot be known except by the application of the central key and pivot of divine life, love and wisdom. The difference between absolute truth and fallacy is, that truth has for its foundation absolute facts which are susceptible of demonstration, while fallacy assumes a premise which it can never prove or demonstrate.

Obviously, if the universe is the expression of the divine mind, the *science* of that expression is the foundation of *all* knowledge of Deity. Hence, the department of cosmic science embraces the fundamentals of all truth in all domains. It is because the scientists of the world are in ignorance of the character of that foundation, it is because of the ignorance of the form and function of the universe, that the laws of creation and the laws of the existence of the Almighty are not comprehended and applied by the clergy of the modern church; and it is because neither the scientists on the one hand nor the clergy on the other, teach the truth concerning those departments of the universe in which they are supposed to be active, that the world does not possess the truth concerning any of the intermediate departments. Thus fallacy prevails everywhere; today it rules the world, and will continue to do so until the mighty blow is struck which will dethrone the tyrant.

The present condition of the world is due to fallacy, and not to truth. Every popular conception and line of thought, every common human ambition and aspiration, is guided and directed by the illusive conceptions of science and religion. Humanity is out of harmony with itself and with the universe; the systems of government and of commerce now prevailing, possess little semblance of the true organic unity. Under the present *regime*, advanced thinkers are endeavoring to reach the unknown—feeling blindly for the key to the treasures unseen. What evidence are they offering that they will ever discover the central principles upon which depend the solution of the great problem of the universe?

They have sought for the "philosopher's stone" in astronomy, in mysticism, in philosophy, in chemistry, in electricity, and even in the protoplasm,—and have *not* found it. They have yet to learn that the *key* is found in the *science of alchemy*, the principles of which are applicable in every domain of the universe, from the lowest form of life and existence to the climax of progress in the Deity! The evidences of the interconvertibility of matter and energy are found in every atom, in every form of existence, in every phenomenon and in every sensation in all planes of universal activity. If the world is ever redeemed from mortality, it must be through the application of the principles of the alchemic relations of matter and spirit; if the world is ever saved from fallacy, truth must be co-extensive with fallacy; that truth must not only cover the same field of contemplation, but must connect, conjoin and harmonize the Absolute and its evolute expression; it must induce the conjunction of the creative energies and the world of natural, physical and material creation. This can never be done until the Absolute and the science of his existence and creation are discovered. The Koreshan System proclaims such a discovery, the most remarkable, the most startling, the most important discovery of modern times; the simplest evidence of the validity of such a proclamation and of the integrity of the Founder of the Koreshan System, is furnished through the absolute demonstrations of the earth's concavity.

Time and Importance of Practical Experimentation.

In order that the work of practical demonstration as conducted by the operating Staff of the Koreshan Unity may be appreciated as to its importance and magnitude, we must have some knowledge of the laws of the relations of the Almighty and his creation. It is also necessary to know that *only* at the *end* of great cycles does the science of life and being beam forth as the Light of the world. It is only when *that* science is discovered that the revelation of the form of the physical cosmos is *possible;* and it is only then that the principles, methods and measures can be applied which will demonstrate the truth of the premise of its conclusions and declarations.

It is obvious that the Creator *only* can reveal the true character of his works; when revealed fully and clearly, the employment of the many measures necessary to make the evidences apparent to the majority of the world will not again be necessary until, through the laws of divine retrogression, the world is again left to grope in darkness and delusion. Scientific demonstrations are not made in every age of the world. There are times when the human mind is capable of realizing through more occult faculties, through less external means, the force of

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the thousands of evidences and proofs of the form and function of the physical cosmos; but it is not so today. The science of cosmogony reveals the laws of the universe and unveils the works of the Almighty; it presents truth in ultimates, and comes when the divine mind reaches down from the center to the circumference and becomes manifest in the most outward and scientific degree.

In remote ages, the sun was emblazoned upon the walls of the temples, symbolizing the operation of the divine mind in the celestial degree as the hidden central Sun of the anthropostic world. Contemporaneously with the operation of the mind of Deity in the soul of humanity, through the inculcation of the divine philosophy at the beginning of the Christian dispensation, the attention of the world was directed, not specially to the sun, and certainly not to the earth, the geography of which was not known to any considerable extent until the fifteenth century, but to the visible planets and stars in the physical heavens.

While the astronomers have been peering into the heavens for the solution of the mysteries of creation, the Almighty has descended to his most outward plane of activity that he might reveal those mysteries; while the mystics have been endeavoring to find God in the occult, he has become manifest externally in order to apply the principles of the divine science. At the circumference of humanity the Almighty appeals to the intellect and to the *reason* of man as well as to his heart, that he may redeem not only the *spirit* and *soul*, but also the human *body*.

Modern fallacy is not a partial, but the complete perversion of truth; it is the absolute antithesis. The inception of fallacy is in the mental domain; the application is made in the various domains of thought and activity, down to the most external degree, and becomes the absolute of fallacy in that which is called modern science. Truth and fallacy are now manifest in the *intellect*. Fallacy has at last reached the plane in which it can be *attacked* and *routed from the field*. Typical of the plane of divine operations, once more the application of the principles of divine truth is made at the *circumference*. In the natural, the great battle between God and satan, truth and fallacy, must be fought; in the natural, at the very foundation—in the science of cosmic form, the great issues must be pivoted; the point of the *mighty contest* is to be the point of *decisive victory*, the point from which must go forth the forces of the stupendous scientific revolution.

PROF. VAIL'S CHALLENGE ACCEPTED!

The Reward of $1,000 Offered for the Refutation of Vail's Annular World Theory is Ours.

Men find it easy to combat the Copernican system of astronomy; it is unable to defend itself. It is easy to venture a challenge to the scientific world, because the champions of modern science cannot prove their claims. There is no risk in offering large rewards for the overthrow of a new hypothesis by the old. If a new hypothesis *lies beyond* the possibility of *proof*, it also lies beyond the possibility of *disproof* by means of another hypothesis equally incapable of verification.

The world is full of new systems—attempts at the solution of the great problem of life and existence; men are growing expert at system building. The construction of hypotheses is an easy matter when once the trick is learned; they are also as easily overthrown, when once the absolute facts are discovered with which to displace them. Advocates of new systems have things much their own way when once popular prejudice is overcome; they have only to popularize their ideas to gain a following—they are never asked to demonstrate absolutely, their premises. So the world will not know and *cannot* know under the present reign and rule of fallacy, which system is correct, until the great *scientific bomb* is thrown by the unerring Hand, to demolish the insignificant structures and to sweep away the rubbish from the scientific arena, and thus disclose to the world the basic premise of the true system. The time has come for this wreckage of fallacious systems; the work of complete demolition belongs *exclusively* to the Koreshan System of Religio-Science!

Prof. Isaac N. Vail, Editor of *Vail's Annular World*, Pasadena, Cal., has evolved a new system of world-making, in which imaginary gigantic *annuli* or rings of ice around the planetary bodies are made conspicuous as the important factors in the catastrophes overtaking the various worlds, such as the mighty glaciers, Noah's flood, etc.—every planet having passed through these experiences except Saturn—his rings still remaining intact, but liable to break up and precipitate any moment. Prof. Vail has advocated this annular system for some years; and has published "Eden's Flaming Sword; What Was It?" which he claims contains some vital Biblical points examined in the light of his annular world theory. He offers $1,000 reward to any one who will disprove the claims set forth in this volume.

The Koreshan System possesses the key to the solution of the problem of the world's formation, its catastrophes and floods, as well as the laws of the establishment of universal Eden and the prevalence of continuous daylight around the equatorial belt. It goes back in its revelation of cosmic form, laws and function, to periods of the world's history when human population is reduced to the minimum during the glacial periods, when the plane of the ecliptic was at right angles to the plane of the equinoctial; then, through the various epochs of the world's progress as the poles of the ecliptic have been impulsed along on the solstitial colures, down to the time when the ecliptic and equinoctial are coincidental, the universe perfect, and day universal. The Koreshan System not only defines what *was* Eden's Flaming Sword 2,000 years before the flood, but also reveals what it *is now* as the instrument of "keeping the way of the Tree of Life," looking to the *re*-establishment of the Garden of Eden!

The key to the great truth has been discovered by the Founder of the Koreshan Cosmogony, and by him the Integral System is evolved and elaborated. The claims of the System are substantiated by irrefutable arguments. Fossils of the various geologic periods, the evidences of the north polar tropical regions, corroborate our conclusions; the laws of correspondence, synthesis and analogy put forth in the Koreshan System of ratiocination are convincing and conclusive to advanced mentalities. However, these would not be considered by the esteemed scientist as sufficient to remove the scientific Vail from Eden's Flaming Sword; we will do this by another method—and that method consists of the absolute demonstration of the *earth's concavity*. Prof. Vail will then be very much surprised to find that the rings of Saturn are mere reflections from rings of mercury enclosing a mercurial discus moving in the interstices of the laminæ of the great firmamental foundations of the universe. The great Geodetic operations and surveys now being carried forward on the Gulf Coast of Florida will settle the great issue, and the Koreshan Scientific and Geodetic Staff will carry off the laurels of the reward conferred by our scientific friend, providing the offer is not suddenly withdrawn! At any rate, we will completely shatter the great halo of the "Annular Theory"—the great astronomical corona with which the Professor has thought to crown himself emperor of the scientific domain. When that crown lies at his feet broken and shattered, he will feel the chagrin of a defeated king; the great rings will have precipitated, and a stupendous catastrophe will have come to Vail's "Annular World!"

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ANSWERS TO CORRESPONDENTS.

D. W., Swauger, Cal.—Your letter with its kind words, is appreciated. We note what you say concerning your circumstances. We will gladly send you the SWORD.

L. N., Helix, Cal.—We note your questions concerning the phenomena of eclipses, movement of planets, moon's phases, etc., which we will answer in future issues. See article, "Koreshan Astronomy," third page this department, December SWORD.

J. A. M., Battle Creek, Mich.—Glad to note your interest. The tide is turning in favor of the Koreshan System; its science is commanding the respect of rational minds. We send you literature as requested; a study and investigation of the science of Koresh will convince you that the *exact* truth, the perfect system, is being promulgated to the world.

Prof. E. J. R., Woodland, Cal.—The Geodetic Staff now operating on the Gulf Coast of Florida will conduct all possible experiments in demonstration of the earth's concavity; we will ascertain the facts of *all* such experiments as you propose. Concerning the validity of the claims of Koresh, see November SWORD, "The Bible—Is it True or False," and reply to W. F. G. A., this number.

H. M. P., Hamburg, Iowa.—We note your favorable consideration of the premises of the Koreshan System. Personally, we thank you for your kind words. The objection we note in your letter will be cleared away by a careful study of the Koreshan Science. When this is understood, the real claims of Koresh are easily perceived. We shall be glad to receive the questions you wish to propound.

J. B., Osage, Mo.—Thanks for your kind words. We commend to you the Koreshan literature, and invite your attention to the complete and integral system promulgated by Koresh. Your desire for truth can be satisfied in Koreshanity only. We sympathize with you in your experiences with Russellism and Paton's fallacy. Koreshanity defines the laws of the resurrection and human restoration and salvation, and promulgates the science of Deity. Shall be glad to have you write us again. We send you copies of the SWORD.

Dr. A. L. G., Hamilton, O.—We send you samples of SWORD. As our Staff is now operating in the South, applying the principles of demonstration of the earth's concavity in accordance with the specifications referred to in the Cincinnati *Commercial Tribune*, we consider that it would be more satisfactory to you to have *reports* of these experiments, which will be published not only in the SWORD, but by the daily press of the world. The "New Geodesy," however, will inform you concerning our specific proposition as regards the earth's shape and surface contour.

W. F. G. A., Parry Harbor, Ont.—We note your kind words and deep interest in the evidences of the earth's concavity. The universe is the expression of the mind of Deity; that mind only can reveal the true character of his creation. If Koresh enunciates the true science of the physical cosmos and demonstrates the true form of the universe and defines the laws of its creation and perpetuity, there is no more absolutely conclusive evidence appealing to the human mind than the consequent truth of the Koreshan *theology*; when Koresh demonstrates the earth's concavity, he will have demonstrated his own integrity and substantiated his every claim.

T. R., San Andreas, Cal.—If scientists are in ignorance of the true form of the earth on which we live, the shape of which is so susceptible of demonstration—if they have failed to understand the nature of things so easily accessible, they are also in ignorance of the distance and magnitude of the sun, moon and planets. They have not correctly computed their distance, and cannot do so until they know of the contour of the surface on which we live. Do you not think that in the application of the principles of trigonometry in computation of planetary distances, it would make considerable difference if the *arc* from which the angular distances are measured, be *concave* instead of convex? See article, "Koreshan Astronomy," December number of the SWORD, which may answer your questions satisfactorily.

C. S., New Hartford, Conn.—Your wishes on our behalf are appreciated; we as strongly desire you should comprehend the fundamentals of the Koreshan System. Sorry you have lost taste for cosmogonical subjects. We cannot harmonize your expressed desire for truth with your indifference to the laws and science of the universe. *Before* the Almighty can "perfect the human race" he must "stamp his truth in the forehead with the seal of rationality." That seal of rationality is the rational comprehension of the forms and laws of his creation, by which *only* can he himself be comprehended and obeyed. To understand God in the celestial degree, it is necessary for the mind to attain to that state; to understand God *rationally* in the natural world, he must be recognized when he manifests himself *in the natural*, bringing truth in ultimates,—the science of being and existence.

W. T. G. W., London.—Your MS., "Geographers in Congress," is at hand. We notice your arguments are intended to support the Zetetic or Planar system, that system holding that the meridians diverge to a rim or "southern boundary," and denying that there is a south pole. The Koreshan System possesses the key to the solution of the south pole problem. See pages 244-5, November SWORD. It is not necessary to suppose that the earth is a plane because degrees of longitude are longer at 30 degrees south latitude than at the equator; the earth is egg-shaped, and the diameter of the Tropic of Capricorn is greater than the equator. The demonstrations of the earth's concavity explode not only the Copernican system, but the Zetetic as well. Before becoming satisfied as to the truth of the Cellular Cosmogony, you may have to wait the conclusive evidences afforded through the geodetic service of our Scientific and Geodetic Staff.

F. A. B., Helix, Cal.—Your long letter is noted. Your points of objection will be considered in future issues, in the series of articles begun in the December number; you will, however, have to await your turn; do not expect us to answer all your questions in one issue. All of your arguments will necessarily be answered in the absolute demonstration of the earth's concavity, by our Geodetic Staff. We have no disposition to evade the consideration of questions and objections proposed by investigators. We are *openly* meeting the issues with the *facts* of *practical experiments*, and we expect to be equal to the demand for the elaboration of the principles of the Koreshan Cosmogony and the explanation of all astronomical phenomena; the Koreshan System contains, and will put forth in the next few months, sufficient evidences to refute all arguments and objections, and satisfy every investigator. Some of your arguments will be considered in the February number of the SWORD.

G. V., San Marcos, Tex.—Your leaflets, the *Cosmos*, are at hand, in which you outline your conceptions of the form of the universe. The Cellular Cosmogony has been advocated by Koresh since 1870. You do not give any basis for your fancy that the earth is in the shape of a jug, open at the mouth into a great

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vacuum. We note that the idea occurred to you while reading a pamphlet upon the flat system. There must be something the matter with your mathematics; the experiments you suggest are wholly impracticable. If it were possible to stretch a cable 100 miles in length, upon a surface curvating concavely 8 inches to the mile, the middle of that cable would be 1,666 feet above the earth, instead of *20 feet* as you state. We know of no material of which a cable could be made that would admit of the high tension necessary to prevent sagging if stretched a greater distance than a few hundred *feet*. You would find it impossible to make any scientific experiments with so impossible and impracticable specifications as you have published.

O. W. T., Capac, Mich.—The generation of energies in the shell environing the universe, results from the alchemic action of the sun's energies upon the material substances composing the shell. The laminæ or metallic plates lying contiguous to each other, are subjected to contraction and expansion with the alternations of night and day, and thus the interstices between the plates are increased and decreased alternately. The mercurial disci lying between the plates in the region of the Zodiac are thus forced around in the Zodiacal belt. The disci revolve, the plates do not rotate the one within the other. The whole of the shell turns over once in 24,000 years. By revolution of the universe *within itself*, we mean the operation of the processes of involution and evolution; to *involve* means to *turn in* or roll in; thus when the universe produces the seed of its evolution, it *turns in itself*, just as the plant *turns in* or *infolds* itself in the production of its seed. Glad you are interested in the Cellular theory; we will shortly furnish the world with those evidences in the application of the fundamental premise to practical experimentation, which will demonstrate the absolute truth of the Koreshan fundamentals.

O. F. L., Bristol, Conn.—The method you suggest for determining the contour of the earth—that of sighting over the tops of stakes of equal height above still water—embraces all those complications common to usual surveys. Are visual lines tangible enough to test absolutely, whether or not they are straight? The absolute demonstration of the form of the earth must not involve features which are assumed. A straight line, an "air line," extended as we propose, is simple and easily comprehended, and does not involve a single feature that is open to dispute. Are you willing to abide by the results of the series of demonstrations we have described? If we survey an air line as the chord of arc, touching the water at the extremities of a line six miles in length, the human mind cannot conceive of more *absolute* evidence of the earth's concavity. Theologically, if you are swallowed up in the fallacy that Deity is ultra-cosmical, existing in the sky of the physical heavens, it may be difficult to come down to rational comprehension or consideration of evidences that are tangible and substantial. It seems *easy* for you to accept a myth *without question*, but difficult to recognize the *strength* of thousands of evidences of the truth of the science of Koreshanity; they are susceptible of rational investigation and demonstration.

EVIDENCES OF PROGRESS.

Encouraging Expressions From a Few of the Many Letters Received From Advanced Thinkers.

Judging from your experiments on the Drainage Canal, it seems probable that the Koreshan theory of the shape of the earth may have some foundation. It is at least very interesting.—T. P. B.

I have become quite interested in the advanced theories advocated, especially regarding the earth's concavity, and the resulting overthrow of what I had supposed to be one of the most exact sciences.—J. A. M.

I have become quite interested in the hollow globe theory, for theory it must remain to most of us in the absence of means to prove it to ourselves. However, I will say that it is the most reasonable astronomical theory yet presented.—O. W. T.

I have no doubt in my own mind that your position, astronomically at least, is sound; and you have my warmest wishes for the future success of your plans. I await with much interest the completion of your proposed geodetic survey.—Wm. F. G. A.

The idea of living inside of a hollow globe seems to me to be quite reasonable. I never could reconcile the Copernican system with facts or with reason. Limitless space, the revolution of the earth about the sun at the rate of 19 miles per second, are false and unreasonable, and the conditions inconceivable.—S. L. B.

If I had the time and means, I would gladly join you in your Geodetic Rectilineator expedition. I am certain that the plan as given in the SWORD, on page 224, will settle the question, and I am anxiously awaiting the result, and desire the triumph of truth. I am ready to give honor to whom honor is due.—Prof. Gleason.

I am inclined to the view of the earth's concavity as claimed; also much that is presented in the SWORD and SALVATOR. Only a rational system appeals directly to the thinking mind. A timely helping hand and practical demonstration are desired. No one's IPSI DIXIT, unsupported by obvious facts, will satisfy. I like your adopted plan of settling the question by actual experiments.—Prof. E. J. R.

I think I perfectly understand your new instrument, and I believe that it can make no mistake. I am fully aware of the great revolution it will produce if it comes out as you say. I may overestimate it, but I think that there has been nothing in our day that has created such a sensation and revolution as your proposed experiments will produce, if it proves what you anticipate. If the line extends into the water as you describe, the world will have to give it up.—A. F. M.

I think I have some idea of the magnitude of the undertaking in the Koreshan System, and with continued persistence, I believe that it is but a matter of time when you will have astonished the civilized world by demonstrating the actual truth of your proposition or theory concerning astronomy; the effect of which will most certainly be of such a character as to completely revolutionize the present systems of science and religion. I have been studying carefully all of the Koreshan literature sent me, and especially have I read with great interest the Koreshan theory of astronomy. For several months I have been giving it my attention; the more I study the matter, the more convinced I am that it is true. The claims of the system seem well founded; and its logic conclusive. I am amazed at your logic, and the very able manner in which the system is presented. I shall try my best to learn more of this wonderful system and its claims; for I see if this system of astronomy is correct, the possibility of those who study it, to know something more positive concerning the laws of life and being, of origin and destiny.—H. M. P.

An Interesting Letter from Lady Blount.

It is always a source of encouragement to our friends to learn of able minds becoming interested in the marvelous system of Koreshan Science. For the past few years, the writer has been in correspondence with the noted and gifted authoress, Lady Blount. Her writings on theologic and scientific subjects, her poems, her music, and her work as an artist, have commanded the admiration of thousands. In her letter, we have submitted to us a number of pertinent questions which we shall be pleased to answer in a future issue. We are grateful for her kind words, and for her expressions of interest in, and commendation of the work and writings of Koresh. The following are a few extracts from her interesting letter:

I have been intensely interested in all that you have sent me, as I always am in your excellent writings. You are so kind as to have always remembered to send me the FLAMING SWORD. Koresh seems to be a wonderful man, and his teachings seem to me to be good. I deeply regret that he has been so persecuted: if it were for evil, it would be far more regrettable. I shall be glad to ask some questions, as you have so kindly and generously invited me to do; but be sure that it is not with any spirit of opposition, but rather to enable me to fully comprehend the whole teachings—that is, if I am capable. I have so felt to admire your pluck in giving up all that you deemed a hindrance. I feel to perceive that Koresh is much nearer the truth in some things than I have thought others. I am much interested in your "What is on the Outside;" also in your proposed great geodetic operations. Your invention seems wonderful, and I trust it will prove all that you anticipate. You say that Koresh is the promised Elijah; if so, may it please the Lord that I may be led to the true knowledge. I do not believe that I am prejudiced: therefore, if you have found an inspired Messenger from God, may you be instrumental in enlightening me. If you desire, you may print any one or all of the questions I ask, in my name, and if you deem it worthy to state that I perceive much good in the teachings of Koresh, I shall be pleased. With every good wish, together with renewed thanks for your valued letter and kindnesses, believe me, Yours in the Truth.—E. A. M. Blount.

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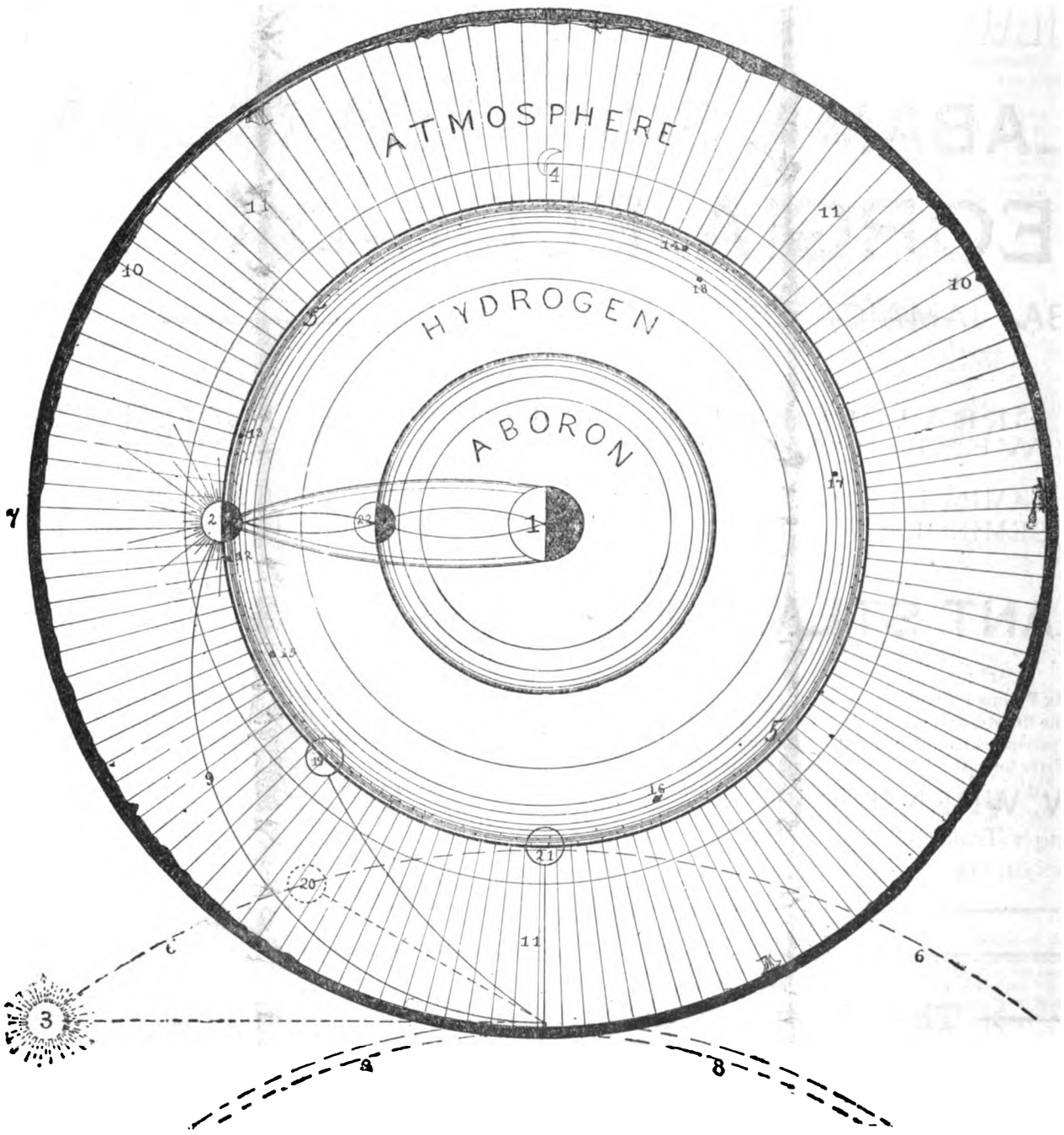
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1, Central invisible sun; 2, projected sun at sunrise; 3, sun's apparent position at sunrise; 4, moon; 5, visible stars and arc of heavens; 6, apparent dome of sky; 7, earth's shell, 8,000 miles in diameter; 8, apparent convexity; 9, curvating ray of light and line of vision; 10, earth's inner surface, land, oceans, etc.; 11, direction of gravic and levic energies; 12, Mercury; 13, Venus; 14, Mars; 15, Jupiter; 16, Saturn; 17, Uranus; 18, Neptune; 19, real place of sun at 9 a.m.; 20, apparent position of sun at 9 a.m.; 21, real and apparent position of sun at noon; 22, central sun's invisible and inner projection.

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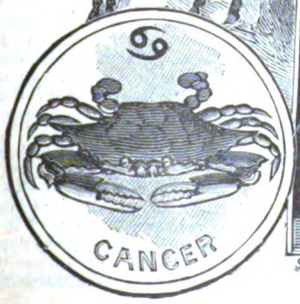


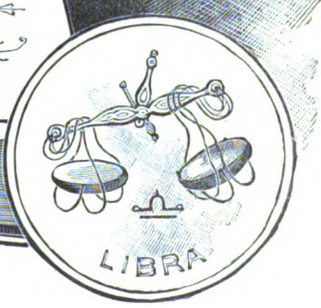


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And he placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life

Gen. III. 24.





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On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the Second Court.

Those desiring to unite with the Society Arch-Triumphant must do so through Cards of Application furnished by MRS. V. H. ANDREWS, Secretary, Beth Ophrah, W. 99th Street and Oak Avenue, P. O. Substation 48, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

Auriga Branch Assembly, S. A. T., Denver, Colo., meets every Tuesday, 7:30 p. m., at the home of MRS. JESSIE E. DUMARS, 946 South 15th St. The first Tuesday evening of each month is devoted to the private business of the Society. Only members of the Second Court are admitted to this meeting.

All who desire to investigate the doctrines of Koreshanity are cordially invited to attend the public meetings.

Camp Aquarius, S. A. T. of K. U., holds its regular meetings every Tuesday evening at 8 o'clock, at the Acme (Room 6), 119 East 5th St., Los Angeles, Cal. All who desire to investigate Koreshan Science are cordially invited to attend.

The Golden Gate Camp, S. A. T., holds its meetings every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 2633 Pine St., San Francisco, Cal. Information may be obtained by addressing the Secretary.

Camp Gladiolus, S. A. T., Beaver Falls, Pa., meets Tuesday evenings. For information address the Secretary, MISS NANA MCDONALD, 1305 Fourth Avenue, Beaver Falls, Pa.

Camp Arcturus, S. A. T. of K. U., is located at 116 Dartmouth St., Boston, Mass. Meetings are held every Tuesday and Thursday evenings, and Sunday 3 P. M. Information given, and Koreshan literature for sale, by the President, MISS A. F. HAGGETT.

WOMAN'S MISSION K. U.

The Denver Branch of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30 p. m., at the residence of MRS. A. K. CORNWALL, 917 E. 13th Avenue, Denver, Colo. Ladies are invited to meet with us and investigate Koreshan doctrines.

Our Scientific Premise.

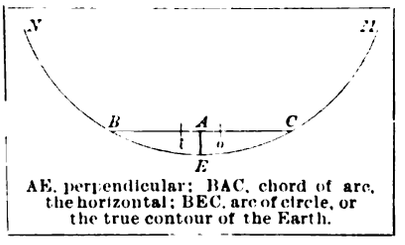
The Basis of the Koreshan System is the Cellular Cosmogony, Demonstrating the Earth's Concavity.

The first question to settle in the consideration of the subject, from the basis of argumentation, is the apparent depression of what is called, either truthfully or falsely, the horizontal line. Suspend a plumb-line twenty feet, and from the vertical point describe a horizontal line. This line is at right angles to the plumb-line or perpendicular, and its extremity touches the horizon. The ordinary picture or diagram, given in the school-room to impress upon the juvenile mind the idea of the convexity of the earth, is first a circle, designed to indicate its rotundity and convex surface; related to this is a horizontal line, at the extremities of which are a man and a ship mast; the man is at one end of the horizontal, (not at right angles to the horizontal but oblique to it), at the other end of the horizontal is the mast, also oblique to it.

Explanation of Apparent Depression of the Horizon.

The position taken by Koreshanity is as follows: First, the earth curves eight inches to the mile, concavely, not convexly. Second, a line of vision extending from the visual point to the horizon is not a straight one, but one curvilineating slightly upwards and striking the point called the horizon a little above the exact horizontal direction. Third, this curvilineation of vision is caused by the deviation of the visual substance (energy), deflected through the resistance of the gravic energy. Fourth, there are two laws governing the visual deception of convexity; namely, visual curvilineation and geolinear foreshortening. The horizontal line has the appearance of a slight depression in perspective. Fifth, the depression is apparent, not real. Its cause is, first, perpendicular, and second, geolinear foreshortening. Suppose a visual line from an altitude of five hundred feet to meet the horizon; we will urge this supposition from the conception of a concave instead of a convex surface, the horizon point being on a level with the altitude of the visual point, or point from which the ascension is taken. The natural apparent construction of the geolinear surface would drop the perspective of the horizontal, and give it the appearance of being slightly descending instead of horizontal, which it really is.

At this point we confront another objection, the result of a want of knowledge concerning practical optics. The horizontal line appears depressed, and the objection now to be considered is one raised by the ordinary civil engineer, or surveyor. This apparent depression is taken for a reality, and the difficulty arises in this way. The surveyor employs an instrument called a theodolite. It is a telescope, ten or twelve inches long, placed upon a tripod, and is used for ascertaining horizontal and perpendicular angles. Across the focus of the telescope, or across the objective extremity, are two transverse hair-lines. Connected with it is a spirit level. The telescope is leveled for the observation and it is a spirit level. (horizontal) transverse hair-line, ten or twelve inches from the eye, seems to describe a horizontal line across the sky in the distance. The real horizontal is slightly depressed from this apparent direction.



AE, perpendicular; BAC, chord of arc, the horizontal; BEC, arc of circle, or the true contour of the Earth.

Principles of Foreshortening, Geolinear and Perpendicular.

We will suppose we occupy a lookout or subjective visual point sufficiently high for the horizontal line to touch the horizon at a distance of ten miles. The line extends from this subjective point of vision to the horizon. The first mile appears to be a definite length, the second mile of a lesser length, the third is apparently still less; each mile apparently more contracted than the preceding one. This is called geolinear foreshortening. If the surface of the earth is apparently drawn back, (it should be remembered it is only apparent, not real,) the horizontal line is apparently depressed. This appearance, the surveyor takes to be a reality and is thus deceived, five inches to the mile. Let a person stand ten feet from the ground and look out over a level surface. We will suppose the earth curves upward eight inches to the mile. This is practically a level surface. The first mile would make a long picture upon the retina of the eye; the second mile, a shorter one; the third mile, a still shorter one, and the fifth or sixth mile would make no picture at all. A large body standing upon the ground at the vanishing point of the last visible mile would appear to have sunken out of sight. This would be true if the earth were a dead level for ten or a thousand miles. The law of foreshortening accounts for the disappearance of an object a long distance from the point of vision.

Experiment Demonstrating Visual Curvilineation.

Lay a rail like the single rail of a railroad, curving it eight inches to the mile. Upon its concave surface place a small telescope, the visual axis one foot from the rail, parallel to the concave. Place at the distance of ten feet from the focus of the instrument, a projection, the end of which is on a line with the visual axis of the instrument. The projection will be a little over one foot in length. At the distance of twenty feet from the first projection, place a second one projecting from the rail until the end can be seen on a line with the visual axis of the instrument. The second projection will be longer than the first. Continue the operation, and it will be found that each succeeding projection, to come into line with the visual axis of the instrument, or to be seen on a line with the focus of the instrument, must be increased in length beyond the next last one projected.

It will be found that the increase of projection will average about five inches to the mile. The principle of foreshortening induces the necessity of elongating each successive projection. Now as the projections are on a line with the visual line or axis of the glass, does it follow that the concave rail curves five inches to the mile in the opposite direction? Yet this is precisely the proposition of the pretended scientist, who claims that because of this visual appearance—due to foreshortening—the earth curves away from the visual line of the telescope, theodolite or transit instrument.

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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." Gen. iii: 24.

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In considering the objections against the present astronomical hypothesis about to engage the reader's attention, we would first invite a consideration of the principles of optics as enunciated through the pages of Koreshan literature, and especially to the fact that visual energy generated in the gray matter of the cerebrum and cerebellum has more to do with the function of sight than the motion of extraneous physical force. Therefore while studying this objection, the reader will remember that in our presentation of the inconsistencies of the Copernican system we are also presenting the modern astronomer's views of the action of physical energy.

Vision, according to the present conception, radiates from any given center of the energy called light and penetrates the pupil of the eye, making its impression upon the retina, whence the impression is conveyed through the optic nerve, commissure, and tract to the cortical area of vision in the gray matter of the cerebrum. Every radiation of energy from the sun or any of the stars enters our atmosphere at some angle of deflection, the angle of refraction being proportionate to the divergence of the ray from the central or vertical one. In observing any star except the star vertical to the place of observation, it is observed through an angle of refraction at the point where the energy enters the atmosphere. No living being—supposing for the sake of the argument that a ray of light penetrated our atmosphere from the sun or stars—could possibly determine the angle of refraction without knowing the distance of the limit of the atmosphere from the point of observation. The depth of the atmosphere is conceded by all astronomers to be only approximately determined, and no two astronomers are agreed as to the atmospheric depth. Any man half witted can positively know that the angle of refraction cannot be determined without a knowledge of the ray of incidence, and that if the angle of refraction is not known, the direction of a star observed through the ray cannot be determined.

It is positively known that no angle of refraction of any given ray of light from an objective source beyond the atmosphere, can be determined unless the exact depth of the atmosphere is absolutely known to the fraction of an inch. In observing a star, either with the unaided eye or with a telescope, at an objective point divergent from the vertical direction; if the atmosphere were forty-five miles in depth to the fraction of an inch, the angle of refraction could be determined had we an exact knowledge of the difference in the tenuity of the atmosphere and of the ether beyond. If we could determine the angle of refraction we could determine the direction. If the atmosphere were just ninety miles in depth, as some astronomers affirm, then from that knowledge—were it absolute—we could determine the direction.

If the atmosphere were forty-five miles in depth, the amplitude of the arc of its curvation could be accurately determined and the degree of refraction equally known. The depth of the atmosphere, whether forty-five, ninety, or five hundred miles deep, must be positively known before the amplitude of its arc can be known, and before the amount of radiatory deflection can be determined. We know that astronomers in making observations, pay no attention to any refraction at the supposed summit of the atmosphere. We also know that in works on physics and civil engineering it is claimed that allowance is made for what is

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be repeated ten thousand times with the same results. There is not a loop-hole for the poor deluded advocates and devotees of the heathen system of astronomy which holds the world—the Christian world—in the chaos of midnight darkness.

There is not a so-called scientist in the world who dares accept our challenge, for the simple reason that the scientists (?) have wit enough to know that no argument is conclusive that is predicated upon an assumption. The first step in any argument must be demonstrated to be true, or the whole argument, with the conclusion, falls to the ground. Every astronomer knows that the first step of the Copernican system is a mere hypothesis. They know that it has not been demonstrated, and that any system resting upon an assumption, or a piece of guess work, is liable to fall to the ground. Our first step is not an hypothesis. We *know* our ground. We not only assert that a straight or air line extended at right angles from a perpendicular post will touch the earth in any direction it may run, but we know it because we have made the experiment and have found the results precisely as we declared they would be.

We now challenge the world. We expect to find greater obstacles in the way of public recognition than did Columbus in his efforts to carry forward his project of discovery, for greater issues hang in the balance of this adjustment of human belief. It is a death blow to the modern Christian church, for if the church which pretends to be imbued with the Holy Ghost, or the Spirit of Truth, can permit the world to be so entirely ignorant of the first principles and laws of creation as it now is, it is a Holy Spirit hardly worth cultivating. While our system of cosmogony confirms the Bible and upholds the principles of the Christ of God, it shows unmistakably not only where the mother of harlots resides, namely, the old church of Rome, but it as unmistakably and unequivocally points out the daughters who are the harlots; for if the mother of harlots is a church, then the daughters of whom she is the mother, must also be churches. Where are these daughters? What is the fundamental principle of the old mother church? The tri-personality of the Godhead. What is the fundamental principle of the daughters of the old church? The tri-personality of the Godhead. This fact alone establishes the cognate tie which identifies both as belonging to the same family.

We adore the Lord Jesus as the Son of God, the fulness of the Godhead bodily, God incarnate, the Creator of the universe and Savior of men. We denounce the modern church as the very essence and form of corruption, and as great a persecuting power as God ever permitted to flourish as the green bay tree. Koreshanity will revolutionize human thought and human application. It is the end of the old and the beginning of the new age. He "turneth wise men backward, and maketh their knowledge foolish;" (hence they must be fools;) he "confirmeth the word of his servant, and performeth the counsel of his messengers." Read your Bible, and learn that the man with the plumbline will build Jerusalem and lay the foundations of the city.

Again we emphasize the statement: we will meet the so-called scientific world at any time, at any place, and on whatsoever occasion may be arranged.

Lucifer.

BY E. M. CASTLE.

"How art thou fallen from heaven, O Lucifer, Son of the morning!" It may well be that there is no climax of stupidity beyond the ordinary conception of Lucifer. Lucifer is the shining one, the light bearer, the morning star. Jesus, the Christ, was the bright and morning star, the light that lighteth every man that cometh into the world. Jesus was Lucifer in heaven, that is, in the condition of righteousness—before he had fallen, before his descent into hell. Much has been said of Christ's ascent into heaven at the termination of his ministry in earth. Much less has been said of his descent into hell at the same time, or, indeed, at any time. The mother church, in the "Apostle's creed," declares the belief that he descended into hell after his death on the cross, remaining there till the resurrection of his body; but is careful to explain that it was only the border region of hell which he then penetrated, to rescue thence the souls of just men, who were there, in Limbo, "until the coming of the Savior, who opened the way to heaven." This does not agree with Paul's teaching regarding the ascent of Christ into heaven and the simultaneous descent into hell. "But this, he ascended, what is it, if not that also he descended into the lower parts of the earth? The one having descended, he is also the one having ascended far above all of the heavens, *so that he might fill all things.*" [This is a more literal translation than the ordinary English version gives.] In other words, What does his ascent into heaven amount to for us?—it is his descent into hell that concerns us who are in hell. Paul is teaching the Ephesians, that through the glad tidings he bears, they may know the mystery which was not revealed in other generations to the sons of men, that the Gentiles are joint-heirs and a joint-body, and joint-partakers of the promise in Christ, that they may be "filled up to all the fulness of God." This is the calling with which they were called. He proceeds to explain why Christ must needs descend into "the lower parts of the earth"—for "a building up of the *body* of the Anointed," [the earth is the body,] "till we all may attain to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to a measure of stature of the fulness of the Anointed." For this reason does he descend—to perfect the body, that each member of that body may attain to the stature of Christ, the Christ who lived nineteen hundred years ago, who was a High Priest of the order of Melchisedec.

One aspect of the descent of Christ is presented in the symbolic story of Jonah and the whale. The ethnological meaning of this story, first defined in the Koreshan teachings and published in THE FLAMING SWORD some years ago, may be found more fully elsewhere. This story pertains to the communication of the substance of Christ, as Holy Spirit, to the branch of national life which had been specially prepared

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for its reception. This was the great fish prepared to swallow, appropriate, Jonah.

Once it is understood that the operations in humanity, racial progressions and transitions and metamorphoses, are in accordance with immutable laws of development, which laws find their primary application in the biologic universe, and a secondary application in the physical, or alchemico-organic, universe, the correspondence between the two becomes apparent, and it may be apprehended how that the groupings of stars and their relations to the prime divisions of the celestial sphere are in accordance with the causes of these visible effects, which causes inhere in humanity, and that here is the history and prophecy of nations and of the men who make nations—veritably written by themselves in the physical heavens. In this correspondence is the key to the understanding of the story of Jonah, and not only to the understanding of this story, but also of all the ancient myths, with their evident astrological, or rather cosmogonical, character—symbolic stories, all of them, expressive of the principles of universal existence, which principles find their highest application in personality.

Jonah means dove, or Holy Spirit, the holy, or whole, Spirit being the energetic substance of the Lord's body. The dove is the symbol of union for life. In the body of Jesus were united the principles of love and wisdom—separate in the ordinary existence—through which union his body was the living, incorruptible temple. The dove, before this manifestation in the flesh, was spirit in the nation which produced Jesus. This spirit, gathered by John (dove), passed over to Jesus in the baptism by John. In fact, this passing over of the spirit *was* the baptism. It was seen by John to alight on Jesus in the form of a dove. This was the promised sign—the sign of the prophet Jonah (i. e. John, or dove).

Nineveh, which signifies *life of the fish*, was the capital of Assyria when the ten tribes were carried away captive by that power. The possibility of this carrying away was brought about through the defection of the kingdom of Israel from the principles which Judah continued to maintain. Israel abandoned the principle and ceremony of circumcision, and intermarried with the races about her. This it was which weakened her as a nation and made her an easy prey to the Assyrian. The preservation of the principle of circumcision by Judah was Jonah's refusal to go to Nineveh—i. e. to have part in the race mixture for which the conditions of the Assyrian empire were especially favorable, and thus enter the life of the fish. The Germanic family of nations originated in the race mixture of Israel (previously mixed with the Egyptians and Midianites, and nations of Canaan) with Media, Persia, and Assyria. The extra-zodiacal constellation Cetus, or whale, extending along beside Aries and Pisces, is the symbol of the Teutonic family of nations. At the time of the carrying away of the ten tribes, the equinoctial colure, which at its junction with the equator defines the location of the sign Aries, passed through the head of Cetus. Nineveh, as the representative center of the Assyrian power, was this head. Through the entrance of Israel into this amalgamation, the Teutonic peoples were prepared for their subsequent reception of the regenerative life of Christ. Thus was the great fish prepared to swallow, appropriate, Jonah. The substance of the Lord's body—the Holy Spirit(i. e. the dove, or Jonah)—was communicated to the Teutonic family of nations, through the office of the Apostles, who directly received it in the outpouring. At the time of the outpouring, the colure crossed the belly of Cetus, indicating the development of the people represented by Cetus to a condition corresponding to the belly of the fish. The descent of the Holy Spirit into the life of this people was the descent of Christ, Lucifer, Jonah, into the belly of hell. The fish is the symbol of the external natural life, and particularly of that life in its greatest prolification. The life of Jesus, immaculate, was by its communication to the world compelled to descend into the hells of sensual generation—into the lower parts of the earth.

Thus was Jonah compelled to go to Nineveh, the life of the fish. From the belly of hell, the abyss, the deep, has Jonah been crying. "Then Jonah prayed unto the Lord his God out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and he heard me; *out of the belly of hell* cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I *will look again towards thy holy temple*." This is Lucifer. "For thou hadst said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: * * I will ascend above the heights of the clouds: I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." Yet shall he look again towards the holy temple—the heavenly state that was his as Jesus, the Christ.

The great fish is leviathan, and who or what has been able to stay his progress down the centuries in his empire-destroying, empire-constructing course? And when the progressive spirit of this mighty people, ingathered by the Anglo-Saxon, focalizes in one man, as must finally result by the law of involution, that man will constitute Leviathan, whose beauty and power are so vividly described by Job. This man will manifest when the national career of the people represented by Cetus is finished,—as Jesus, who involved the progressive life of Judah, manifested at the close of Judah's career as a nation. The writing of the physical heavens indicates that now is the time—the colure is about to pass off the last extremity of Cetus. It is time for Jonah to be cast up out of the deep—time for Lucifer to return to heaven.

One of the Greek myths of Apollo tells us this same story. Apollo, Shepherd, Light-producer, Silver-bowed, Far-shooter, Gold-sworded, was identified as the Sun, the day-star. He builds his temple on Mount Parnassus, where flows the Castalian spring, watering the roots of its overshadowing fig tree, symbol of divine-natural life. Here is the home of the Muses, children of memory. Its waters bestow all knowledge—of the past, of the future—on those who drink. In Revelation is John's record of his vision of the river of water of life proceeding from the throne (intellectual principle) of God, and watering the tree of life. The water of life is the truth flowing from God's intellect. It alone can give all knowledge, it alone is the true Castalian spring, and it alone can nourish memory, which in the supreme sense is more than a realization of the past, being the actual possession of past life in reincarnated existence. This is the resurrection, the birth from the dead, the "memory of those who slept."

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This is the life which Jesus, the Christ, possessed, and which all who become priests in God's temple shall also possess. After Apollo constructs his temple, he desires priests for it, so the myth runs, and standing on the temple, he sees far off in the sea a Cretan ship sailing. He plunges into the sea, and, in the form of a dolphin, springs on board. The wind rises. The crew seek to guide the ship, which refuses to obey them, and despite their contrary efforts is brought into such port as Apollo chooses. The god in the form of a blazing star now leaves the boat, and descends into his temple. Soon he meets them, and, playing on his lyre, conducts them into the temple, where they become his priests and ministers. The dolphin is a typical member of the whale order. Christ through his descent into hell, the abyss, the deep, has specially moved in the people represented by Cetus—whale or dolphin as one please. His descent was for the purpose of bringing many sons home to glory—to be priests in his temple. While still in the fish-life, the ordinary life of the sensual human which he has become identified with, he comes into possession of the law—the ark, or boat—which controls the destiny of those whom he desires to make his own, and through his control of higher laws, the laws of the wind, or spirit, he conducts them to a nobler port, and this he does despite the ignorant opposition of their selfish fears; but their higher natures respond, and when the fish is transformed to the star of glory, fear is lost in wonder, followed by joy. There is also a significance in the vessel being Cretan. Ritter derives the word Crete, or Creta, from Kor-eta, related to the sun. Apollo (Gr. *Apollon*) who can thus control in the deep—abyss, pit, hell, for these terms in the Scriptures convey one meaning—must be the king or angel of the abyss, the Apollyon of Revelation, the destroyer. Indeed, Apollo was considered responsible for sudden deaths, and for pestilence. He was the destroyer. Yet he was also the god of fecundity, increase. Theology has misconceived the character of Apollyon as it has misconceived the nature of Lucifer.

Apollo, the Light deity, was the offspring of Leto, darkness. Upon his birth, he siezed his bow and lyre, and, at once full-grown, announced that he would declare to men the will of Jove. The shepherd who comes at this time, offspring of the dark ages from which the world is emerging, is the shepherd of Israel which became Gentile in that race amalgamation. The shepherd of Judah, Jesus, entered this people, and there formed union with the Gentile life. The shepherd of the Gentiles unites the stick of Judah with the stick of Joseph, the two thus becoming one. He fulfils the promise to Joseph, from whom is the Shepherd, the Stone of Israel. Joseph means fruitfulness, increase. He has the bow, and shoots the dart. In his present manifestation as the Shepherd of the Gentiles he is the offspring of darkness, born into light full-grown, and from the moment of that birth or awakening, has declared the will of the Most High, being the testimony of Jesus, and revealing the science of life. The parallel with Apollo is striking. And more. Apollo was to the Greeks the ideal Hero, or overcomer. Upon his birth, the Laurel, sacred to heroes, appeared for the first time, growing between a palm and an olive tree, while swans floated seven times around it. Through his triumph over the hostile powers of nature he comes into harmony with the will of Zeus. The cock, herald of the morning, is one of his emblems. In Scandinavian mythology, the cock is the symbol of fire—it announces the coming of Ragnarok and the burning up of the world, to be followed by the new day. The gold-combed cock wakes in Valhal the hosts of heroes, beneath the earth the root-red cock crows in the halls of Hel, and in the bird-wood a fair-red cock crows while the glad Edger (eagle) sits on the hill-top near and plays his harp. Thus runs the account in the Elder Edda. The cock, as the symbol of fire and of dawn, indicates theocrasis, that final act of victory for the Hero, the overcomer, through which alone he reaches the temple. The Christ who manifests now as the united stick of Judah and Joseph, through whom the Gentiles are fellow-heirs, is the Hero, or overcomer, who bears the sins of the world, and who overcomes sin in himself. His theocrasis is the final act of the overcoming, and the starting point of the new structure, the Holy Temple, the immortal body. In the ordinary physical structure, the pineal gland, or conarium, from forces and fluids centering there, creates carbonates and other solids, the basis of bone formation and subsequently of all organic solidities. These solids, through a process of vito-alchemical elaboration, are converted to pure spirit, which spirit, after passing through the wine-press of Herophilus focalizes at the Crista-galli (cock's crest) of the ethmoid bone. The solid fabric of the body is evolved through the centers of this bone. The body is the Temple. Jesus, the Christ, as manifesting the Temple, was Lord. The present manifestation of Christ is God, *El*, that is, Hero. The transmutation of Lord to God corresponds to the transmutation of heat to light. And light is again transmuted to heat. The conarium is the light center, and as its solid product is changed to pure spirit, which is deposited through the centers of the ethmoid bone as another substance, so shall the conarium of the grand-man, the light center of the universal humanity, be changed to spirit, which in its rematerialization will manifest as the body of the resurrection.

The dolphin is Apollo's emblem as manifesting his power in the deep. Other emblems are, the shepherd's crook; bow and arrows; the lyre, or harp; the tripod; the laurel—considered as representative of purification, of resistance to evil, of oracular power, and finally of victory; the raven—prophecy; the swan—the singing death, which is only realized in that supreme vibration which accomplishes the finality of death to the old and the entrance into the new life, i. e. the theocrasis. Truly he thus emblemed was a wonderful concept, conflicting in no way with the truth taught by Koreshanity regarding the Shepherd of this age. But perhaps the most significant emblem of Apollo, and his earliest representation, was a conical pillar of wood or stone, symbol of the conarium, the cone of the brain, the light-center, the actuator of the tree of life, and governor of the body, which acts as a unit because it has this throne. The conarium is the true cedar of Lebanon. Ezekiel tells of the fall of the cedar of Lebanon, and it harmonizes with Isaiah's account of the fall of Lucifer. Because Lucifer exalts himself he is cast down—"how art thou cut down to the ground, which didst weaken the nations." Ezekiel says of the cedar of Lebanon: "Because thou hast lifted up thyself in height, * * and his heart is lifted up in his height; I have therefore delivered him into the hand of the mighty one of the heathen

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[i. e. into the power of the great Gentile national branch, the great fish people]. Thus saith the Lord God; * *, I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth." Paul, in the passage before referred to, declares that what most concerns us is Christ's descent into the lower, or nether, parts of the earth, for the salvation of the body, and Ezekiel plainly declares that the nether parts of the earth constitute hell, or the pit. Ezekiel, Isaiah, Paul, all declare the exaltation, the ascent, and the descent. Koreshanity scientifically explains the ascent and descent, one of which cannot obtain without the other.

The Greek concept of Aphrodite follows naturally and truly that of Apollo. Without analyzing the Koreshan belief on this point, suffice it to say here that we hold that the passage in Jeremiah—"the Lord hath created a new thing in the earth, a woman shall compass a man"—is at this time to find its fulfilment. A knowledge of the Motherhood of God is to be conveyed to the world through the medium of woman, who shall receive the light, illumination, from the Messenger of this age, who is Lucifer, who is Apollo. The light is the substance of him who produces the light, and to compass the light is to compass the man. This truth was expressed in the original, pure concept of Aphrodite, or Venus, who is identical with the earliest concept of the Phœnecian Astarte. She as well as Apollo was originally represented by a conical pillar. The dolphin also is her emblem, but she is not in the dolphin as was Apollo, but is borne upon the dolphin. Apollo is conceived as understanding the will of Zeus, and declaring that will to men, not as embodying that will. He is the light, but he is not the life. He is masculine—Aphrodite embodies both masculine and feminine principles. She is the product of the union of Urania, the heavens, with the sea (abyss). Hesiod says she sprang from the foam of the sea into which the mutilated part of Uranus had been thrown by his son Saturn, or Chronus (i. e. time). This is well. Sea foam is the result of agitation at the water's surface where it contacts the atmosphere—i. e. where a union of spheres is taking place. Agitation, or friction, causes disintegration and union. Aphrodite compasses Apollo's principal attributes, but what in him are causes, are in her realized effects. He moves in the dolphin, and rules in the storms of the deep. She subdues both the dolphin and the deep. He animates all life,—she is the animate life. He wars with evil and overcomes it; she rules willing hearts—hearts in which evil has been overcome. He is God of fecundity—she is Deity of life's development, and she it is who secures for life a resurrection from torpor, death. She rises from the sea, and all earth rejoices to receive her. In common with Apollo, she has the laurel for emblem and the swan for emblem, but she has also the dove. As patron of navigation, she was specially patron of harbors, which unite sea and land. To the Greeks the dove signified, among other things, the bird "whose flight before the prow of vessels announced the vicinity of land." As this the dove was symbol of the union of sea and land. Through the union of water with earth, does earth become fertile. The dove's significance as union for life never fails in any approximately true system of symbolism. As victorious over Mars, his shield and helmet are Aphrodite's emblems. As victorious over Minerva and Juno, the apple, ancient symbol of victory, is hers. It is said that the people of Melos (apple island) considered the Venus Milo a representation of the universal Venus, the lowly who was to be exalted to divinity, thus becoming the divine Venus Victrix. The planet Venus is Aphrodite's symbol, and the ancients called this planet, when morning star, Lucifer. In Revelation, the morning star is promised to him who overcomes. "And I will give him the morning star." As only what we are is in reality our own, our possession in the true sense, the promise is, "I will give him to be the morning star," that is, Christ. And this morning star, Lucifer, Christ, becomes the possession of the woman—who is both *Venus Dea* and *Venus Deus*. Thus does the woman compass the man.

It is evident that no adequate justice has been done the subject within these limits. Nor was it thought possible to do so. The aim has been, rather, to touch the salient features in manner sufficiently suggestive to attract attention to the fact that the teachings of the Bible convey the same lesson as that conveyed by the heathen myths, and that the science of Koreshanity holds the key to the lesson in either instance, this science alone being equal to the harmonization of such seemingly incongruous concepts.

The Koreshan Cosmogony Establishes the Truth of Eternal Life.

How does the cellular cosmogony prove eternal life? First, it determines and defines the laws and principles of individualism, or the undividedness of the physical universe. It shows that there is a center and circumference so reciprocally related that the center depends upon the circumference and the circumference upon the center, and that this mutual relation constitutes them one and integral: Second, it defines the laws of form so absolutely as to demonstrate that the universal laws of form apply to the form of the universe as well as to all other and lesser things. It describes and defines the limitations of the physical cosmos.

The universe, to be eternal, must be of such a form as to involve all the laws of perfection. It must so embrace the perfect sphere and the perfect cube as to embody both in its construction. Without perfect and complete form there cannot be perfect and complete function. Integral form and function unite in the perfect and eternal structure. Man will reach immortality—and eternal life just beyond it—when his integralism in the least form is the fac-simile of the universal integralism in the greatest form. When the microcosm is the image and likeness of the macrocosm, eternal life is assured. This is the result of the application of principles known only through the general laws of construction and function.

The real delight of a truth is in its communication for a given end,—that end being the life of that truth in others.

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Koreshan Psychology.

BY LUCIE PAGE BORDEN.

Two people were discussing psychology as taught in one of our leading woman's colleges. The graduate was descanting warmly upon the learning and method of her favorite professor; certain characters from fiction were studied as representative of qualities of the mind; the new experimental psychology was especially emphasized. "But what," quietly asked the gentleman, himself the originator of the Koreshan System, "does your professor teach in regard to the nature of the soul?" The disconcerted graduate hesitated and stammered. "I could not tell you," she finally responded. "My instructor, of course, shares in the general ignorance concerning the nature of the soul; that is the unanswered question, the riddle of the Sphinx."

Herein lies the secret of the statement by Ladd, the author of several works on psychology, that no true science of the mind has yet been formulated, nor is it probable that such a science will ever fall within the limits of human attainment. Its point of departure being the soul, in default of exact knowledge on this point, modern psychology in its method of procedure, may be compared to an instructor who, in attempting to explain to his pupils a locomotive, instead of starting with the principle of the compression of steam by means of a piston rod into an air chamber, should descant learnedly upon the kind of iron used, the size of the wheels, with other minor details, confining his explanation to secondary considerations.

Which is prior, spirit or matter, and what is the relationship between the two, are questions concerning which it would seem that every conceivable opinion has been advanced. The materialistic school which maintains the evolution of mind from matter, represents one extreme, while the opposite is found in the idealistic philosophy of Berkeley and his followers, who deny any basis of positive proof for the existence of observed phenomena independent of states of consciousness in the observer.

Neither of these schools can furnish any answer to the embarrassing questions, if matter be the primary origin of all things what produced, that matter? Or if mind or consciousness first existed, how did that consciousness come to be? Monism blots out the distinction between spirit and matter, reducing everything in the universe to electrical energy, like the infinite and eternal energy from which all things proceed of Herbert Spencer, but Monism, like Spencer, fails to account for the existence of such an energy.

The fact that a problem has never been solved, is no argument that it never will be—say, rather, that if the law of supply and demand be universal in its operations, the formulation of a question, logically implies an answer. Just now, when conjectures seemed at an end, a new psychology comes forward which offers the simplest possible solution of the difficulty. Starting with the proposition that cause is located at the nexus of matter and spirit, it accounts for both by establishing a reciprocal relationship between them. What produces matter? Spirit. What produces spirit? Matter. This is a universal formula applicable to every phenomenon, from a grain of sand to the soul.

It is maintained that the actual generation of thought from matter, takes place in the brain cells; *i. e.* the combustion of matter generates love, hate, faith, hope, all mental energy whatsoever. If it be objected that this is purely materialistic, it is urged that the converse is equally true, that matter, organic or inorganic, is produced from spirit, the latter being divided into two classes, mental and physical. When coal is converted to light and heat, these energies (which it is claimed are actually produced from combustion, not merely *set free* as chemistry assumes) are denominated physical spirit. Hence it is seen that matter and spirit, according to this theory, have no independent existence, but are interconvertible, being considered as co-equal and co-eternal.

"We may think of the growth of knowledge as a kind of progressive organization of experience," says Goethe. Extend this statement to embrace the doctrine of re-embodiment, and it coincides very nearly with the Koreshan idea of consciousness which is defined as that aggregation of experience which cumulates through ages of agreeable or disagreeable, attractive or repulsive contact or sensation. This experience, aggregated and classified, comprises mind.

In the March *Arena*, Prof. Wilder, of Cornell, writes that it is one of the objects of his life, to be able to formulate in words, what it is that differentiates the human brain from the animal brain. It is exactly the same differentiation that obtains between organic and inorganic calcium. No chemist by the closest analysis, can detect any difference between the atom of calcium in the clam shell and the inorganic atom of calcium, yet the former, in practical use, possesses fertilizing properties not existent in the latter. The secret lies in the simple fact that the atom in the clam shell has passed through a higher grade of experience, and, through contact with a psychic or soul force, has derived a subtle quality wholly wanting in the inorganic atom. The greater the number of elements entering into the combination, the more advanced the consciousness in every case.

The beauty and simplicity which distinguish psychology as interpreted by the founder of Koreshanity, are equally characteristic of other parts of his system.

Lucifer.

BY E. M. CASTLE.

As free of the clouds, the bright sun of the morning
Arises, and earth is all flooded with light,
So Lucifer, day-star, to heaven returning,
Shall rise from the deep in his beauty and might;
For when from on high—from his temple of glory—
He called to the nations, they heard not his voice;
And downward he plunged that they might learn the story
Of God's love for man, and in His law rejoice;
As leviathan, into the deep that is hoary
He plunged, thence to lead back the priests of his choice.

O turn again, Lucifer, son of the morning,
No more from thy temple to wander afar!
Arise, like Apollo, the fish-disguise spurning,
And blaze on our vision, O wonderful star!
To thee is our worship, O light of the ages!
O day-star of promise! O star of the sea!
Though deep calls to deep, and the fierce tempest rages,
We know thou wilt lead us in safety with thee:
To thy beautiful temple, the crown of the ages,
Thou surely wilt bring us in glory with thee.

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Believers in an Unknown God Not Christians.

BY PROF. O. F. L'AMOREAUX. PH. D.

If the believers in an unknown and incomprehensible God were not Christians in New Testament times, then they, whoever they are who thus believe, are not, and cannot be Christians now; but such are the great body of the orthodox, and of all who profess to be, Christians today. If we can at all believe the New Testament, the believers in an *unknown* God were not Christians, but heathen. Men who could comprehend Jesus, who was the "express image of God," could comprehend God; but the Jews of that time, "his own," to whom he came, did not understand, hence rejected him, just as the believers in an unknowable God will certainly do at this time, when he comes again according to his promise. They must needs do so, because they do not comprehend the fact that the only God is the man perfected in the image and likeness of God, that he incarnates at regular periods, at the end of cycles, when, as the divine seed, he has perfected himself in humanity, thus perfecting that humanity, fulfiling his words when he said that he and his Father would come into that humanity and make his abode with it, raising it up at the end of the age, that is, resurrecting it into the undying life which he possessed, just as the seed wheat raises up other wheat out of the death and decay in which it was planted.

New Testament Christians, the only real Christians, knew and worshiped no other God save the one whom Paul declared to those heathen Athenians, to be the Creator of all things in heaven and earth, (that is, in the temporal and spiritual relations of the men of the new age,) who was the man Christ Jesus, the Lord. When he went away by conversion to Holy Spirit, and came into them and formed conjunction with them, they still worshiped him as before. Worship is worthship, and they never for a moment thought of exchanging this invisible yet constant, indwelling Guide and Comforter for an unknown God, dwelling somewhere in immensity, they knew not where; for none but heathen ever worship such an absurd thing.

Keep Thy Heart.

BY LUCIE PAGE BORDEN.

"Keep thy heart with all diligence, for out of it are the issues of life." The heart is the will or affectional principle, and to keep the heart with all diligence would be to bring every desire into perfect conformity to the truth. When left to themselves, the affections turn naturally toward self and material gratifications; they need the intellect, which serves them as keeper, to guide them into the ways of the divine wisdom, whose paths are peace.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." So speaks the truth in every age to eyes that are weary and hearts that are sore. The burden of self is a heavy burden, and when, like that of Christian in the allegory, it falls off at the foot of the cross, there is great relief.

The issues of life proceed from the heart. The kingdom of heaven upon earth can come only through the law of attraction. The hearts of men must be filled with supreme desire for heavenly conditions before those conditions can be manifest.

The Mystery of the Fellow-Heirship of the Gentiles.

[CHAPTER V, CONTINUED FROM APRIL NO.]

It is hoped that the reader, in tracing the tribes of Israel as separate from Judah and carried into Media by the Assyrian power, will not forget that the great Shepherd who is to gather the Gentile world into the fold of Israel is manifest through the posterity of Joseph. In Jacob's blessing, he declares to Joseph: "The blessings of thy father have prevailed above the blessings of my progenit rs unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Gen. xlix: 26.

This separation of Joseph implies more than is embraced in the simple story of Joseph's sojourn in Egypt. It implies the captivity of Ephraim and Manasseh with the children of Israel who became united into one kingdom under one head, namely, Jeroboam, the son of Nebat of the tribe of Ephraim, and subsequently taken captive by Assyria, to be lost until the fulness of Gentile times.

A critical perusal of the forty-ninth chapter of Genesis will disclose, in the two blessings of Jacob pronounced upon Judah and Joseph, special divine purposes beyond a notice of the two lines of descent therein distinctively defined. Those blessings are no less than the differentiation of the first and second coming of Christ. To Joseph, he said: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the Shepherd, the Stone of Israel.")

Of Judah, Jacob said: "Judah, thou art h whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee." Of this blessing upon Judah we will only note specially the tenth verse: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him [Shiloh] shall the gathering of the people be." There are two points in this verse which call for the strictest investigation. These are, first, the significance of the phrase, "until Shiloh come;" and secondly, the meaning of the passage, "Unto him shall the gathering of the people be." Modern philologists are perhaps more generally settled in the conviction that Shiloh, as here used, denotes a place rather than a person. Shiloh as a place was situated in the portion of Palestine allotted to Ephraim, consequently a town of Ephraim. If the rendering, until he (Judah) come to Shiloh, be preferred, it must be admitted that the scepter is not to depart from Judah until Judah shall come to Shiloh in Ephraim. If we regard Shiloh in the land of Ephriam, in the character of a type, and the coming of Judah to Shiloh also as a type, then so far as the figure is concerned, the settlement of the question is not difficult.

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When Jeroboam bruised the scepter and destroyed Judah's authority and power over the twelve tribes, and established the kingdom of Israel as a separate dynasty, the typical scepter departed; for it is written: "A kingdom divided against itself cannot stand." The relation which Judah sustained to Israel, was that of the head to its body. The head presided over the body, for the body was the domain of its jurisdiction and authority. When the head was deprived of its body its jurisdiction ceased, therefore its scepter was removed.

David, as the chosen leader of Israel, was taken from the sheepcote. He was the shepherd of Israel, but not yet the shepherd of the Gentile races. David's ultimate mission is to be the Shepherd of the Gentile, heathen (*goyim*), for the promise to David is: "Ask of me, and I shall give thee the heathen [*goyim*] for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. ii:8. "He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven." Ps. lxxxix: 26–29.

David is here prophetically declared to be God's firstborn, and has the promise that his throne shall endure forever. Ephraim is also God's firstborn. "They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my *firstborn*." Jeremiah xxxi:9.

It is thus established that David and Ephraim become one and identical. Jesus is also God's firstborn, for he is "the firstborn of every creature." "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell;" even the fulness of the Gentiles. Col. i:15,18,19. He is "the firstborn among many brethren." Rom. viii:29.

If the above Scripture passages teach anything, they convey the truth that Ephraim, David, and Jesus are one and the same in the reincarnation. The Shepherd, the Stone of Israel, according to Jacob's blessing, is to come of Joseph, and Ephraim is the appointed channel. Thus it may be seen that the departure of the scepter of Judah is its transmission in some way to Ephraim.

This brings us to a consideration of the second point: "And unto him shall the gathering of the people be." To whom or what, shall be this aggregation of the people? To Shiloh, to Judah, or to both? It is a well-known fact that the most difficult feature in the interpretation of an exotic tongue, is to construe its idiom. We shall leave the perplexing study of the grammatical phase of the subject to such as enjoy it. No one will deny that the gathering of the people will be to the Shepherd, and as we have already shown that this Shepherd is the product of Joseph's posterity through Ephraim, it follows that the passage, "Unto him shall the gathering of the people be," points directly to *the* Shepherd predicted to rise from the posterity of Joseph and the seed of Ephraim. The facts are already known that Shiloh in Ephraim was the point for Israel's gathering, but simply as a place, it will hardly fulfil the prediction in Jacob's blessing upon Joseph, indicating the advent of a shepherd.

We will admit that the grammatical construction of the passage, *Ad ki-yaboy Shiloh*, may signify place rather than person; but it does not follow from this that the place is not employed as a type or sign of a personality by such means identified. To establish this point, we call attention to the village of Bethlehem, as one of the signs of the Lord's claim and authority. "And they said unto him, in Bethlehem of Judea: for thus it is written by the prophet. And thou, Bethlehem, in the land of Juda art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." Matt. ii: 5, 6. Allusion is here made to Micah v: 2, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." "And thou, Bethlehem, art not the least among the Princes." In this text in Matthew, Bethlehem is termed a Prince. In the Hebrew text (Micah v: 1), quoted by the chief priests and scribes in reply to the interrogation of Herod, the word Alphay, interpreted a Prince, signifies primarily and radically a teacher, head. or leader; hence, "Thou art not the least among the Princes—*hegomosin*. This is from the root *hege*, to lead, think, consider.

It is generally known that Bethlehem signifies house of bread. Jesus said of himself: "Verily, verily, I say unto you, Moses gave you not that bread from Heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world." "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me." John v: 32, 33, 37, 38. "And Jesus said unto them; *I am the bread of life*." From the thirty-third to the fifty-ninth verse, he declares himself to be the bread which came down from heaven. From the fifty-first to the fifty-eighth verse, he declares this bread to be his flesh, his body. We have but to regard Him as a temple, or house, to constitute him "the House of Bread;" therefore Bethlehem. "Destroy this temple, and in three days I will raise it up." This is the language of Jesus. "Then said the Jews, forty and six years was this temple in building, and wilt thou rear it up in three days? But He spake of the temple of his body." John ii: 20, 21.

In the foregoing, it is plainly shown that Jesus is both house and bread. It follows then that He is Bethlehem. This is not a metaphor. Jesus was the real, literal House of Bread; the real, literal Bethlehem. Out of this

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Bethlehem, Prince, Lord (or bread-keeper, for such is the true meaning of Lord), is he to come who shall rule God's people, Israel. Such interpretation is confirmed in Isaiah xi: "And there shall come forth a rod [Jesus the Christ] out of the stem of Jesse [David]; and a Branch shall grow out of his roots." Out of whose roots? This question is answered in Matt. ii: 6: "And thou Bethlehem [which we have shown to be Jesus], in the land of Juda, art not the least among the Princes of Juda: for out of thee shall come a Governor that shall rule my people Israel;" that is, out of the Lord Christ shall he come. David was the type of the Lord's first advent, and therefore out of David shall proceed the typical second coming.

The word Shiloh is from the root *shalam*. This in its radical meaning signifies the end. From this signification is derived that of rest, or peace. The word salem, *shalam*, as given to Jerusalem, is the same word; but the word *yeru*, foundation, is joined with it, constituting it "the foundation of peace;" that is, "the foundation of Shiloh." The word *Shelomoh*, Solomon, is from the same root, and means the peaceful one—pacific. The people found rest and peace under the reign of Solomon. Immediately after this glory of the house of Judah, the kingdom was divided. In this etymological interpretation of Solomon's function as the type of the second coming of the Lord, Jerusalem is interpreted to signify the Jew, the Israelitish nation, and not the geographical Jerusalem.

In thus applying the law of interpretation employed in the exposition of the true meaning of Bethlehem, signifying Jesus as the true House of Bread, Solomon is constituted the literal, biological Jerusalem; therefore the Shiloh, the type of the Lord in his second coming. From this exposition there appears to arise a difficulty. It is, however, only in appearance. If Shiloh is in Ephraim, and the gathering is to Shiloh, how can Solomon fulfil this indication? It is scarcely necessary to assert here, that, in the development of the individual, the male progenitor communicates a part only of what is essential to growth. The germ cell is produced through the functions of the female (who clothes the structure with its organic form), and to her also belongs the prerogative of inducting the newly-unfolded structure into the domain of its independent being and identity; that is, she brings it to the birth. Hence the birthright is transmitted through the woman. In the failure to cognize this essential factor in the complete unfolding of the mystery of God, lies the secret of the barrier to the manifestation of the truth regarding the subject under consideration.

We have attempted to show that Solomon, as the representative head of the Jewish nation, is Jerusalem, and consequently Shiloh. But to substantiate such a claim, it must appear that Solomon, through some channel, came by descent from Canaan; for he must incorporate in his structure the Hamitic principle, which is that of service.

In Genesis ix: 25, it is written: "Cursed be Canaan; *a servant of servants shall he be unto his brethren*," which was, and is, precisely the office and work of Christ in the redemption of men. We have the words of Jesus, that he "came not to be ministered unto, but to minister;" that is, to serve. His other words, "Whosoever of you will be the chiefest, shall be servant of all," are in positive confirmation of the interpretation above presented.

As the birthright is the feminine prerogative, and the birthright is Canaan, so through the female progenitor of Solomon should be transmitted and incorporated the Canaanite element. The mother of Solomon was the wife of Uriah the Hittite. Submitting the question of direct testimony as to the nativity of Bath-Sheba, it would appear at least reasonable, that the wife of Uriah should be of the same nativity with himself. This appears the more probable from the etymology of the name, for Beth-Sheba signifies daughter of the oath. She is also called Bath-Shuah; (I. Chron. iii: 5;) Shua being kindred with Ishai, Jesse or salvation. As daughter of the oath, her name would imply that through her the oath or covenant to Abraham is established. If, in the type of the Lord's second coming, the fruit of the Jewish nation matured in Solomon, who embodied its life, then Solomon was, typically considered, Jerusalem. "Again the word of the Lord came unto me, saying, son of man, cause Jerusalem to know her abominations, and say, thus saith the Lord God unto Jerusalem; thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite." Ezekiel xvi: 1-3.

But let us seek further to know what is meant by the departure of the scepter from Judah. If we examine the meaning of the word *shebet*, scepter, we find it to signify tribe, also rod, stick, or staff. Gesenius says: "Not improbably the primary significance of *shebet* may have been a shoot, sprout of a tree, a rod growing from the root. It also denotes the insignia of royalty, and the crook of a shepherd. It is used to denote tribe, from the fact that a tribe embodied all that pertains to a tree, including the root, trunk, branches, etc. Thus, in the departure of the *shebet*, there was lost not merely the royal authority, but the tribal trait and characteristic. Through Ephraim this characteristic must be restored. Before such restoration, the adultery of Jerusalem must become complete.

Jerusalem's admixture with Canaan must be so thorough, that in her establishment she is the product of Canaan through the Amorite and Hittite, whose daughter she is declared to be. "Cause Jerusalem to know her abominations [her adulteration with the Gentiles], and say, thus saith the Lord God unto Jerusalem; thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite." Ezek. xvi: 2, 3.

The first government of Israel was a theocracy: the Lord was king, but this did not satisfy the pride and ambition of the Jews; they demanded a visible, earthly head, and God gave them a king out of the tribe of Benjamin, to whom he transferred the authority and leadership. Saul kept not the commandments of the

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Lord his God, but went after his own devices; and the word came to Samuel: "I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons." "And thou shalt anoint unto me him whom I name unto thee." And when David of the tribe of Judah passed before the prophet, the Lord said, "Arise, anoint him: for this is he." "And the Spirit of the Lord came upon David from that day forward." I. Sam. xvi: 1-13.

In the above Scripture passages, we see the transfer of the scepter from Benjamin to Judah. If the scepter departs from Judah when the Shiloh comes, or when he (Judah) comes to Shiloh, to whom does the scepter depart? To whom shall it go forth? Who shall bear it? For it is certain that the scepter continues. Ephraim became the ruling tribe when Judah's power waned, and the shepherd's crook and staff of royalty, which was in the hand of David, must necessarily be committed to Ephraim in order to fulfil, in the antitype, the blessing of God upon Joseph, as spoken by the mouth of his father, Jacob.

In tracing the lineage of Judah, it will be noticed that, as a tribe, it has its origin through both the paternal and the maternal ancestry, in the Shemitic line of descent. Not so with Ephraim. Incorporated in the very root of this tribe is an element handed down through Ham and Metsraim, through Egypt, so that in Ephraim is embraced both Shem and Ham, consequently from the Hamitic source Ephraim derives one element of word (language), the root of ethnic existence, more than Judah. Therefore according to Jacob, Joseph has one portion above his brethren, which his father, Israel, declares he took from the hand of the Amorite with his sword and with his bow. The Amorite in a broad sense includes all Canaan. The word is from the root *amar*, and signifies to say, to utter, to put forth words; hence *amar* is speech or word. It also signifies the highest point or summit. Ham was the father of Canaan, and signifies heat. Heat is the love principle, the will, which is the supreme element of being. In a divine sense, Ham would signify the heat as from or belonging to Jehovah. In giving Joseph the one portion above his brethren, he would commit to him the inheritance of Ham. This would be the heat or love, as distinct from the light, which is wisdom or truth. He would thus add to Joseph the will, which, in the concrete degree is the flesh or body.

As light and heat must be incorporated in the vegetable germ in order for its regeneration or reproduction, so in the natural man must the animal light and heat be incorporated in the germ for the reproduction and perpetuity of the race. We but carry this invariable law into the higher realms of being, to know that the heat and light, or the love and wisdom of God, must unite in man for the reproduction of the sons of God. The land of Canaan was the birthright given to Joseph; but that geographical Canaan was but the typical land, while the real, literal land of Canaan embraced the people who came from the loins of the man from whom the country derived its name.

As the men of Israel and the man Israel are one, they having come forth from him, so are the Canaanites and Canaan one. The geographical Canaan is but a type of the living Canaan, which is the birthright of Joseph. So the literal land of Canaan, or the primary Canaan, would be flesh and bones, and this would be the birthright given to Joseph, even the body derived from Ham. In order to fulfil the prediction of Jacob to Joseph and Ephraim, this Canaan must by some process become the seed of Abraham. Such a metamorphosis could not obtain except through the law of mixed propagation, which is a process of engrafting the one stock into the other, that the purpose of God to make Canaan the literal body of Abraham should be accomplished.

(CONTINUED.)

How to Inherit All Things.

BY BERTHALDINE.

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Humanity thinks it beholds something of the power and possibilities of the universe, yet its vast, untouched, unrevealed resources are past present comprehension. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

The devil is doing his best to demonstrate his right to the Lord's inheritance, but he is to be weighed in the balance and found wanting. Under the competitive system, that supremely hellish institution, the devil will defeat his own ambitious ends; he is overreaching himself in his greed, and the Lord's hidden riches will remain undiscovered by the powers that be, until they are ready to surrender.

"The Lord is mindful of his own," and the day is not distant when he shall awake in a great multitude to claim and take his inheritance. The Lord is even now present to destroy the devil and all his works. "Then shall the earth yield her increase; and God, even our own God, shall bless us."

"When one pauses to think of the marvelous productions the earth may be induced to yield under scientific culture, with the aid of labor-saving machinery, how outraged all the best in us feels, that we are compelled by the present financial powers of the competitive system, to toil and groan and sigh with the weariness of the flesh and the oppression of the spirit, to gain a mere pittance for a struggling existence that is not life, but a perpetual dying until dead.

What will cause the people to become so sufficiently satiated with hell as to be willing to be helped out of it? The Deliverer is in our midst, his demand upon us is the very reasonable one of practical co-operation in his effort to lead us out of the pit full of quicksand and miry clay, that he may plant our feet upon a rock.

The foundations of hell are the shifting sands of ever-changing human opinions, formed in ignorance of the laws of life and immortality. The foundation of heaven is the man, Christ Jesus, the personated law of Moses fulfilled by the wisdom of divine love. "For other foundation can no man lay than that is laid, which is Jesus Christ." The Lord Jesus Christ was the involved kingdom of heaven—involved to be planted as seed in humanity. His life was laid down

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that he might take it again in the fulness of harvest glory, as the light and life of men in the image and likeness of God—like God himself.

The harvest time is at hand, and the Sign of the Son of man, the sower and the reaper, is here. This Sign is pre-eminently the teacher of absolute scientific truth, animated by the love of humanity. This truth, the ultimatum of Jehovah's spirit and power to regenerate himself, is the sole light by which a man may be lighted into the world to come, and the sole power by the application of which he may avail himself of the promised inheritance of a divine kingdom in earth.

The kingdom of God we should seek, is the kingdom of divine love and wisdom applied to every domain of human life. Divine love is life fulfiling the law of Moses, and divine wisdom is the science of the application of that law to life. Without wisdom, love deals but death. Who hath wisdom? who hath understanding? "He that hath clean hands and a pure heart." No hands or powers are clean that approve and engage in the service of the competitive system, determined to uphold it as righteous. No heart is pure that dare justify its doctrines in the presence of the law of love fulfilled.

The golden calf can never be the God of the divine kingdom, for in that kingdom God's humanity ever sits enthroned. God's kingdom is essentially a kingdom of uses performed from love to the neighbor. Universal uses, performed from the motive of universal love to the neighbor, with the aid of all mechanical arts and appliances, dedicated to the greatest use to the greatest number, would usher in a day of rest and gladness of which humanity has never even dreamed. The resulting productions of the free application of universal energies through the conserving power of perfected mechanical service, would surpass in abundance and magnificence the visions of the most extravagant dreamer. "What fools we mortals be," to perpetuate longer the awful sacrifice of our souls to the devil, when wisdom's ways are pleasant ways, and all her paths are peace! Here we are hugging the promise of heirship to the all things of God, yet doing next to nothing to avail ourselves of its fulness. The law is ours, the God-anointed Shepherd is with us; the Voice of Truth is bidding us to prepare the way of the Lord, and to make his paths straight.

The day approaches for the devil to commit suicide, for the universal, as well as the individual devil, can become desperate. By and by each one will see the man of sin to be his individual self-centeredness. This fact becoming self-evident to us, will cause us to respond to the Voice of Truth, and to arise and slay our man of sin revealed, that the law of love may be fulfilled in us as it is in Christ our righteousness.

When we are ready in great numbers to slay the man of sin in ourselves with the sword of God's truth, we will be ready in great numbers to gather ourselves together to the feast of the great God, who will assimilate us to himself, and God himself will stand revealed in our unification, as the Grand Man, the divine kingdom, in which love is law, and use to the neighbor, according to knowledge, is the most sincere and divine expression of love.

This divine kingdom in earth so long prayed for, preached about, and sung about, is a practical affair after all. If individually we want any part in it, it is to be had for the very practical taking. If it is a Grand Man, an organic unity, which it must be to have parts and functions, it necessarily has a head. The head, to govern divinely, must necessarily be anointed with the divine wisdom and understanding of the laws of life and immortality. Divinity must be evidenced in his doctrines and life. Those who will not submit to a head lacking the credentials of Scriptural prophecy and promise, must demand a Scriptural justification of his claims to the rights of headship. Others, who need the evidences of divinity to be made manifest in a knowledge of the laws of univereal life, material and spiritual, must seek satisfaction in their head on that line. When a head is found prepared to meet universal demands, all one needs to do is to be still and know that he is the God he claims to be, and to wait on him for a renewal of divine life and strength. We are to wait, but not idly dreaming and twirling our thumbs. We must learn to labor and to wait, sustained in the service of truth by the love of it. Having discovered your God or hero, center in him your own life-giving affections, obeying the first great law by loving the Lord your God with all your might, mind, and strength, and loving your neighbors—those who love him likewise—as yourself.

When once a body, however small, has an accepted head, the next common-sense thing in order is obedience in service. This obedience will bring about wonderful results in due season. Every member of the body must obey his Lord on his own account, remembering that no two members of a body are appointed to exactly the same service. The hand is ill adapted to doing the work of the foot, and the requisites for the comfortable and useful life of the foot, are ill adapted to the comfort and usefulness of the hand. Each member must learn to honor every other member according to the quality and degree of service as estimated by the head—that supreme member in central and supreme relation to all. If, as a unit, a body is to inherit all things, its related members must abide together, as related by the wisdom of the law, in the harmony generated by the sympathies of a united love centered in one head.

To become properly related and harmonized, we must assemble ourselves together; we must allow ourselves to be gathered out of present chaos, to be built up as living stones into the great temple of truth which is to reveal the glory of God Almighty. The now disintegrated body of Christ is to be reformed on the firm foundation regenerated from the God-anointed head, Koresh, the Shepherd and Stone of Israel. Its now chaotic elements must be appropriated by him through their absolute subjection to the laws of divine being. Through such subjection or self-surrender, complete reorganization will become manifest in the earth, and the kingdom will be born, a Grand Man in the image and likeness of Deity. Wisdom and love—biune Deity—will be manifested in earth as a theocratic kingdom, with holiness self-evident in its every department, which will be secularly religious and religiously secular seven days in every week.

The Koreshan System is the evolution of universal science from the mind of Koresh, whose mind was renewed in 1870 by the influx of the universal centralization of mind, which was in Christ Jesus, with the addition of the mental fruitage

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of the experiences of that mind throughout the Christian era now ending. Koresh is plainly the Messenger of the final conjunction, by virtue of being sole possessor of the universal message of universal truth concerning the origin and destiny of God as man, and man as God. He will formulate the Grand Man by the influence of his message of truth upon the mind of the humanity ripe to receive it. When formed, Koresh, as the Elias of the age, will baptize humanity into the life of divine uses which secures to it its inheritance, and to Koresh, the perpetuity of divine being in the humanity which is transformed to the Lord our righteousness.

The church redeemed from the body of death, keeps in mind the prophecies: "There shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." "That saith of Cyrus, he is my Shepherd, and shall perform all my pleasure: even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid."

Here in this land of ours, called so prophetically the United States, we find the fulness of the Gentiles in the Ensign promised, who is a descendant or root of his father, Jesse, and who bears from birth the name of Cyrus. We find him claiming to be a Messenger from Jesus the Jehovah, sent to effect a conjunction between the deific, immortal mind and our mortal, corruptible mind, that we may be transformed mentally and physically by the renewing of our minds. He certainly bears a marvelous message; he comes the heir of all things, to make us joint-heirs in his inheritance. He comes with the Lord's new name, the prophetic name of Koresh, or Cyrus, and with the name of the city of Jehovah's God, Koreshanity, the doctrines of life and immortality, life and light of the New Jerusalem. "Bohold, I make all things new!" There shall be "new heavens and a new earth, wherein dwelleth righteousness."

Truths Worthy of Thought.

BY MIZPAH.

"The root of all wholesome thought is knowledge of thyself.
For thus only canst thou learn the character of God toward thee.
He made thee, and thou art; He redeemed thee, and thou wilt be:
Thou art evil, yet he loveth thee; thou sinnest, yet he pardoneth thee:
Nature is the chart of God, mapping out all his attributes;
Art is the shadow of his wisdom, and copieth his resources.
Thou knowest the law of matter to be emanations of his will,
And thy best reason for aught is this: thou, Lord, would have it so."

In every age, and among all nations and peoples, two states of mind exert a most potent influence in preventing the entrance of the converting energy of the truth of God into the heart and mind of man. On the one hand, a worldly heart with its love of pleasure, and on the other, the pride of reason and self-righteousness. Standing near, and helping to produce these two conditions of mind, are three leading heresies; two stand as wily guardians by the door of every modern Christian church—the doctrine of Spiritualism and the doctrine of Materialism.

Insinuating its baleful influence, and winding itself with serpent coil into the very warp and woof of Christianity, which everywhere exhibits the glittering threads interwoven in its fabric, we behold a gaunt spectre stalking through the door, crying: "*All* is good; all is spirit; there is no *sin*, no *sickness*, no *death*." Today the leading churches of our land feel the force of this most deceptive and subtle form of antichrist; deceptive, because it disguises the fact of a denial of the personality of the Godhead and the coming of a personal Savior.

The professed Christians who today are entering the ranks of the "Christian Science" devotees, would be appalled did they but understand that the very principles of the denial of sin, sickness, and death involve a denial of the fall of man and of his restoration; hence, there is no need of a Savior, and sequentially there was no Christ crucified, for "Christ is only a principle, not a person." Only a principle? What a misnomer! for a principle is a fundamental truth. An abstract truth is of little moment, for so long as it remains in the cold, barren region of mere ideas it can exert no mighty influence over mankind. Truths of religion are no exception to this law, and it now remains to be proven to a world that is fast being imbued with the spirit of antichrist, that every great truth which is to win a triumphant way, must and will be incarnate in some *one* man, and will derive from a living, fervent heart that passion and power which will constrain and subdue. It will also derive from the intellect of this same personality a scientific knowledge of truth, which will be the salvator of the race.

The disintegrating power exerted by this triangle of heresies is found everywhere; but truth, pure and holy truth, seeks in vain for a hearing, and nowhere can the white dove find rest for the soles of her feet, for the waters of fallacy cover the whole earth, and even the mountain tops cannot be seen; but the time is not far distant when the dove will again be sent forth, and in the evening will return, and lo! in her mouth will be found an olive leaf, the symbol of "Peace on earth, good will to men."

The eye that can scan the whole earth beholds the searching, hungry soul struggling for life and light, which it cannot procure for itself, therefore to the upright there ariseth light amid the gross darkness, rising slowly, degree by degree, through the use of means in God's hands, through the preaching of a full, free gospel, luminous from the Sun of Righteousness, a gospel of which Jesus the Christ is the center and basis—a gospel of glad tidings to all the earth.

"This light and darkness in our chaos joined,
What shall divide? The God within the mind."

The God implanted there by the reception of the Truth—the pure elixir of life.

Eighteen hundred years ago, the Christian church was a luminous body, "a city set on a hill that could not be hid." It shone because it existed, but it shone only so long as its life was hid with Christ in God. This church was constituted of living disciples, true to their faith, true to their Lord, true to their stewardship of the manifold riches of God's marvelous truth, and to their commission to go and preach the gospel throughout the whole earth. When these faithful ones received the Pentecostal gift, God breathed upon them as an advanced sign of his second coming, and cloven tongues like as of fire sat upon each of them, an emblem of that fulness of spirit imparted to each individual soul. It was as

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if the angelic hosts were crying: "Go, tell it wherever there are ears to hear; tell it to the uttermost parts of the earth, that God has spoken, and man's salvation is assured; for *in* man God has planted his holy seed, which shall not be rooted up, but through its vivifying power man will find his redemption.

The symbol which announced to the disciples their conquering power was a TONGUE, the instrument of the grandest war ever waged—man's speech to his fellow man; a power by which a message could be given in human language to human minds, and from heart to heart. "A tongue *of fire* —man's voice, God's truth; man's speech, the Holy Spirit's inspiration; a human organ, a superhuman power."

Only when the revelation of God was complete by the message of his Son, his life, death, resurrection, and ascension, was the full, permanent gift of the spirit possible, unfolding all that lay in the Word spoken once for all, in whom the whole name of God is contained—Jesus the Christ, Jehovah God, "for there is no Savior but Jehovah."

The Christians were admonished to keep themselves in the love of God, the true element of spiritual life; and how? By building themselves up on their most holy faith. The infant church was nourished, taught, warned, and guarded, but ere long the native evil of the heart became visible even among the little band of Christ's proscribed followers. While the Holy Ghost filled the hearts of the true disciples, satan filled the hearts over whom he could have power,—the false, greedy, lying professors who brought a part of the price of their possessions, secretly retaining the rest, and when questioned by successive burning words ending in the terrible accusation: "Thou hast not lied unto man, but unto God," fell dead at the apostles' feet, proving God's hatred for hypocrisy and his regard for truth, which, read on every page of his revelation, may be summed up in the words: "Lying lips are an abomination to the Lord: but they that deal truly are his delight."

This appearance of Satan at the inauguration of the infant church was in exact accordance with all his previous work. It is written, that when the sons of God came to earth, Satan came also. He came to Adam and Eve in the Garden; he came to Cain, their firstborn; to Nahab and Abihu at the beginning of Israel's national life; also to Achan, when Israel's power was first established in Canaan, and, without effect, he came to Jesus at the beginning of his ministry. Then he came to the weak ones of the little church, sowing the tares amid the wheat, and inciting them to keep back a part of their sacrifice. This spirit of hypocrisy has spread as a leaven, vitiating the church; and Christians who profess to surrender all to God, follow the example of Ananias and Sapphira, illustrating falsehood in its most daring and impious form by a counterfeit offering to God himself. Thus is prophecy being fulfilled, for the church is gradually falling away.

There have been partial revivals of paganism; a great Moslem imposture has drawn after it the larger part of the Orient. Churches have left their first love and have been extinguished; heresies have sprung up and run their course; corruptions of doctrine and practice have set in, and particularly in the western churches, a monstrous caricature of Christianity has put itself in the place of "the faith once delivered to the church," and stands ministering at the altar, either investing religion with man-made doctrines, or else the cast-off abominations of paganism, and thus is the sacred temple profaned. Each age has its apostasy, its antichrist, and each, in turn, is overwhelmed by some new manifestation of God in power and glory in his church, which he never loses sight of, even if it is hidden among the rubbish man has gathered about it, in order to build a tower of Babel that will reach the skies. So it will be, till the final battle between the forces of Jehovah and those of Satan culminates in the victory over sin and death.

Prophecy is self-repeating, and the few faithful ones are kept always in a state of prayerful expectation, knowing that whatever foes may arise, whatever conflicts may come, they who stand fast in the word of Christ shall have everlasting consolation at the coming of the Lord; but the weak and self-righteous ones fail to recognize the fact that they have all gone astray, and that there is in their midst but a form of godliness without the power thereof.

The great end of all the works of Jehovah is the manifestation of himself in his true character, to created intelligence; but without a just conception of revealed truth, the true character of God cannot be understood so as to become an object of our worship—or a source of joy.

Heretofore, erroneous conceptions of God have eclipsed his glory in its progress to enlighten a universe. The modern churches propagate falsehoods concerning God. They proclaim an unknown and unknowable Spirit, an extrinsic cause, working out effects under a cloud of mystery altogether incomprehensible to His creatures, yet they teach that God made man in his own image and likeness, in the beginning of creation. If they believe this, then let man study himself, and perhaps he will find out what Deity is like; at least what he is like in his fallen condition, after his descent into sinful humanity, and, taking a view of the Savior on Olivet, he may perhaps understand what man can become when he is perfected in God's image and likeness; for Jesus was the express image of the Father of whom he was the incarnation. Whosoever can understand Jesus, the one altogether lovely, can understand that God is neither unknown nor unknowable, but that he is the perfected MAN.

Since the teachings of Spiritualism and Materialism, taken separately, are disintegrating forces, there now comes a system of theology embracing the science of both spiritual and material things. It does not teach that all is spirit; it teaches that spirit can be converted to matter, and that matcan be converted to spirit. It does not teach that there is no sin, sickness, nor death; it teaches that sin is transgression of God's law; that sickness and death are the inevitable consequences of such disobedience, and that only through a perfect obedience to all of God's laws can man become immortal. Does the Christian church teach this? No! It teaches that man has only to have faith and he will be saved, despite the works of the law.

Koreshanity teaches that man is mortal,—body, soul, and spirit, and that immortality cannot be reached till the principles of life have entered as deeply into the human organization as have the principles of death. So long as the body dies, the soul and spirit die; that is, the spirit passes into the spiritual world, and when its career in the spiritual

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world is ended, it is again re-embodied in the natural world, until the process of unfolding is complete. Then, through the application of law and obedience to all the principles of life, the body is perfected and man comes into his inheritance; he is saved—body, soul, and spirit.

Koreshanity is full of truths worthy of deepest thought. It is not a system of abstract truth that man cannot comprehend, but a scientific religion that affords scope for the loftiest intellect, in the contemplation and development of its salient, and glorious truths; it can reduce to an exqusite simplicity, all essential facts and principles so that they are patent to the simplest mind.

The apostle's injunction is here forcibly brought to our mind: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any of virtue, and if there be any praise, think on these things." Think honestly, think soberly; bring self into question, that there may be gained self-knowledge; for these are deep subjects of thought, rich treasures of knowledge that can never be unlocked while we are ignorant of self, and it is only by self-criticism that man can understand for what purpose he is a man at all.

Human life is indeed a problem, which only the greatest Scientist can solve. Viewed in a general way, man beholds himself a creature with Godlike aspirations and beastly propensities; and it is only when the aspirations for a purer, nobler life begin to rise within the soul, and the long passive spirit rises in its might to check the pride of evil, to force back and stay the current of unholy desire and passion that has hitherto dominated, holding the whole nature captive to the flesh; when the softening, refining influences of divine love and grace begin to thaw the icy coldness of a heart hitherto godless, that man can see himself as he really is. Those who take this view of themselves will never be satisfied till they are purified from all degrees of sensual inclination and affection, and have attained a worshipful attitude of soul, suitable to the veneration of eternal wisdom, goodness, power, and holiness, with a profound humility and self-abnegation, a universal love approximating as much as possible the divine, and a proneness to do good.

This is the mirror in which Koreshanity would have its disciples view themselves, and this is the result it would have them obtain; yet the Christian church will close its doors lest its members view the impurity stamped on the Koreshan garments! We might inquire, Why is this? It is not a hard question to answer. Human nature is always looking for some loophole for escape from too much responsibility of life. It wants an *easy* life, an *easy* religion, an *easy* death, and an *easy* heaven. We do not blame them altogether:

"For the enemy, the Father of lies, the giant Upas of creation,
Whose deadly shade hath blasted this once green garden of the Lord,
Can but pervert the good, but may not create the evil;
He destroyeth, but he cannot build."

The new gospel of life, new since the days of Jesus, is not an easy gospel. It means effort, it means obedience. Dissatisfied with old church creeds, thousands grasp at any new idea in which is involved freedom from creed. The minds of thousands, yea, tens of thousands, of professed Christians are verging on Atheism. They are tired of the orthodox God, they want something new and tangible, or nothing at all; and the *nothing* is easily found in the ranks of those who belong to the reign of antichrist. This is especially noticeable now at the end of the age, when Christians are looking for the return of the Lord. The re-embodied spirits of those who put the Lord in the grave will now do all they can to keep him there, but in spite of antichrist he will burst the bonds and come forth from the tomb of humanity; then truly will Koreshans rejoice in this glad Easter morning, for they will recognize their Redeemer, their Savior, coming forth as the "BRANCH" from the long buried seed.

The Koreshan religion teaches a life of purity, self-denial, love to God, and a corresponding love to the neighbor, manifest in uses. This is not an easy religion. It is not an easy task to check the natural current of unholy passions, desires, and appetites that have hitherto held the senses captive, or to curb the will and make it subservient to reason. It is not an easy thing to overcome the spirit of covetousness, sensuality, and pride-roots from which all other sins grow; it is not an easy thing to love God with all the energy of our being, and to love our neighbor as ourselves, for we cannot love God with *all* our soul, heart, might, mind, and strength and at the same time love the ties of kindred and family a little better than we love him. It is not an easy thing to regard the words of Jesus and believe he was in earnest when he said: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple."

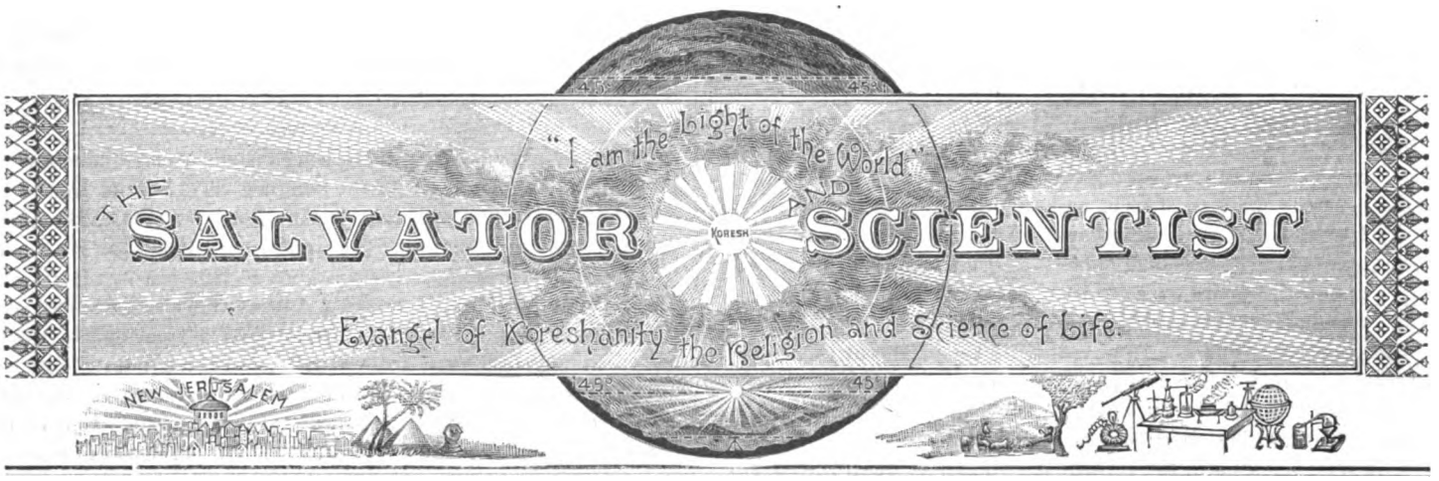
These words burn deeply into the human heart that is bound by the tender family tie, which is so hard to sever even for the sake of the kingdom of heaven. All this involves a sacrifice that few are willing to make. They are *compelled* to let the devil, who has the power of death, sever this "holy tie," but they are not willing that God should touch it never so tenderly—he has no rights in the charmed family circle!

Yet this is just the sacrifice that God requires, and it is this sacrifice that Koreshans are striving to make. They profess a willingness to leave *all* to follow the call of the Shepherd of Israel. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you; and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Only through complete self-renunciation and perfect obedience to law can death be overcome, and man reach immortal life,—a life worthy to be called life,—holy, beatific, glorious, divine; life participant of God's holiness and blessedness. Is it not worthy the effort, the struggle, and the sacrifice?

As a disciple of this marvelous system of God's truth, we are impelled to urge the unbelieving world to give thought to these truths. Think critically, think honestly, think soberly, think prayerfully, and may God open the eyes of your understanding that you may behold the ineffable beauty, glory, and power of this wonderful gospel of life, that through such understanding you may be enabled to find life immortal.

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And I saw another Angel fly in the midst of Heaven, having the Everlasting Gospel to preach to them that dwell in the Earth, saying with a loud Voice, Fear God and give glory to Him; for the Hour of His Judgment is Come!

Vol. 2.—No. 3. CHICAGO, ILL., MAY, 1897.—A. K. 58. Herald No. 29.

The Salvator and Scientist

—IS FOUNDED FOR THE—

Promulgation of Koreshan Science,

Which uncovers the Mysteries of Ages; presents the genuine interpretation of Phenomena of Form as expressed in the Universe, and demonstrates the laws, forms and relations of Being and Existence—the true character of God and Man and their elations. Koreshanity holds the Key that unlocks the realm of all Mystery and nveils Nature's Laws. THE PHILOSOPHER'S STONE, the law of Transmutation, the oundation of the Science of Alchemy, is in the hand of the great Koreshan Scientist,

CYRUS, THE SHEPHERD OF LIFE.

He comes at the crisis of the age with the Lord's new Name, and brings to us the Everlasting Gospel, restoring the doctrines of the Lord Jesus Christ, emphasizing the Humanity and Personality of the Lord God—showing, in accordance with the Eternal Purpose, the Necessity for the successive manifestations of Deity as the Humano-divine Seed in order to perpetuate his own being and that of Man, through divine Reproduction. The Integral System is founded upon the incomparable.

KORESHAN ASTRONOMY,

The basis of which makes the Sun the Center and the Earth the Circumference of the Universe, from which it is conclusive that the Earth is a Hollow Sphere, with its habitable surface Concave, forming an integral, alchemico-organic structure, which, as demonstrated in the Cellular Cosmogonic System, perpetuates tself through the Eternal and Causative Forces and Functions operating within it.

ULYSSES G. MORROW, Editor. Address, Care Guiding Star Publishing House, Washington Heights, Chicago, Ill.

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KORESHAN ASTRONOMY, (No. 5).

Consideration of Common Objections Urged by Investigators Against the Cellular Cosmogony.

The Cause of Day and Night.

The vicissitudes of day and night force even the most casual observer to the conclusion that movements of some kind obtain in the universe to produce these changes. The cause of day and night, with all that follows in the train of conclusion, has been the battle-ground of astronomical theories of the past. It has been a question as to *what moves* to produce the alternations of light and darkness—the earth or the sun. The usual theory of the earth's daily rotation has seemed so plausible to the common people of the present time that they consider that it must be direct evidence that it is true—so true that the Koreshan Astronomy is treated as an absurdity. Let the investigator consider the fact that astronomers admit that so far as the phenomena of day and night are concerned, the Ptolemaic system, which was supplanted by the Copernican system for other reasons, accounted for the changes of morning, noon and night as accurately as the popular theory seems to do it; he will be forced to the conclusion that the phenomena under consideration do not constitute evidence in favor of the Copernican theory.

Connected with this subject, are questions which the modern scientist has never been able to solve. It is easy enough to *say* that the earth revolves on its axis in 24 hours, and quite another thing to *prove* it; the evolution of an hypothesis upon this basis is not difficult, but to give the *cause* of the earth's supposed diurnal rotation has been the vain and unsuccessful effort of astronomers for centuries. This at once stamps the theory as being the result of ignorance of the simplest principles and laws of the universe. If the earth rotates daily upon an axis, from whence is derived the energy of rotation? If the earth revolves about the sun in 365 days, in an orbit of 185,000,000 miles diameter, what is the source of its projectile energy? Are the conclusions of the modern scientist reasonable if he cannot show a proven premise, nor explain the causes which produce the results so commonly observed? The Copernican system is being weighted down with objections placed over against it, which its advocates cannot remove. The Koreshan System stands solidly upon its foundation fact—the demonstrated premise of the water's concavity; it answers all objections, accounts for all phenomena, and gives the causes, not only of universal phenomena and motion, but the science of their existence!

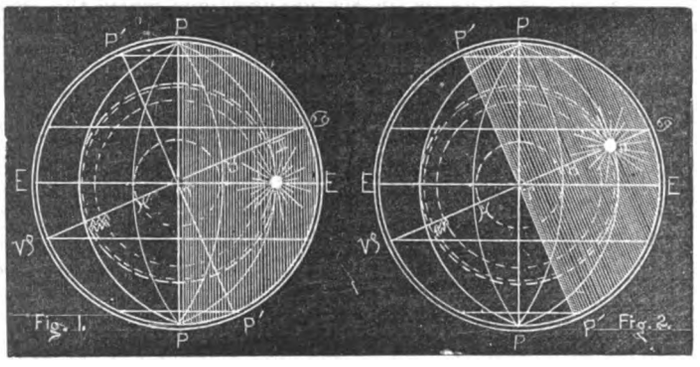
We do not deny any of the *facts* of astronomical observation or of geographical research; we find no necessity for doing so. In the consideration of the subject of day and night, we are not so ignorant as to undertake to set aside the many facts of investigation of solar time or of the periods of daylight and darkness; we use them all. It is a fact of the most common observation that every day at noon, the sun is directly in the south on our meridian; 12 hours later, the sun is on the opposite meridian, 180° to the westward, or just half way round the earth. When the sun is on the equator, it rises at 6 a. m. and sets at 6 p. m., the world over, and the area of daylight stretches from pole to pole. From these facts it is evident that *one half* of the earth's surface is continually illumined by the sun, while in the other half there is night, bordered in the east, west, north and south by the deepening shades of twilight. Thus day and night succeed each other, and in the course of 24 hours the sun passes over 360°, bringing noon to every meridian.

During the period of 24 hours the heavens revolve, studded with the greater and lesser lights, and millions of stars, with here and there on the ecliptic, the brilliant gems of the planetary orbs. The diurnal rotation of the sphere of the heavens above us is derived from the reciprocal relation of the universal center and circumference, the principles of which are found in the well-known scientific apparatus, called the radiometer. The central

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solar sphere, the center of influx and efflux of universal energies, possesses a light and a dark side, the reflective and absorptive hemispheres, and rotates diurnally. The image of this central sun is focalized upon the upper stratum of our atmosphere, at a distance of about 1,000 miles above the earth's surface; the projected sun, the sun we see, has a daily motion, and is the direct cause of the changes of light and darkness which obtain at the earth's surface. Its light covers one half the area of the earth's concave surface; the hemisphere of light, when the sun is on the equator, reaches over 90° east, west, north and south.

We have endeavored to represent this in Fig. 1 in the accompanying cut. The diagram represents the earth cut in two from north to south. The dotted circles convey the impression of the spherical form of the heavens, revolving on the axis extending to PP. The meridian arcs, equator, tropics, Arctic and Antarctic circles and the ecliptic are shown as upon the concave surface of the earth. The illustration will better serve its purpose if the reader will imagine that he is looking down into a concave, instead of on a convex hemisphere. The light portion of the diagram represents the illumined portion of this hemisphere.



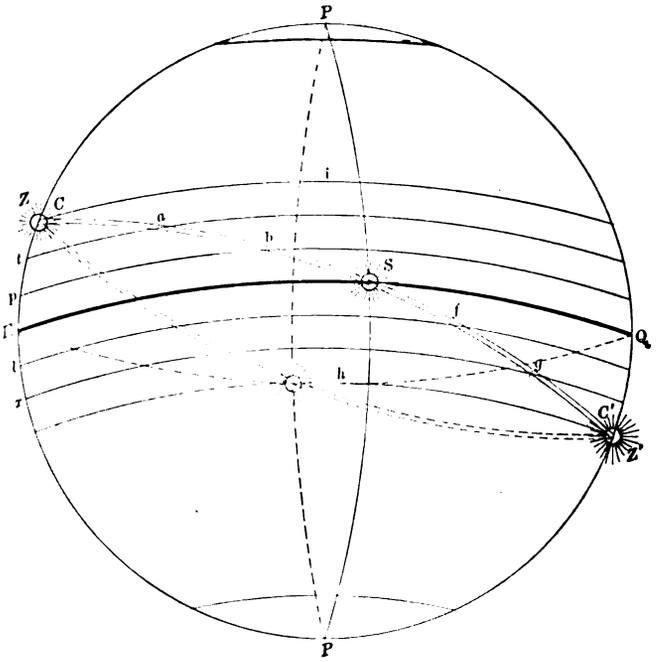
12 hours later the sun would be on the opposite side of the earth, and the left side would be illumined. Thus day and night would be of equal length from pole to pole, because the sun is in the zenith of the earth's equator, EE; and day and night will continue to be of equal length as long as the sun remains near the equatorial line. These periods are about March 21st and September 22d, of every year. Near these dates the dividing line between the light and darkness in the earth's surface extends due north and south.

Such is not the case, however, on June 21st and December 21st. When it is midwinter in the north, the dividing line between day and night at sunrise, extends from the northeast to southwest, cutting the equator obliquely at an angle of 23½°; while in midsummer, the line extends from the northwest to southeast, at an angle of 23½° to the equator. These latter conditions are diagrammed in Fig. 2, in cut above. In the heavens on June 21st the sun is in the zenith of the tropic of Cancer; it is 23½° north of the celestial equator. A given point on the northern tropic then, would be the *center* of the disc or hemisphere of daylight, which would extend 23½° *beyond* the north pole, lacking 23½° of reaching the south pole. 12 hours later the sun would be on the opposite meridian, but still 23½° north of the earth's equator, thus throwing the circle of daylight as far beyond the north pole. As long as the sun remains near the northern tropic, there would be continual day within the Arctic circle, and continual night within the Antarctic circle in the south. The length of days between the two poles would thus decrease from the north to south, the days growing shorter as we should recede to the south—from six months in length at the north to continual night in the south. The sun is six months north of the equator, and six months south. Its daily movement is in the plane of the equator, from east to west. The results shown here are in exact accord with the astronomical and geographical facts, which are the result of several centuries of the most accurate observation and record.

The Ecliptic and Change of Seasons.

Closely associated with the alternations of day and night are the causes of the changes of the seasons. The sun is known to have a northern and southern declination. Its greatest northern declination is 23½° north of the equator, when the sun is over the tropic of Cancer; its greatest southern declination is 23½° south of the equator, when the sun is at the southern solstice and over the tropic of Capricorn. During one year a great belt of 47° of the earth's surface, 23½° on either side of the equator, is passed over by the projected sun. All are familiar with the usual illustration of the popular astronomies and geographies—that of the earth tilting 23½° from the plane of its annual revolution about the sun. It is supposed that the earth revolves continually in the same plane, and thus during our winter, the south pole points slightly toward the sun, while in the summer the north pole inclines toward the center of the solar system about 23½°. It seems to us to be poor economy to have the huge body of the earth move in an orbit of nearly 600,000,000 miles circumference, necessitating an enormous expenditure of energy of locomotion, to produce the simple change of seasons! No more inconsistent than this would be the man who would insist on walking half way round the earth to find opportunity to change his clothing, when better and more convenient facilities could be afforded in his own room!

The true mechanism of the universe consists in the machinery of its forces, which are all reciprocally related in the great universal cell. There is use for every movement in the universe, and there is no emplacement of substances nor movement of bodies that does not belong to the category of universal necessity. The central sun moves in a small helix or spiral, and this spiral motion induces those magnetic currents which have to do with the revolution of all the orbs of the solar and lunar systems. Likewise, the projected sun moves in a spiral from north to south and from south to north alternately every six months, as related to the heavens in which it moves, and to the



belt of the earth over which it passes in its annual spirations. Neither the heavens nor the earth tilt to produce the seasons; the earth maintains relatively, its stationary position, and the heavens continue to revolve in the same plane and upon the same

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axes. The northern and southern declination of the projected sun is the direct result of the spiral movements and change of obliquity of the axis of the astral center; the projected sun's annual path is the ecliptic. The heavens rotate daily from east to west; in the heavens the sun's annual motion is from west to east; its movement in this direction is at the rate of about 1° of space, or 4 minutes of time, per day. It completes its revolution in the Zodiac in 365¼ days.

The accompanying comprehensive diagram of the relation of the ecliptic to the equinoctial, gives an illustration of the sun's annual motion. The sphere of the heavens is about 6,000 miles in diameter, and lies within the earth's circumference. In this diagram, let the reader look upon the sphere as being convex, with the ecliptical line ZSZ′ as bulging toward the eye. The poles of the heavens are in the zenith of the poles of the earth; the equinoctial is directly over the equator of the earth, and once every day the ecliptic in the heavens is directly over the ecliptic or middle line of the Zodiacal belt on the earth. In the diagram of the relation of the ecliptic and the equinoctial, the outer circle represents the circumference of the heavens; PP, the poles; EQ, the equinoctial or the celestial equator, while ZSZ′, the ecliptic. S represents the sun on the 21st of March, at the time when it crosses the equinoctial from the south. Three months previous it was at C′, or at the southern solstice, directly in the zenith of the sign Capricorn in the earth; from thence, it moved to *g* in 30 days, thence to *f*, then to S; its movement then is in the direction of *b*, to *a*, and finally on June 21st it reaches Z, at its most northern declination, over the sign Cancer, and the diurnal rotation of the heavens carries it around over the tropic of Cancer. The other half of the ecliptic, from Cancer to Capricorn, the path of the sun from midsummer to midwinter, is on the dotted lines ZhZ′. The sun's slow motion on the ecliptic, with its northern and southern declination, is the simple cause of the change of the seasons in regular order every year, without the unscientific and undemonstrated hypothesis and inconsistent conclusion of the earth's rapid movement through space of 65,000 miles per hour! Besides accounting for the alternations of day and night, and the change of seasons, in the Koreshan System, the apparent irregularities of the sun's daily motion are fully explained, as well as the deduction of mean solar time, and the puzzling question of the causes of the precession of the equinoxes.

More Light From Chicago.

Dr. Cyrus R. Teed, of Chicago, is evidently a genius of a very original turn of mind. He is propounding a theory that at least has the merit of being quite new, and he is about to demonstrate its truth in such a manner that its acceptance is a foregone conclusion. Most people have been quite content with the notion that they live on the outer surface of a spherical body—such implicit faith have they in the teachings of so called scientists. Dr. Cyrus R. Teed comes forward to emancipate mankind from this childish error. He tells us that the earth is a hollow globe, and that we are living on its concave inner surface, while the sun hangs in the center of the great spherical cavity. Further, the outer shell of our prison is composed of pure gold, and the little fragments of the precious metal that men have been fortunate enough to win are simply drops from this external shell which have filtered through the cracks, the vein formation thus being accounted for in a moment.—INVENTION, London, Eng.

MODERN ASTRONOMY AS AN EXACT (?) SCIENCE.—The folfowing are the best results obtained by eminent astronomers, as to the distance to the sun: Copernicus calculated the sun's distance as 4 millions; Kepler 13 millions and 26 millions; Newton, 28 millions and 54 millions; Abbott, 75 millions; Orr, 82 millions; Henderson, 90 millions; Hind, 91 millions; LeVerrier, 93 millions; Herschel, 95 millions; Deleunbra, 96 millions; Cassini, 112 millions; Mayer, 104 millions and 184 millions.

CONCAVITY DEMONSTRATED!

THE AIR LINE EXTENDS INTO THE WATER IN FOUR MILES!

Successful Completion of the First Line of Survey on May 5, at Naples, Fla.; Descent After the First Mile.

A great day in the history of Koreshanity has come!—a day full of success in the completion of the *first air line* surveyed in the history of the world! No less successful for the Koreshan System will be the days which follow, for that day marks the beginning of a period of its rapid advancement and progress. A system of science that is capable of overthrowing the fallacies of modern times will finally make and embrace the world's history—the universe in its perfection and glory! KORESH leads on toward the goal of universal victory, and today he points in triumph to the successful demonstration of the premise of the true Science of Cosmogony, which he has patiently taught for twenty-seven years.

Columbus, in his adventures, struck a chord that resounded throughout the world; he led the westward march of empire and the progress of civilization. The operation of the mighty forces of human development, which before were confined to the old world, was made to pivot upon the discovery of new fields of expression. Within the lifetime of that one man a great change came; where, in the earlier days of his career, his plans fell upon deaf ears, there were soon awakened in all the kingdoms of Europe mighty movements toward the new continent. He lifted the veil from the new world; that act was the turning-point in the progress of nations. Vastly more important than the discovery of the continent of America is the discovery of the true cosmic form, in which all continents lie, with the resultant demonstration—that which brings to the world a comprehensive view of the Light of Ages! The Koreshan System is founded upon a scientific and specific premise. The System pivots upon the *fact* of the earth's concavity; the *demonstration* of that fact is the *pivot* of its success.

The mighty forces of the impending scientific revolution, hitherto confined in their proper centers and spheres of elaboration, involved in the integral mind which has brought to us the marvelous System, and pulsating about the pivot of the demonstration of the scientific premise, will soon be manifest in the awakening of the world to the realization of the dawn of a New World—a New Era, in which humanity will be saved from the prevailing fallacies—ignorance and darkness! The testimony of the *air line*, the chord of arc, will *vibrate the world* in confirmation of the message of KORESH! That testimony is now proclaimed to the world. The tension of human thought and the voltage of mental energy involved in the work of promulgation of the Koreshan System, and the triumphant herald of the facts of the demonstration of its premise, will be felt in future years—long ages after all the fallacious systems have been buried in the ruins of the old world!

Completion of the First Line of Survey.

On March 18, at the beginning of the air line, the horizontal axis of the Rectilineator was 10 feet above the water level. After surveying a distance of 2⅜ miles, the apparatus stood, on May 5, on the beach near Gordon's Pass, with the middle line of the sections only 6 feet above the waters of the Gulf and Pass. The sections were absolutely level at the beginning of the survey; at Gordon's Pass the bubble in the spirit level had shifted toward the north end of the vial .15 of an inch, as determined

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by the graduated scale on the vial, while the mercurial level and the Gulf horizon exhibited a distinct angle and deviation from the level or horizontal at place of test. In the distance of 2⅜ miles the apparatus had approached *4 feet* nearer the water than at the beginning; the lower cross-arms reached almost to the ground. On this account, and on account of the Pass, this distance is as far as we could survey the air line by means of the apparatus adjustments. The exact number of adjustments made during the entire line surveyed was 1,064—each section being 12 feet in length.

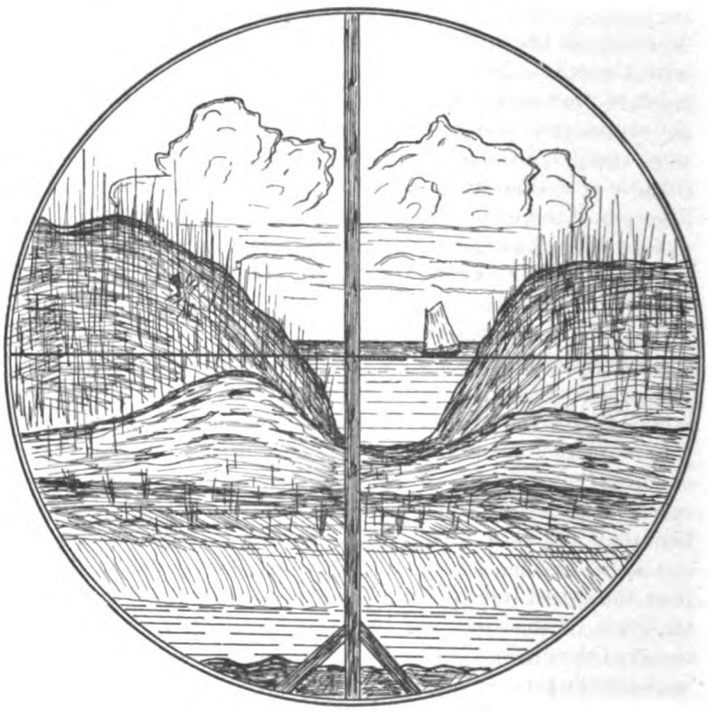
The extension of the line into the water involved the employment of another method of survey; as the line would extend across the Pass, over the sand-bar, through an excavation, and out into the Gulf south of the Pass, it was necessary to extend the line visually. In order that this might be done as accurately as possible, obviating any errors that might arise from adjustment of such an instrument as the engineer's level parallel with the horizontal axis of the apparatus, two points on the air line surveyed by the apparatus were selected—one-eighth of a mile apart, one at record stake No. 19, at end of 2¼ miles, and the other, at apparatus a few adjustments south of end of 2⅜ miles from beginning of line; the air line at former point is forty-two and eleven sixteenths of an inch lower than starting point, while at the apparatus, the line is 4 feet nearer the water than at the first adjustment. The large telescope was adjusted at end of 2¼ miles, at record stake No. 19, so that its horizontal axis was of *same altitude* as the air line. On apparatus in line with its horizontal axis or middle line, a steel strip was placed, constituting a fixed point upon which to train the telescope. The telescope is provided with a horizontal cross-hair; when the telescope was adjusted so that the cross-hair was in line with the steel strip, the simple matter of extension of the line visually is easily comprehended; the cross-hair and steal strip were observed to be *below* the Gulf horizon—the *visual line extending into the water* beyond Gordon's Pass, in the southerly direction of the air line. A number of visitors were present, and were participants in the observations of the day: Rev. E. M. Castle, Ada D. Welton, Prof. O. F. L'Amoreaux, A. M., Ph. D., Dr. C. Sterling Baldwin, T. R. Ehney, W. D. Peurifoy, and Dr. S. L. Green, whose testimony we have in addition to that of our Staff and Corps.

On May 8 the observations were repeated, the atmosphere permitting a more satisfactory view, with the additional features of locating where, on the Gulf surface, the line extended into the water, and ascertaining the ratio of descent of the air line over the Pass and southward on the Gulf. On the stake at end of 2⅜ miles, the line fell below the vertical point, or 10-ft. altitude, about 60 inches. Our sailboat was directed to be sailed on the Gulf south of the Pass in the direction of the air line; when it reached the end of the third mile the air line was determined to be about 3½ feet from the water's surface, while the point on the Gulf where the cross-hair cut the bottom of the boat in the telescopic field, was 1⅜ miles south of the station of the Rectilineator, making the entire distance from the beginning of the line to the point of extension into the water, about 4 miles. The accompanying cut illustrates the appearance of the horizon as related to the cross-hair and steel strip, the body of the boat being above the cross-hair. The extension of the line into the water in the distance is thus made apparent to the eye.

Ratio of Descent After the First Mile.

The ratio of descent observed during the survey of the first mile has been maintained as to the square of the distance. At the time of our last report we had surveyed only 1⅛ miles; at that point the line was down 10⅛ inches lower than at the beginning; at the end of 1¼ miles the difference between the air line and the 10-ft. altitude was eleven and nine-sixteenths inches; 1⅜ miles, fourteen and five-sixteenths inches; 1½ miles, 17 inches; 1⅝ miles, 20¼ inches; 1¾ miles, 23¼ inches; 1⅞ miles, 25⅝ inches; 2 miles, thirty and one-sixteenth inches; 2⅛ miles, 34½ inches; 2¼ miles, forty-two and eleven-sixteenths inches; 2⅜ miles, 48¼ inches.

From the above figures it may be seen that the ratio of concavity, as indicated by these results, very closely approaches the estimated curvature of 8 inches to the mile. The ratio of descent, the increase in the angle of deviation from the level at stations



SKETCH OF THE TELESCOPIC VIEW,

Showing extension of the Air Line into the Gulf through excavation south of Gordon's Pass; also relation of cross-hair and steel strip to horizon and boat in the distance.

of test with levels, the distance from the beginning of the survey to the extension of the line into the water, as well as the direction of the plumbline at various points, in consideration of the principles embraced in the apparatus, all *emphatically* declare the fact of the earth's concavity!

"But," we are told, "perhaps your apparatus is not—" Hold! the days of "perhaps" are over in matters of true science; besides, we are familiar with all the objections that are possible for the many critics to urge against our work. We might be considered foolish in the prosecution of this work, *if* we were *unable* to meet all the objections urged by those critically disposed; and the *more* foolish, *if*, after spending considerable time, not only in consideration of all the principles involved, but in the application of the same, we were in ignorance of what all the usual objections are! In due time we will review in this department, all the features of this survey which have been criticised by those *not* familiar with the plans of our work, nor the accuracy and capabilities of the Rectilineator; and like the objections against the Koreshan Cosmogony, we are prepared to overthrow them all. Does anyone think that we are so lacking in appreciation of the stupendous import of all that is involved in the new geodesy, that we will allow our work of demonstration to cease with merely the first operations? We will pursue the work until the world acknowledges the fallacy of modern astron-

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omy! This will involve the continuation of these operations, with apparatus embodying all possible mechanical and optical, improvements, executed by the world's best instrument makers; but in the meantime, we will show how *foolish* objections maybe urged as a result of jumping at conclusions without logical reason therefor!

THE EARTH IS CONCAVE.

Advocates of the Flat Theory Must Accept Facts of Demonstration, or Endeavor to Defend a Fallacy.

In the past we have referred to the work of Parallax, of England, as directed against the popular idea that the surface upon which we live is convex. From some experiments which he conducted, he concluded that the surface of water is *flat*, and therefore, that the general form of the earth is a comparatively flat surface—a circular plane. He instituted what he termed Zetetic Philosophy. The word Zetetic is from *zeteo*, which means to investigate or to search out. The name, therefore, is indicative of the fact that he did not pretend to be the founder of a system of integralism, or the discoverer of the laws of the form and function of the universe—simply that he was a searcher for truth, and an experimenter. His followers are called, Zetetics; and they can best follow him in the progress of truth but some of them have deemed it wise to stop with his conclusions, and to stubbornly defend them against all progress and all demonstrations contrary to the opinions which they hold.

In the past, Zetetics have made some progress; they have succeeded in throwing off the yoke of the Copernican fallacy. Their battle with the other side has been a hard one, and they have often been provoked to call the advocates of the popular theories dishonest and deceitful, for endeavoring to disregard and evade the facts to which the Zetetics appeal, but which they cannot succeed in getting the scientists to observe. It is really provoking to observe facts contrary to erroneous theories advocated in the world, and then be unable to induce the advocates of the fallacies to even *consider* the facts observed! And this is somewhat the basis of a charge of inconsistency that we have to bring against the editor of the journal advocating the so called Zetetic philosophy. He does not like the character of our demonstrations, and promptly manifests the fact that he does not. In a late number of the "*Earth (not-a-globe) Review*, of London, we find the following in reply to a correspondent:

"What do we think of the Geodetic Rectilineator? Will it prove us wrong?" First, we think it is the last trump card of the great adversary of mankind; but never fear, we hold the ace and king—the Word of God, the horizontality of water. No, it will not prove us wrong any more than an "equatorial telescope" does, and it once made a gentleman exclaim, "Why, in that way you can actually see the curvature of the earth." You see the instrument is made to prove a foregone conclusion. The Koreshan "Rectilineator" is made for the same purpose. They assume by a "geometrical proposition" that the earth is concave, and then talk about "a rail, one or two miles long, concaved eight inches to the mile." Who made these rails, and who looked along them? We know that they do big things in America, but we are inclined to think that the rail 2 miles, or even 1 mile, long, is *too long* even for a "cute Yankee."

We ask our readers to note carefully the language quoted above, because in it is seen an endeavor to evade the question by simply giving some warning suggestions to the reader without any proof for the assertions. The sarcasm in the above, subjects its author to the same charges that he is often compelled to make against those who have endeavored to treat the Zetetic philosophy with contempt. We take it for granted that every reasonable man reaches conclusions by the application of the principles of logic—reasoning from a known premise; a Zetetic especially, should take extra precautions not to violate his reasoning faculties by jumping at conclusions. We ask the author of the above, for the *known premise* of conclusion that the Rectilineator deos *not* demonstrate the earth's concavity, and consequently does not overthrow the idea of the earth's flatness. We promptly challenge the *Earth Review* to meet the issue of our propositions concerning the test or determination of the earth's true contour, the principles of which are set forth in the pamphlet "The New Geodesy," and which have been practically applied by a corps of operators in scientific experiments, by which the earth surface has been *demonstrated to be concave*. We challenge it to show wherein the principles of the proposition are at fault, or where lies the failure to properly apply these principles in the geodetic expedition at Naples, Fla. The man who has conducted an experiment has a decided advantage over those who have *not*. Does the editor of the *Review* know absolutely, that the demonstration of the earth's concavity has *not* been made? Let him answer this question specifically; if he does not, then he is simply setting up his *opinion* against the testimony of a company of men who have devoted months to the specific work of demonstration and experimentation.

We have pointed out in past issues the intricacies attending the survey of an air line by ordinary survey; we have shown the necessity of employing a method in which refraction and perspective foreshortening must be eliminated. We also ask the journal referred to, to consider and answer the following: Would not a straight line a few miles in length, at right angles to the perpendicular at any given point on a convex surface, be *tangent* to the surface at place of given perpendicular? Would not a similar line extended over a flat surface continue to be *parallel* to the rectilinear surface? And again, if the line be extended over a concave surface, would not the line constitute the chord of arc, the extremities of which are convergent to the surface proportionate to the altitude of the line at point of the given perpendicular? Would not such a line, therefore, determine whether the earth is convex, flat or concave? If such a line ran continuously parallel to the surface beneath, would it not be a demonstration that the earth is flat? and if the line extended into the surface according to a ratio of approach to the surface, would it not be a demonstration of the earth's concavity?

Can such a line be extended? If the contemporary concludes that it can be, then is it ready to accept the evidences of the actual survey of such a line? If it concludes that it is a mechanical impossibility, then it puts forth the admission that the absolute determination of the true form of the earth is beyond human ingenuity; if it concludes that such a line *cannot* be surveyed, what is it going to do about the *fact* that it *has been surveyed?* The editor of the *Earth Review* must either *agree* with the facts of our demonstrations, or *deny* the evidences embraced therein. If it denies them, *we challenge reason for the denial!* It is a wise (?) Zetetic who can sit in his office and decide against the evidences of presumably honest men who are competent scientific experimentalists! You see, the argument is put forth "to prove a foregone supposition" that the earth is flat; and blinded by this supposition, our esteemed contemporary may not be able to regard, without prejudice, the absolute fact we have to present, that the earth's surface is concave.

The Surface of Water is Horizontal.

The Zetetics labor under the delusion that the surface of water is flat. When any hydrostatist or civil engineer makes the statement that the surface of water is horizontal, they take it that the water's flatness is meant. They consider it impossible for water in its universal static balance, to be concave; and against any demonstration of the earth's concavity, they will undertake to pit the supposition of the water's flatness, and a

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misinterpretation as to *what* is the Word of God. We accept the Bible, and also the Word of God, and the fact that the surface of *all* water at rest, is *horizontal;* but we defy the Zetetic organ to show that the Bible is the Word of God, or that water's surface is *flat.* The Bible nowhere claims that it is the Word of God, but clearly and definitely that, "In the beginning was the Word, and the Word was with God, and the *Word was God*" (John i:1,2); "The Word of God is quick and powerful, and sharper than any two-edged sword; * * neither is there any creature that is not manifest in HIS sight" (Heb. iv:12,13); "And *his* name is called the Word of God." (Rev. xix:13.) Is this the Bible?

The surface of a globe is everywhere at right angles to the radii of the sphere; the geometrical principles are the same as to the inner surface of a hollow sphere. If it be admitted that the universe is so arranged that the static balance of water is derived or maintained from some center of generation of the energies which equilibrate all substances, then the static balance of water is concave, every part of the surface of which is horizontal or at right angles to the direction of gravity. In such case, the water is *absolutely horizontal and absolutely concave.* Water is level; if that level is derived from a flat plane above, then the water level is flat; but if the level is derived from the center of generation of energies that maintain the water level, then that level is concave to the center. If it be admitted that the earth is flat, from whence are derived the energies which cause the water to maintain its flatness? and from whence does gravity proceed?

The metallic lines of railway tracks are called "rails." American usage is not violated in the term, "a rail two miles long." It is by these metallic lines that the experiments, which the *Earth Review* WILL NOT consider, have been conducted. The Koreshan principles of optics and perspective are as susceptible of demonstration as any subject, when reduced to a pivot. The sarcastic reference in the above quotation to the use of the word "rail," is simply an attempt to evade the principles of perspective involved in the experiments. Will our esteemed quarterly contemporary have the bravery to consider the evidences we have to present, that the surface of the earth is concave, and to undertake to meet the *challenge* proposed in this article? The *Review* will find Koreshan astronomers quite unlike the popular ones; the flat philosophy is meeting its own fate in its attack upon the Koreshan Cosmogony. We will refute all its arguments, and answer all its objections against the Koreshan Astronomy; and we will meet its advocates in the *field of contest* in demonstration of the earth's contour, or in substantiation of any of the scientific experiments proposed in the Koreshan literature. Now let the *Earth Review* again review the earth—and do something, or keep quiet and non-combative!

LADY BLOUNT'S QUESTIONS.

Replies Concerning Some Features of Koreshan Science and Theology.

(1) Does Koresh teach the personality of God (Jehovah)?
(2) Does he hold that the world was created (as Moses represents) about 6,000 years ago?
(3) What proof that the world revolves in 24,000 years; and how do you get the 24,000 Scripturally?
(4) What are the practical proofs of the concavity of the earth?
(5) What holds up those seas above us?
(6) Is heaven above?

(1) The central doctrine of Koreshan theology is the *personality* of Deity; the system is firmly planted upon the humanity of God. The Bible is specific in its statements that "man was created in the image and likeness of God," and therefore the created and perfect man was exactly like God—a Son of God, possessing all of the characteristics and attributes of the God who produced him. Originally, the Word, which was God, was made flesh and dwelt among men—the Son of man and the Son of God, produced from God and from humanity, having a distinct lineage traceable through David and Abraham to Adam, "which was the Son of God." Jesus was the manifestation of God in the flesh—he was the *personal* Jehovah, the "fulness of the Godhead bodily." Nineteen hundred years ago he came as the "image of the invisible God" within him; "he was before all things, and by him all things consisted, and he was the head of the body, the church." Col. i:14–19. "Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver or stone, graven by art of man's device," (Acts xvii:26–29), for in the personality of man, the humanity of man, is indubitable evidence of the personality and humanity of God. Jesus was the God-man, the man-God, the manhood of God; Elohi is the spirit of God. Jesus was the God-man, but was reduced to Holy Spirit by transformation of the substance of his body to spirit, which was absorbed by his disciples.

(2) The usual chronology does not reach back to the time of the creation recorded in Genesis i, but only to the beginning of the Iron Age of 6,000 years, which is now closing. Koreshanity teaches that the fall of man took place about 6,000 years ago. The processes of creation are the processes of the perpetuation of the universe. There is no difference between the character of the "new creation" and the old creation when it was new. The "new creation" began with Jesus 1,900 years ago, and will continue until the kingdom of God is restored and set up in the earth again. The old creation began in the same way. Adam was the first man; Jesus was the firstborn of every creature; and yet contemporaneously with each there existed millions of other human beings. As to form, the universe is eternal; the earth is God's *eternal* footstool. The periods of creation and recreation take place at the end of long cycles.

(3) The meaning of the word universe conveys the idea that the universe turns or revolves. The proof that the earth revolves in 24,000 years is found in the precession of the equinoxes, the gradual passing of the Zodiacal signs in the earth under the corresponding constellations in the physical heavens. Nearly 2,000 years ago, the sign Aries was in the constellation Aries; since that time it has passed through Pisces, and is now entering Aquarius. A continuation of this Zodiacal movement will bring the signs and constellations in the same relation again in 24,000 years. It requires a specific study of the relation of the constellations and signs, the equinoctial and ecliptic, to grasp the importance of the proof; it cannot be satisfactorily handled in short paragraphs, any more than any other profound subject. The Scriptures recognize these movements and the division of the Zodiac into twelve signs. Job refers to Mazzaroth, which is the Hebrew for Zodiac or twelve signs (see margin, Job. xxxviii: 32). The Tree of Life in humanity bears its fruit every month of the great Mazzarothic year—every 2,000 years. When the sign Aries was exactly in the constellation Aries, the Lamb of God was born into the world. The significance of the relation of the physical world to humanity was recognized by the Magi of the East, who came and found the Messiah to the Jews. These are a few of the Scriptural proofs that 24,000 years complete a cycle in humanity, and a corresponding revolution of the physical world.

[CONTINUED.]

Hypotheses are guesses, aids to research, and not to be treated like the results. There are good and bad guesses; and unhappily, their inventors are generally careless in verifying them.—Lewes.

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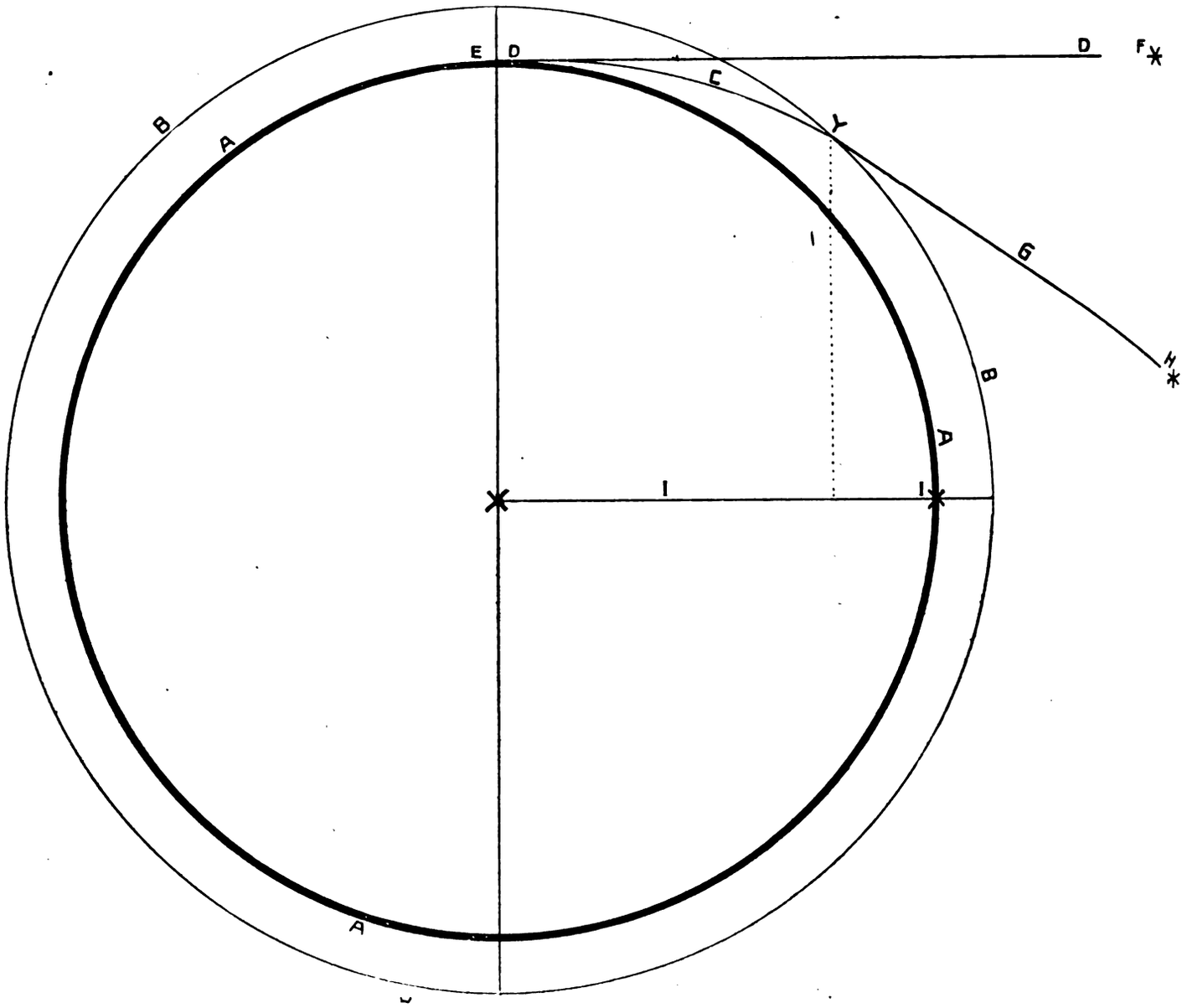
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Diagram Representing Conclusions from the Basis of the Fallacious Copernican System.

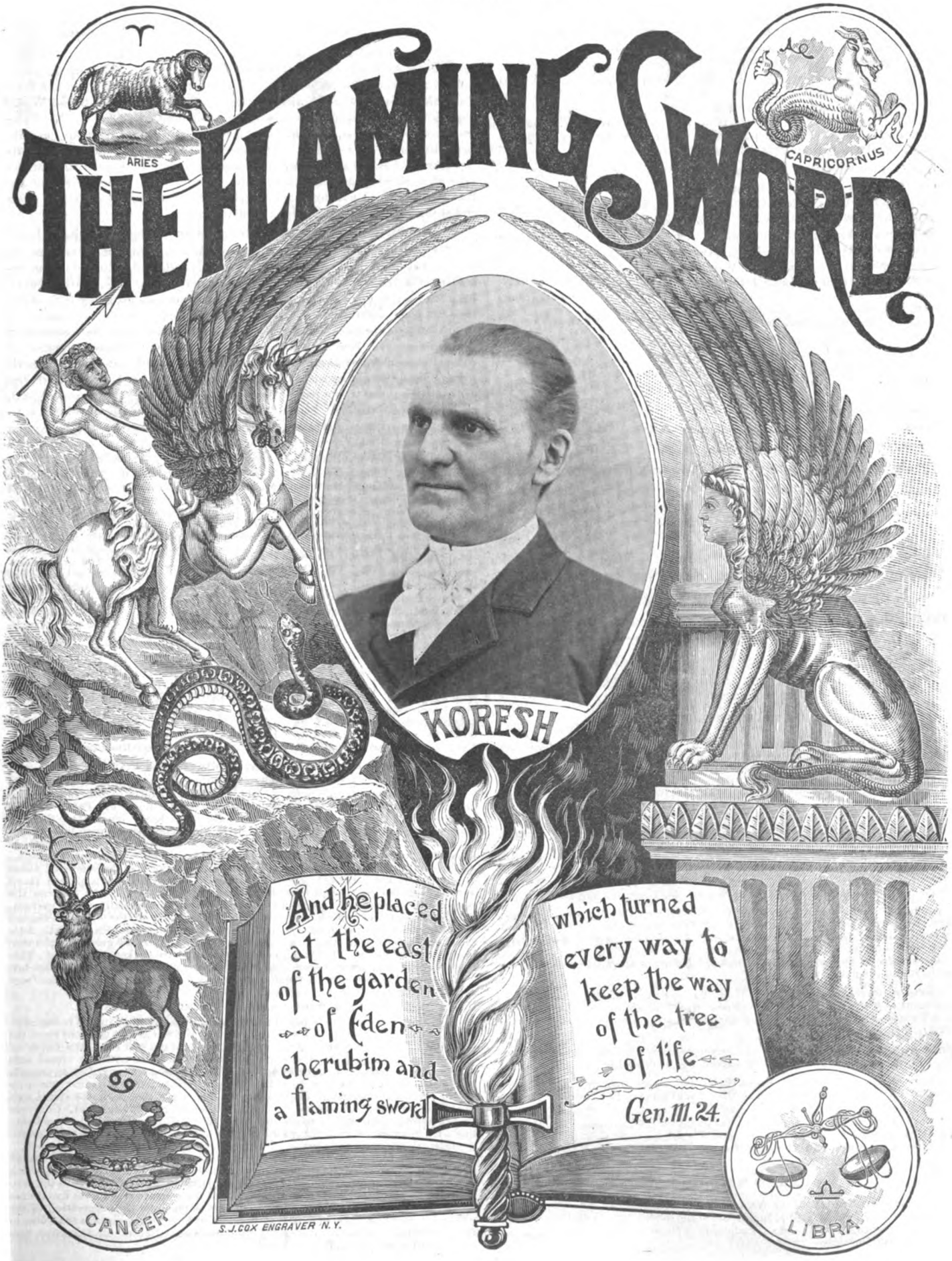


A A A is a circle representing the earth's surface; B B B, circle representing the limitation of the atmosphere; C, line of observation, according to refraction 3 inches to the mile; D D is the line of tangent from the supposed curve of the earth; E, the point from which astronomer observes a star at horizon; the direction of apparent star is over the line D D, at F; H is the actual location of star, were the Copernican system true. Line of vision is broken at angle at Y. The line I I, limited by X X, indicates a distance of 4,000 miles. The dotted perpendicular line ending at Y, indicates the proportionate distance of the curve from E to Y, denoting the amount of visual curvation through the atmosphere, were it refracted 3 inches to the mile.

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May, 1897.

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The Guiding Star Assembly.—THE NORTHERN DIVISION meets Tuesdays at 7:30 o'clock, p. m., at Beth Ophrah, W. 99th Street and Oak Avenue, Washington Heights, Chicago, Ill. THE SOUTHERN DIVISION meets Tuesdays at 7:30 p. m., at the New Jerusalem, Estero, Lee Co., Fla. All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed.

On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the Second Court.

Those desiring to unite with the Society Arch-Triumphant must do so through Cards of Application furnished by MRS. V. H. ANDREWS, Secretary, Beth Ophrah, W. 99th Street and Oak Avenue, P. O. Substation 48, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

Auriga Branch Assembly, S. A. T., Denver, Colo., meets every Tuesday, 7:30 p. m., at the home of MRS. JESSIE E. DUMARS, 946 South 15th St. The first Tuesday evening of each month is devoted to the private business of the Society. Only members of the Second Court are admitted to this meeting.

All who desire to investigate the doctrines of Koreshanity are cordially invited to attend the public meetings.

Camp Aquarius, S. A. T. of K. U., holds its regular meetings every Tuesday evening at 8 o'clock, at the Acme (Room 6), 119 East 5th St., Los Angeles, Cal. All who desire to investigate Koreshan Science are cordially invited to attend.

The Golden Gate Camp, S. A. T., holds its meetings every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 2633 Pine St., San Francisco, Cal. Information may be obtained by addressing the Secretary.

Camp Gladiolus, S. A. T., Beaver Falls, Pa., meets Tuesday evenings. For information address the Secretary, MISS NANA MCDONALD, 1305 Fourth Avenue, Beaver Falls, Pa.

Camp Arcturus, S. A. T. of K. U., is located at 116 Dartmouth St., Boston, Mass. Meetings are held every Tuesday and Thursday evenings, and Sunday 3 P. M. Information given, and Koreshan literature for sale, by the President, MISS A. F. HAGGETT.

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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." Gen. iii: 24.

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The date on the wrapper indicates the time when subscription expires, which should be renewed promptly if the continuance of the paper is desired.

EDITED BY THE KORESHAN UNITY. . . . . .

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ENTERED AT THE CHICAGO POST OFFICE AS SECOND CLASS MATTER.

The Mystery of Godliness Revealed.

We seek for immortality; it is to attain this end that we shape our course. This mortal is to be transformed to immortality; and this corruptible will put on incorruptibility. Such is the declaration of Scripture; the thought impulses the aspirations of the human soul to desire it, and common sense dictates it. There can be no fact more consummately and emphatically pronounced than this one truth—that death, not life, is the present lot of man. It is not a fact that unregenerate man has an immortal spark. Man is mortal (dying), and will so remain until the laws of immortal life are comprehended and applied. These laws are definite, and their comprehension is within the grasp of the human intellect.

There is not one word from the beginning of Genesis to the end of Revelation, that can be reasonably construed to signify that the soul is not subject to death. Even the divine soul which God made in his own image and likeness, and into which God breathed his own breath, making it a *living* soul, possessed the power to die. "The soul that sinneth it shall die," is not only emphatic but truthful. God himself contains the cause and power of death. The first man Adam was a living soul. Such a man was Jesus Christ the Lord. He was the firstborn of every creature; therefore in his personality, being the express image of God's person, he was the first living man—Adam.

The Lord, the Christ of God, was the exact repetition of what transpired in the beginning of the cycle of Mazzaroth, described in the first chapter of Genesis; for the Lord is declared to be the beginning of the creation of God. The Holy Spirit proceeding from the Father and the Son in one person, the person of the Lord, being the quickening Spirit, was the second Adam, for it is declared: "The second Adam is a quickening Spirit." The Lord was a *living* soul, the immortal Son of God. He possessed the power of death, otherwise he could not have died. This was not merely the possibility of the death of the Son of God, it was the Father dying through the death of the Son.

God himself contains the essence of death. "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." God is the author of evil, according to this express declaration of Scripture; he is thus the author, because one of the principles residing in the cause of things is death; for without death there is no life. God, therefore, contains the capacity for death, it being one of the inherent properties of causation.

The first Adamic man, the Son of God, produced from the human race 26,000 years ago, was like the first Adam, the Lord Jesus, who was produced from the human race nearly two thousand years ago. The two manifestations were identical; both could live, both could die. It was but the animal life of God manifest in the firstfruits of the resurrection, that had the power to lay down its life and take it up again. God's animal life, while spotless, could begin its career of descent into the sinful humanity. It accomplished this through the Lamb (animal) of God.

The Lord—the Lamb of God—constituted the head of the animal life of Deity, the point at which the life of God begins its descent into the race, to carry forward the eternal principle of the reincarnation of the perfect man. The mystery of immortality resides in this one knowledge; namely, that at the nexus of ascent and descent, the point at which the upward and the downward

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ways of being meet, the descending (animal) man and the ascending (God) man are one. "Who knoweth the spirit of man [the ascending spirit] that goeth upward, and the spirit of the beast [the descending spirit] that goeth downward?" Who does know? Who can conceive the great truth of the unity of God and man, of the unity of God's man life with God's animal life? He who has the wisdom of God can enjoy this conception and make the discrimination. Adam both lived and died. When he descended into the race, he also ascended into God. When the Lord Jesus, after his resurrection from the tomb, ascended into heaven, he also began his descent, through the operation of the Holy Spirit, into the sinful humanity.

The laws of life are few and simple; to be potential in their operation, they must be applied. Immortal life is only offered to those who overcome. This process of overcoming must be on specific lines and clearly defined; the indications being the suggestions of the causes of human decay. Koreshanity reduces this question of transformation from corruptibility to incorruptibility, to a physico-spiritual science, revealing the mysteries of the soul and the laws of death and life. The final mystery remains no longer a secret; its arcana are exploited, concluded, and presented to the world.

THE GEODETIC SURVEY.

Conclusive Answers to Irrational Objections and Arguments Against the Results Obtained by the Rectilineator.

Obstinacy Manifested by the Chagrined Critics.

I learned, as my first great lesson in the inquiry into obscure fields of knowledge, never to accept the disbelief of great men or their accusations of imposture or of imbecility, as of any weight when opposed to the repeated observation of facts by other men admittedly sane and honest. The whole history of science shows us that whenever educated and scientific men of any age have denied the facts of other investigators on a *priori* grounds of absurdity, the deniers have always been wrong.—*Prof. A. Russell Wallace, the Eminent Naturalist.*

The Geodetic work at Naples, Fla., has been completed, and the facts thereby obtained have been published to the world. Many are rejoicing over the results; others are chagrined. In the stubborn resistance immediately manifested by a few who would have rejoiced had the evidences produced by the employment of the Rectilineator been favorable to the Copernican theory, we find history repeating itself. Because of this, we publish the above quotation from the pen of a recognized scientist, which reveals the character of the opposition to the facts of demonstration and observation in its true light. Fallacy is rooted and grounded in the very heart of humanity, and will not abandon its hold without a struggle. For the benefit of the reader, we here recall the idiotic opposition to the facts of the discovery by the noted Harvey, of the circulation of the blood in the human system. Although he produced the evidence,—made ocular demonstrations of the flow of the blood through the arteries and veins of the human body—the physicians and anatomists of the old schools refused to investigate. Today, there is not a man that can be found to deny the circulation of the life fluid through the arterial and venous systems.

When the telescope was invented and began to reveal the movement of satellites about the planets, the facts observed by Galileo and others were stubbornly denied by the astronomers of the Ptolemaic system; and for years Galileo succeeded in inducing but few to witness the phenomena through the telescope. One scientist who had more zeal, prejudice and jealousy than knowledge and wisdom, wrote a dissertation of the telescope, attempting to show how astigmatisms could be produced in the lenses and the lenses made to revolve in such a way as to give the appearance of the satellites revolving about the planet Jupiter. That man lived and died without ever having made a single astronomical observation by means of the telescope. What did he know about the telescope? The sequel proved that he knew nothing; yet he *denied* that the objects that were seen were possible to be seen.

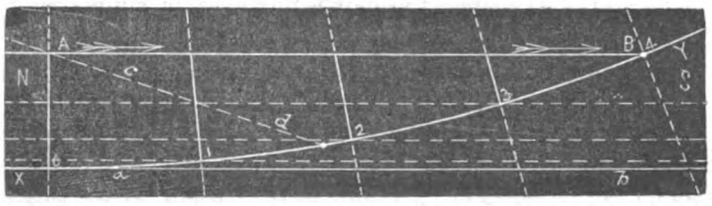
Geodetic and Geometrical Ratio of Earth's Concavity.

The earth's concavity is considered as an absurdity, and the long line of demonstrations of the same, the mere result of deception and fraud. What do our critics *know* about the facts we have observed? Upon what reasonable ground can the evidences we present, be disputed by those who have never undertaken the lines of experimentation we have projected? The opposition to our work today is as unreasonable, absurd and *idiotic* as that manifested against the work of Harvey and Galileo. We persistently proclaim the *facts* we have observed and obtained; they are as persistently denied by a few who have never ventured near the surface of water to test its contour. We have surveyed a line by means of a mechanical apparatus, the results of which are as easily (?) explained away by a few who have never seen the apparatus and who know nothing about its capabilities or methods of use, as the moons of Jupiter were explained by those who had never observed their motions through the telescope. These so called explanations of the results of our survey, we purpose to overthrow.

We have surveyed a line upon the Gulf coast of Florida. The measurements were such as to demonstrate conclusively the *concave* arc of the earth's curvature upon which the survey was made, and not only the *direction* of its curvature, but also its *ratio*. In this survey we found a definite ratio of approach of the earth's surface to meet the rectiline extended from an altitude of 10 feet above the water level; the line was extended into the water's surface at a distance of about 4 miles from the beginning of the survey, as shown in the diagram accompanying this paragraph; XY being the *concave arc* over 4 miles in length; AB, the air line, A, the beginning, 10 feet above the water, and B, the point of extension into the water; N is north, S, south; 1, 2, 3, 4, the mile stations; *ab* represents the external tangent parallel to the air line, showing the ratio of curvation of the earth's surface for each mile of the survey, while *cd* represents a line referred to later in the article. The ratio of the concave curvature was in proportion to the *square* of the distance; at the end of the first mile the distance between the air line and the water's surface was 8 inches *less* than at the beginning, because the earth in this distance had curvated upwards 8 inches; the second mile, about 2 feet and 8 inches; third mile, 6 feet, while at the end of the fourth mile the line extended into the Gulf. In the diagram, the lines of

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perpendiculars extending from the air line to the arc at 0, 1, 2, 3, 4, *decrease* in length in *precisely* the same proportion that the earth curvates concavely. Not only was the proper ratio found to exist at the end of *seven miles*, but also at the end of *every eighth of a mile* from the beginning of the survey. Let each reader capable of making a mathematical calculation of the ratio of curvature of a concave sphere



25,000 miles in circumference, test this ratio and the results obtained by the survey, and it will be found that such ratio cannot be obtained by the extension of a right line upon *any other* than a *concave surface*; the geometrical principles involved will not admit of it.

Two Classes of Objections Urged.

We confront two classes of objections to the character of the geodetic work upon the coast of the Gulf of Mexico. From several sources, it is claimed that the Rectilineator is not sufficiently accurate to extend a straight line; while from others comes the accusation that we purposely inclined the first section at the starting point so as to extend the line into the water at a distance of 4 miles; from others, that the first section of the apparatus was not accurately leveled, but inclined toward the earth by mistake. We suppose that these two classes of objections seem satisfactory to the minds expressing them.

We knew that the objection would be urged that the apparatus was not accurate, and therefore took extra precautions, not only that such objections might be overthrown, but also to *insure* the accuracy required for such work; we did not devote four weeks to making the apparatus accurate, for nothing. The method employed to insure further accuracy, was by making the apparatus neutralize its own inaccuracies by reversal or turning-over of each section at every alternate adjustment. This process would correct any error arising from any inaccuracy of the brass-facings—for whatever error in the line would result from a single cross-arm being more or less than .005 of an inch out of right angle, would be corrected when that section should be reversed, as every mechanic well knows. A source of inaccuracy is also attributed to the contraction and expansion of the material of which the apparatus is constructed. Those who make this objection have never seen the apparatus, and consequently cannot appreciate the fact that the plan of its construction obviates the effect of whatever contraction or expansion occurred. Besides, there are no sources of error or inaccuracy—those of adjustment, settling, vibration from the wind or change of temperature, that could conspire to produce a deviation of the air line always in the *same* direction; check up all the errors that occur, as is done by all surveyors, and the value of the "elements of chance" is found to reside in the fact that the deviations are finally neutralized. It is supposed that settling played an important part in the descent of the line surveyed; if so, why should the line descend .15 of an inch for the first eighth of a mile, and 6 inches for the eighth between the 19th and 20th tide stakes? If settling produced the descent, this would be manifest by returning over the same line. We returned over the *same* line for a distance of $\frac{3}{8}$ of a mile, to ascertain if there would be any deviation. The fact that the horizontal axis of the apparatus projected the line on the *return* survey to the same points on the record stakes indicating the air line in the forward survey, is proof of the fact that the factors of settling, if any existed, were absolutely neutralized, for they did not swerve the apparatus from a true and direct rectiline course. Let those who make such objections explain *how* the exact and definite ratio was obtained, if we did *not* extend a rectiline from the beginning of the survey.

The Objections Contradict Each Other.

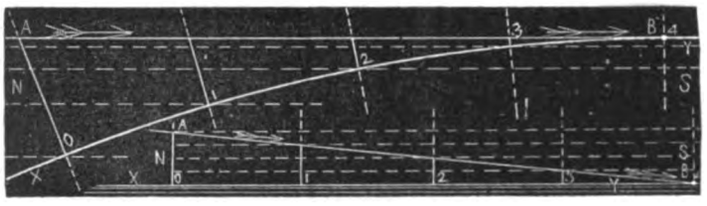
We now come to the examination of the charge that we purposely inclined the first section so as to permit of extension of the line into the water in 4 miles. Our burden at the present time is *not* that we failed to produce the evidences that the earth is concave, but to get such minds to see the utter absurdity of such objections. The fact that these objections contradict each other, is conclusive proof that both classes of objections are made without a foundation of conclusion, and are simply subterfuges with which to evade the evidences afforded through the accurate survey. Suppose that we did purposely incline the first section out of level, what would be the result? The charge involves the admission of three things,—very necessary factors in the work of extending a rectiline: First, that our mathematics was exact—necessarily so, to calculate the angle of inclination; secondly, that we were capable of making some *absolute* measurements of angles in the adjustment of the first section of the apparatus, and thirdly, that the apparatus, in order to extend a line from the inclined position of the first section into the water at a distance agreed (?) upon before the work began, would have to be perfect and capable of extending a straight line, for with what else than a perfect apparatus and accurate measurements of angles, could we strike the water at the distance desired from a given inclination of the first section from an absolute level? In order for the charge to be true, we would have to extend an *absolutely straight line*, involving just the kind of adjustments and minute measurements that the other class of minds say is *impossible*. We *know* that the first section was level, having applied two of the finest levels obtainable; we made no mistake—the accuracy of our line depended upon getting the first section in the absolutely correct position.

Reply to Charge of Inclining First Section.

We will examine the charge in another light—in the light of geometrical principles, and will endeavor to illustrate our exposition of this charge and objection in the two diagrams in the following cut: Let XY represent the convex arc; AB the air line, beginning at an altitude 10 feet* above the water, and inclined out of level so as to strike the water in four miles; N is north, S, south; 1, 2, 3, 4 indicate mile stations along the line of survey. Now contrast the ratio of approach of the line to the water's surface that we have exhibited in the cut illustrating the line extended over

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the concave arc. In the first diagram, the line *began parallel* with the water's surface, and *ended obliquely* to it. In this, the line begins at a definite angle from the horizontal, and ends coincidental with or parallel to the horizontal at B. The ratio of approach of the line to the water's surface would be just the *reverse* to that really obtained. As for instance, beginning 10 feet above the water, at the end of



the first mile, the line, according to the basis of the charge, would be 4 feet nearer the water's surface than at the beginning. The ratio of approach of the line to the water's surface would be more rapid at the beginning of the line than at the ending, and the ratio of divergence of the line from the end of the line to the beginning, would be in proportion to the square of the distance from the end of the line; whereas in fact, in the survey of the line at Naples, Fla., the ratio of convergence of the air line and the water's surface was less at the beginning of the line and greater at the ending. If the air line had really descended at the ratio of 4 feet for the *first* mile, and so on in proportion, the line would have extended into the surface at a distance of $1\frac{3}{4}$ miles from the beginning of the line, and the angle of inclination from the horizontal would have been enormous.

If the earth were a plane, the result of inclining the first section of the Rectilineator so as to extend the line into the water in 4 miles, would be an even ratio of descent of the line, as represented in the diagram below the convex arc in the above cut, in accordance with the principle of convergence of two straight lines. XY would represent the water line; AB the air line as per charge; N is north, S, south; 1, 2, 3, 4 the mile stations. The approach of the line to the water for the first mile would have been $2\frac{1}{2}$ feet; for the second mile, $2\frac{1}{2}$ feet, and the same for the third mile, and the same for the fourth. The air line would sustain the same obliquity to the horizontal throughout the line of survey. On the *convex arc*, the deviation of the horizontal axis of the apparatus would be greatest at the beginning of the line, and horizontal at the end. How was it? The line showed no perceptible deviation from the horizontal until near the end of the first eighth of a mile, and increased continually as the line progressed, until at the end of $2\frac{3}{8}$ miles the obliquity of the air line to the horizontal was sufficient to extend the visual line from that point to the surface of the Gulf, below the horizon.

Other Experiments Corroborate the Survey.

The above replies to the objections will be conclusive to those who will consider and comprehend the facts. It would be impossible to satisfy a man who doubted the accuracy of the multiplication table until he came to a knowledge of some simple principles of mathematics. We do not expect to reach those who *will not* or *cannot* reason; their minds will have to be changed by the turn in the tide of popular favor from the old to the New System. But it seems strange to us that right in the face of the facts obtained—in view of the fact that no such direct means have ever been applied by the old-school scientists, in view of the fact that they admit that all the so called evidences of the earth's convexity are only cumulative and circumstantial, and in view of the fact that those who criticise our work were not *brave* enough to face the issue and participate in the experiments performed by the Geodetic Staff—that the direct and absolute evidences we have produced should be rejected by any mind capable of realizing the geometrical principles involved in simple right angles.

Corroborative of the demonstration of the earth's concavity by means of accurate survey, we have the long line of evidences obtained by other means,—tests of the surface of water on canals, lakes and seas—tests and experiments which can be repeated upon any body of water to the satisfaction of the skeptical. The facts we have observed and the line we have surveyed demonstrating the earth's true form, are susceptible of test. We challenge contradiction; but our challenge will have to be answered upon the field of contest, to which we dare the scientific critics—in the many lines of experimentation through which we have obtained the *facts* we announce to the world.

*Really, to conform to the fact that the air line extended into the water in four miles at an angle, with the horizon $1\frac{1}{2}$ miles beyond the end of the chord, the altitude of the starting point, on the CONVEX earth as per charge, would have to be 18 FEET and 8 inches, instead of 10 feet! For the sake of simple illustration, we have represented the line as terminating at the horizon, and consequently parallel to the water.

Facts About the Cole Suit.

For ten years the Chicago press has, with the most villainous malignancy, followed Dr. Teed and his Koreshan cause, with its venomous slime. For five or more years it has taken as a subterfuge for its vituperation, the text that Dr. Teed has broken into the harmonies of the domestic life of Chicago, and with pathetic yearnings for the sanctity of some of the sacred family circles of the holy city, has been expectorating its pituitous execrations after something it has never taken pains to inquire into.

At last, the Cole suit has focalized in Judge Burke's court. As usual, the press of Chicago sent off its rockets as signals for the great sensation of filth that the spleen of the opposition to Koreshanity was about to vent and disgorge upon the eager and pitiful public. It was the purpose of Capt. Black and his Mephistopheles, who sat behind him, but whose name is too insignificant to mention in these columns, Watson, *et al*, to gorge the public, through the venal gratuity of the Chicago newspapers, with a heap of rubbish aggregated from the lowest sources conceivable. Among the rubbish intended to be meted out to a too credulous and sensation-seeking public, was the deposed testimony of a woman now in New York City, who a few years ago married her daughter to the corpse of a financially defunct count, for the sake of giving her daughter the title of countess. The husband of this same woman acted as sponsor for the dead man, and a fictitious priest conducted the ceremony. This fact is not only verified, but we have the evidence of the case in our possession.

The complaint in the suit embodied the following charges: Dr. Teed had alienated the affections of Mr. Cole's

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wife, had received the savings which Mr. Cole had been accumulating for years at $125 per month and had given over to his wife during that period, and something less than a thousand dollars' worth of furniture,—all of which had been turned over to the Founder of the Koreshan Unity—Dr. Teed.

On cross-examination, the truth forced Tom Cole to state that he did not know whether his wife had one dollar of his money when he left her; that his eight hundred dollars' worth of furniture to which he swore, on general principles, in the direct-examination, he possessed, amounted to a bedroom set, with some other bedroom furniture, six or eight common chairs, an organ, which had been in his possession about six years, one couch, one ingrain carpet of twenty yards, that had been in use five years;—in all there was not more than fifty dollars' worth of goods. He also testified under oath, in the cross-examination, that he left his wife without knowing whether she had any money to take care of herself with, leaving a note on the table (he making oath to its identity, as his own writing), stating that *he would never return to her.* Ten days from that time, he returned to the house and found the goods packed, ready to be moved. He also made oath to the fact that he subsequently obtained a divorce and married again. This testimony was a telling commentary on Capt. Black's opening appeal to the jury, before any testimony was given, wherein he expatiated pathetically and with a tremulous voice on the solitude of Tom Cole during these six or seven years of gloomy desolation, without a wife to cheer and make comfortable the desecrated hearth.

There was another drop in the mercury of Capt. Black's thermometer, when Tom Cole made oath to the fact that *he* (Cole) *was not prosecuting the case,*—having dropped out of it years before, but that the said Mephistopheles was the sole conductor on the train that would run Dr. Teed and his Community on the side track to hades.

The case collapsed in less than an hour and a half; Capt. Black consuming the greater portion of the time. We will give Captain Black, as an astute and far-seeing attorney, the credit of having been gullible enough to accept, without examination, the lies of a man who, though professing to be a lawyer, is not competent to plead a case before a country justice of the peace, and who, simply for the purpose of blackmail, has urged on this case for years. We will do the further courtesy to Attorney Black of noting his manifest willingness to withdraw as quickly as possible from any further prosecution, when the Honorable Judge, who has discrimination and unflinching integrity, asked him to take the case out of court. The case did not go to the jury; what is more, the defense did not present a witness. This is the sum of the family rupture occasioned by Dr. Teed and his cause. The whole business is, mainly, that Tom Cole's case was placed in the hands of the gratuities of the Chicago press. There were several representatives of the press present, who knew of the collapse of the case, but there is not a paper in Chicago, aside from THE FLAMING SWORD, that will be honest enough to tell the truth about this case.

In the cross-examination, Tom Cole swore that he did not see the furniture moved, that he did not know who moved it, and that he did not know where it was moved to. According to the statement of Mrs. Cole, she had forty dollars in her purse when Cole left her, which she had earned, and she moved to a place unknown to Dr. Teed, and lived there till her little fund was exhausted and her sister could no longer support them—herself, Mrs. Cole, and the adopted boy of Mrs. Cole. When they broke up housekeeping, Mrs. Cole went out to work among strangers. Tom Cole further deposed that he never saw Mrs. Cole in the presence of Dr. Teed, except on one occasion—in a public hall, where the Dr. was giving a public lecture.

We have herein stated the substance of the subterfuges for the attitude of the press of Chicago. These subterfuges do not involve the matter of cause for the persecutions and the interest the newspapers have taken in Koreshanity. The facts are, the spirit of religious persecution is as rife today as in any period of the world's history. Dr. Teed is proclaiming a new religion, or reviving the original one which the modern church has prostituted. The venal and rapacious maw of the Chicago octopus can be better satiated by pampering to the popular sentiment, than by taking issue on the side of unpopular Koreshanity. This is the difficulty with Koreshanity, and the cause for the attitude of the press of the country.

IMPORTANT TO OUR READERS.

We issue this number as a monthly, though reduced in the number of pages. We shall, however, more than compensate our subscribers in the publication of the weekly SWORD soon to follow. It is our purpose to render our publication, as its name indicates, THE FLAMING SWORD.

We still urge our readers who are interested, to send in their names as subscribers to the weekly, which will be sent up to the date of the expiration of their subscriptions for the monthly SWORD. We shall drop all names whose subscriptions are not canceled at the expiration of the time of subscription. We cannot continue the paper except on prepaid subscriptions. This is partly due to the demands of the postal laws, and partly to the fact that we cannot possibly maintain the circulation of the SWORD without the necessary funds for its support.

Shrinkage of Reportorial Bulk.

It may seem from the articles appearing in this number, that we are anxious for reportorial notoriety, and disappointed because the press representatives cooled off so suddenly. Not so, however; we merely wish to note the fact that an army of reporters was on hand to make a sensation, provided the case were decided against us.

The greatest obstacle in the way of the world's progress is the modern church.

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The Osteopathy Bill.

Governor Tanner has vetoed the Osteopathy bill. A new school of healing has recently developed, and with such indications of progress as to so control the Senate and House of Representatives of the State of Illinois, as to pass both branches of the Legislature. The bill includes the authorization of an independent action of this new school, from the regular Board of examination and control of the practice of medicine in the state.

The principal feature of this school is the cure of disease by the manipulation of the bones of the body into place, their slight departure or displacement from the normal position being, it is claimed, the cause of disease. The reason given for the veto is, that it is class legislation.

If God ever permitted, or the devil in hell or in humanity ever prompted, an infernal piece of class legislation, which stands out flagrantly pronounced as an arbitrary, bigoted, and pusillanimous act of tyranny and oppression, it is the attitude of the old school of medicine, endorsed by the legislative enactments of the various states of the Union. If there ever was a humbug on the face of the earth (now in the hands of Satan) more infinitely emphatic than the self-pronounced "regular" school of medicine, we have failed to observe it. The sanitary condition of a community is generally in proportion to the diminution of the M. D's it supports. The more poisonous drugs there are poured into the system by the skilled (?) in their administration, the greater the departure from health of any community. The less the people patronize the "regular" profession and poison themselves with the tons of deadly toxicants dispensed through prescriptions and otherwise, the better off they are.

Osteopathy is a science of which the "regulars" are totally ignorant, and to which they are as totally opposed. If some desire to practice it, and there are many who desire to avail themselves of its benefits, they should be permitted to do so without the interference of such bigoted old fogyism as that presented by "regularism." It may be an honor to be able to flourish the appellation of "regular," derived from a self-imposed cognomen by an obstructive association; but the progress of this world has always been in the hands of the *irregulars*. The Lord Jesus had not the honor of being classed with the "regulars"—he was decidedly irregular. Progress is never inaugurated by fogyism and the so called conservative element.

Let the world progress! Clear out all obstructions to advancement!

The tri-personality of the Godhead is not a doctrine of either the Old or the New Testament. The unity of the Godhead in the Lord Jesus is a clear doctrine of the gospel of Jesus Christ the Lord.

Jesus, the Savior and Prince of the world, is the incarnate Jehovah God, made flesh. The Lord was the Word, who is God made manifest that we might behold and know the true God and eternal life.

THE EARTH IS CONCAVE.

The Rapid and Invincible Progress of Koreshanity Evinced by the Successful Demonstrations of its Scientific Premise.

BY PROF. U. G. MORROW.

The problem that has long engaged the minds of scientists has been solved; the earth's form, the determination of which has baffled the skill and taxed the ingenuity of the scientific world, is at last demonstrated to be *cellular*, with its habitable surface concave! In the light of all it implies and involves, there is nothing in the entire realm of science that is of more stupendous import. When realized, there can be nothing more *startling* than the absolute evidences of the earth's concavity. To the mind of the rational investigator, the theory of the earth's concave curvature is removed from the plane of mere probability to that of absolute certainty; the circuitous route of inquiry concerning the various phenomena of the universe is now obviated, and the question definitely settled in the minds of those who have considered and comprehended the meaning of the simple facts afforded through the application of the principles of accurate geodetic survey. There at once begins a rapid progress of the Koreshan System—the mighty scientific revolution must inevitably follow the promulgation of a Scientific System founded upon a demonstrated premise. The popular system, in order to support its conclusions, has had to resort to various seemingly plausible explanations of phenomena; these explanations are now appealed to as proofs of the correctness of the assumptions. There is not a *fact* that can be found to contradict *any other fact* in its testimony concerning the form of the universe; once the premise of the earth's concavity is admitted to be demonstrated, the acceptance of the *entire* System logically founded upon that premise, follows as a natural result.

For the *first* time in the history of the world a simple, direct and absolute test has been made of the earth's surface. The world is not only confronted with the evidences of the earth's true form and contour, but also the *challenge* which the facts themselves hurl into the face of fallacy in stronger terms than is possible with the pen! Scientists have searched for centuries for some satisfactory evidence in support of the popular theory and have *not* found it, and they now admit that the very nature of things will not admit of direct evidence. Great would be the rejoicing among them if the Copernican system could be as *firmly* grounded upon facts as is the Koreshan Cosmogony! Even now they cling to mere *shadows* of evidences in preference to the thousands of proofs that the earth is concave. All the efforts of modern scientists to find some conclusive evidence that the earth is convex, are now rendered futile through the application of simple and specific geometric and geodetic principles demonstrating the earth's surface to be concave. The failure of scientific investigators of the past and present to ascertain that which they have so long desired, is evidence that the system

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they have endeavored to substantiate is incapable of meeting the exigencies of the hour. Under the delusions of the incubus of fallacy, instead of arriving at true and definite conclusions in the realm of true science, they are further adrift than ever before. The success of the Koreshan System in demonstrating its premise proves its character, and establishes for all time the true basis of conclusion in thought and life.

Our Geometrical Propositions Impregnable.

There is not a rational mind that can deny that the specific propositions set forth in the Koreshan System involve the most *direct* means of determining not only the true *form* of the earth, but also the *ratio* of its curvature. The survey of an air line at right angles to the perpendicular at any given point, involves geometrical principles that are absolute. There are certain specific relations existing between a curved surface and straight lines that cannot be changed to suit the prejudices and jealousies of the would-be scientists. A straight line extended in two directions from the apex of a convex arc must be tangent to the arc at that point, and as surely, the line would extend into space; it would be impossible for such a line to ever again come in contact with the surface curvating away from the tangent line at a a specific ratio of amplification. If the straight line be surveyed upon a concave surface, the termini of that line would be in contact with the surface at two points equidistant from the radius vector of the chord or the given perpendicular. The survey of a line in two directions—the extension of such a line into the water's surface at the termini of the chord of arc, is an absolute demonstration that the surface over which the line is extended is concave.

Here are the geometrical principles defining the relations existing between the cord and arc; the facts of the geodetic survey of such a line place the question beyond dispute, for the methods employed involve principles as absolute as the specific geometrical propositions and principles upon which the whole survey is predicated. The truth of the Cellular Cosmogony is a stern reality, with its evidences tangibly manifest! The great plumb-line of scientific integrity is being suspended—by it the boasted claims of the world are to be tested. It now remains for the world to prove its love or hatred of Truth—its ability or inability to rationalize, by its acceptance or rejection of the facts so absolute, of principles so simple, and of a system so directly the reverse of all modern systems as to be startling to all not afflicted with that dense stupidity which we have found manifest in some spheres of thought!

The New Geodesy in Its Success Exceeds in Importance the World's Fruitless Scientific Research.

The importance of an undertaking is always measured by its ultimate results. On such a basis we place the importance of our geodetic survey over against all the efforts of modern scientific men, with all their millions of dollars, with all their appliances and apparatus of the very finest workmanship, and with all their observatories. With all the facilities at their command, they have failed to bring to humanity that which they have been commissioned and paid to discover. The geodesist and geographers have almost girdled the globe with surveyors' chains in the endeavor to discover the earth's true form. Certainly, at their bidding, vessels have plied the oceans of the world in every direction and from pole to pole in the hope of discovering some fact indicative of the correctness of their conclusions, In the more advanced nations, section after section has been selected as the field of geodetic operations, where base lines, triangles and quadrilaterals have been surveyed; and yet they have failed to accomplish that for which they have ostensibly labored. Likewise, the ingenuity of the astronomers has been directed toward the heavens in the investigation of all the movements of the visible orbs above us, and have failed to discover a single fact in support of the hypothesis of the earth's motion—they have failed to determine the true distance of a single fixed star, and their calculations of solar, lunar and planetary magnitudes and distances are wide of the mark. To prove the theory of the earth's diurnal rotation and annual revolution about the sun, many ingenious experiments have been conducted, and wonderfully accurate instruments and mechanical appliances have been employed, but without success.

When we consider the remarkable success of the geodetic work of the Koreshan System proving the earth's concavity, in contrast with the failure of scientists, how utterly insignificant seem all their efforts! How fruitless the many expeditions commissioned by the various governments of the world to make observations of the transits of Venus for the purpose of determining the true solar parallax! How valueless, in view of the failure to prove the conclusions desired, are the experiments with Foucault's pendulum, the rotating gyroscopes, spectral analysis and star-gauging! In short, the stupendous efforts put forth in the cause of so called science are needless expenditures of energy. We are not discrediting the scientific work of the world; such efforts have their value, but the work thus far performed by scientists of the old school is not of paramount importance. We are simply comparing success with failure, the results of energy directed along the line of Truth, with that contributed to the cause of the great mogul of fallacy. The great wonder of the hour, the startling fact now manifesting and forcing itself upon the rational mind is, that outside of the ranks of recognized scientists there should develop a line of scientific work that eclipses all the efforts of the vast army of astronomers and teachers in all the observatories and universities of the world!

Potent Factors of the Scientific Revolution.

Hard to be credited, is it? Yet such things have occurred in the past. The world was once entrenched behind the astronomy of Ptolemy and the philosophy of Aristotle—all the scientists of the world were advocating these phases of fallacy until they were supplanted by something more in keeping with the mental conditions of that period. A more gigantic form of fallacy developed from the deadness of the older systems, and

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now almost the entire world endorses that which had a struggle to gain a foothold. If the Copernican system of astronomy, having only an hypothesis—an assumption—for a premise of conclusion, has succeeded in converting the world to its absurdities after three centuries of effort, how much more potent, as a fact of scientific revolution, must be the marvelous System of KORESH, founded upon the absolute truth of the earth's concavity! The popular astronomical fallacy succeeded because of the invention of the telescope, which revealed some things in the physical heavens unknown to the advocates of the Ptolemaic system. The Koreshan System must as surely, yet more rapidly, supplant the now prevailing system, possessing as it does every real scientific element in the world, and introducing entirely new and original methods of scientific experimentation. Nothing can impede its progress; it is invincible. The world cannot long withstand the forces of the absolute truth, having for its foundation the indisputable facts of the greatest discovery of modern times.

The Debs Movement.

We quote from the Dakota *Ruralist*, concerning the proposed movement inaugurated by Debs: "He [Debs] found that it [the original scheme of the Mormons] was perfect until the spirit of commercialism came upon the leaders of the church. * * * He thinks that the work of the Mormons in building up Utah out of a desert has not been fully understood, because the public knows Mormonism only by its upholding of polygamy. The details of the co-operative scheme of the Mormons, however, show that it was perfect." "When asked if the church discipline did not have a great deal to do with making the Mormons prosperous and content with their lot, he said it undoubtedly did, but that in the new co-operative movement there would be equally as strong influences in the belief of those who undertake it, in the doctrine of co-operation."

Collection and distribution are the prime factors in the unity and perpetuity of action in any organic body. This is commerce. The "commercial spirit" is the life of all being, but there is a legitimate as also an illegitimate commerce. Legitimate commerce is possible only when love to the neighbor is the ruling incentive to action. This can obtain only when the heart (by heart, we mean the heart of the head, which is love) is actuated by genuine religion. The spirit of a fallacious commerce actuated the leaders of the Mormon church, because the religion of the Mormons was false and evil.

While the Dakota *Ruralist* credits with perfection the Mormon system, it acknowledges its failure. Is there any thing in this new movement, founded merely upon the doctrine of co-operation, that insures its perpetuity beyond that of the Mormon church? Is there any promise in this present effort, carried into any state of the Union, that will insure the state against the influx of United States citizens who do not believe in the co-operative system, of greater potency than that belonging to the Mormon church? It would be a difficult undertaking for any small body of men to control a state in the interests of a co-operative enterprise, with the common rights of American citizens to migrate when where and they please, under the protection of the general government.

While we rejoice at the agitation on all the lines of opposition to the competitive system, we predict that no movement will succeed that does not involve, as the heart of the movement, not only a religious sentiment, but the religious potency that will constitute the initiatory propulsion of the new age. Republicanism and Democracy are steps merely, toward individualism, which is the strong tendency of the age. It is the great disintegrating force preparatory to the establishment of the divine kingdom.

The equitable regulation of the laws of collection and distribution must depend upon organic unity, and organic unity depends upon centralization of power. All these essentials to success are lacking in any movement that does not involve correct religious principles.

The Injustice of the Chicago Press.

It must have been a galling experience for the Mephistopheles of the Cole suit, conductor on the train which was to sidetrack Dr. Teed to purgatory, to meet the representatives of the Chicago press after the collapse of the case in Judge Burke's court. For at least a year, the reporters have been eating the chaff prepared by the said conductor, Specht, Watson, Emmertz, *et al*, awaiting the sensational pabulum that was to celebrate this case in court. When the case collapsed, nobody but the Judge and the attorneys present knew what was the matter. The reporters buzzed around like a lot of bees whose honey had been tipped over by a bear in the apiary.

The Chicago *Inter Ocean* has been prominent in setting forth the seriousness of Tom's rupture; of course it did not mention Tom's sprees, nor his abuse of his wife, nor his threats to kill (even before she ever heard of Koreshanity), nor her poverty when he deserted her, nor his perjury in obtaining a divorce on the plea of *her* desertion, when, as the facts show, on his own testimony, he deserted her without any provocation whatsoever; nor does the *Inter Ocean* this morning, (June 24, the day after the collapse,) mentionthe vindication of Dr. Teed. If so, Dr. Teed, after some considerable perusal of the paper, fails to discover it. It may be found in some of the advertising columns—these we have not examined. What became of the reporters of the *Inter Ocean* the instant of the collapse of the case? Are they paralyzed?

We have searched the *Inter Ocean* again, and find the following:

"A non suit was taken yesterday by the attorneys in the suit against Cyrus R. Teed, the 'Koreshan Prophet.'" The reason given was, that the witnesses necessary to show that Teed had alienated the affections of Mrs. Annie Cole, the wife of the plaintiff, could not be secured. The *Inter Ocean* sums up, in part, the direct testimony of Tom Cole,

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but leaves out of the report the testimony on the cross examination, which caused Judge Burke to say to Capt. Black, that he had better withdraw the case.

The *Inter Ocean* further states that Miss Crosten, the sister of Mrs. Cole, was then called, but was not in court. Mrs. Cole's sister was *not* called, and if the *Inter Ocean* has taken the false statement of Capt. Black, or his Mephistopheles, then it ought to retract the lie. The sister of Mrs. Cole was not in court, but if she had been required by the defense, she would have testified to the fact that she lived with Mr. and Mrs. Cole during their married life, and that Mr. Cole began his rows at the time and before his marriage, that he continued them during all the seven years of their infelicitous connection; that she was present at the row at which Tom Cole deserted his wife, that she had no money, that she did not move to the Koreshan Unity, and that Mrs. Cole forced herself into the Community long after his desertion, against the positive statement of Dr. Teed that she did not belong with them.

Not only was Miss Crosten ready to give this testimony, but she had, years before, when all the circumstances in the case were fresh in her mind, made deposition to Mr. Greenfield, the Attorney in the case, to this effect,—which deposition Mr. Greenfield now has in his possession.

"The attorneys for the plaintiff," says the *Inter Ocean*, "said the collapse of the case was due principally to the fact that the testimony of Mrs. E. Emmertz was not available in the case." Capt. Black knew as well before the case was brought to trial as he did after, that the testimony of Mrs. Emmertz was not available. He will not admit, after his experience in the court, that it required Judge Burke to announce to him what the law is. The truth is, Mrs. Emmertz' testimony *was not called for*, and any reporter of common sense should have known this fact.

The *Inter Ocean* further states that Mrs. Emmertz' "deposition was not completed before she went to New York, where she now lives." This is a barefaced lie. Her deposition was taken by a certain attorney who prosecuted the case, Attorney Greenfield, Dr. Teed, and others being present. Mrs. Emmertz perjured herself in the testimony, and the testimony was taken as a bluff, with no doubt an effort to blackmail Dr. Teed. Dr. Teed is not Schweinfurth, and it would not work.

We did not find the *Inter Ocean* article among the small advertisements; it was on the last page, largely devoted to advertisements, and occupied a space of about three inches in an advertising column. There was not one scintilla of justice done to Dr. Teed, in the article.

Credit to the Chicago Journal.

Honest Exception to the Rule.

We are glad to note that we find an exception to the sweeping statement regarding the Chicago dailies The Chicago *Journal* of June 23d, published an article, no doubt with the attempt at fairness to the Cole case and the results of the suit. In one head-line it says: "It develops, however, that the woman was solely to blame." This conclusion might be drawn from Tom Cole's direct testimony in his own case. What would have been shown had the judge not ordered a halt, is quite another question. The testimony of Cole on the cross-examination, killed the case for the plaintiff. It developed from the cross-examination, that no one was to blame but Cole himself.

The *Journal's* article would carry the impression that Mrs. Cole left Cole to join the Koreshan Community. It was months after Cole deserted his wife, that she came to a public lecture held in the double parlors of the Koreshan Home, and after the lecture, upon the pretense of being sick, worked upon the sympathies of the Board of Managers and remained in the home. She has always been regarded by the people of the Koreshan Unity as laboring under what we regard as obsession. She has been tolerated at times at the home, but she is not, nor has she been for years, a member of the Koreshan Order. The hallucinations upon which her conflicts with Cole (through her entire married life with him) were undoubtedly founded, were not the result of hearing the Koreshan doctrines. The Koreshan Unity positively refuses to harbor her so long as she holds to the hallucinations characterizing her mental freaks.

On General Principles, We Cannot Afford to Foot-Race it With the Devil's Imps.

Some of the very urgent charges against Koresh and his methods are, that he receives money for his public efforts. We convert people to our doctrine, and when they are converted they turn their possessions over to Dr. Teed. It is an awfully wicked thing for us, in the estimation of the modern Christian world, to receive money from our converts, especially from the fact that what we succeed in gathering in, Mr. Moody and Dr. Harper, of the Chicago University, fail to absorb.

We own that the progress of our work depends upon the support given it by its advocates and followers. It is our purpose to win converts to our cause and then get their money. We have labored day and night for over twenty-five years promulgating the doctrines of Koreshanity, and today own not one cent outside of our interest in the possessions held in common by the Koreshan Ecclesia. If our wealth is so great as some of our friends, the enemy, would make it appear, and through our efforts a person with a few hundred dollars is converted to our cause and induced to place their little wealth in the common fund, and then own their equal share of the entire wealth, actually increasing their possession, we cannot see just where the wrong appears.

We cannot, however, afford to waste much of our valuable time in meeting the calumnies of our enemies. The devil, through the diversified channels of his influence, would be glad to compel us to devote all our time to the refutation of his diabolic lies. We have more profitable demands upon us, and in the main shall confine ourselves to the work of the promulgation of our system.

God the man and man the God is the great mystery only revealed to the few at the Lord's advent in the beginning of the dispensation, lost sight of in the declension of the church, to be resurrected now at the close of the old and the inauguration of the new age.

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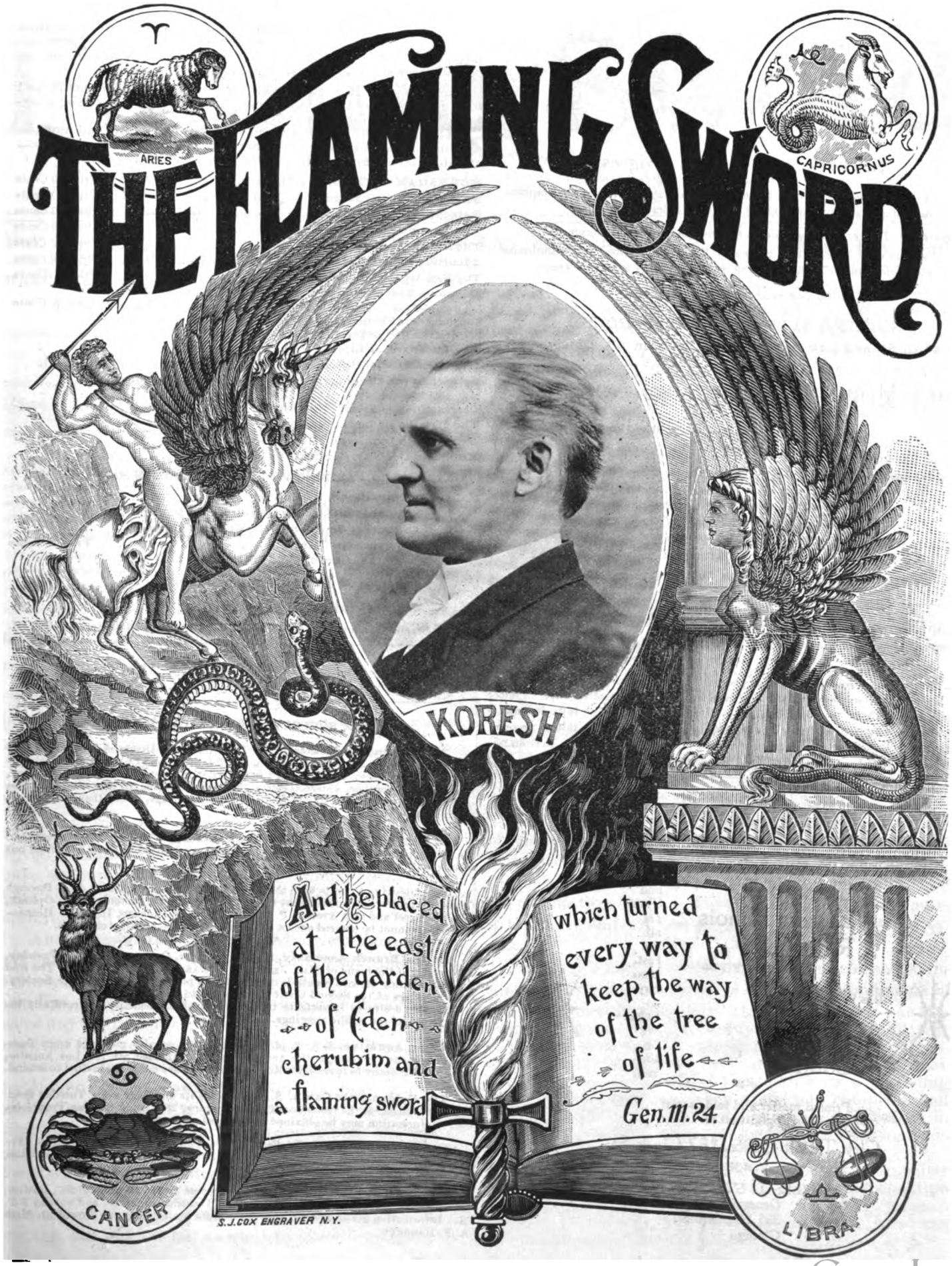
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The Guiding Star Assembly.—THE NORTHERN DIVISION meets Tuesdays at 7:30 o'clock, p. m., at Beth Ophrah, W. 99th Street and Oak Avenue, Washington Heights, Chicago, Ill. THE SOUTHERN DIVISION meets Tuesdays at 7:30 p. m., at the New Jerusalem, Estero, Lee Co., Fla. All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed.

On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the Second Court.

Those desiring to unite with the Society Arch-Triumphant must do so through Cards of Application furnished by MRS. V. H. ANDREWS, Secretary, Beth Ophrah, W. 99th Street and Oak Avenue, P. O. Substation 48, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

Auriga Branch Assembly, S. A. T., Denver, Colo., meets every Tuesday, 7:30 p. m., at the home of MRS. JESSIE E. DUMARS, 946 South 15th St. The first Tuesday evening of each month is devoted to the private business of the Society. Only members of the Second Court are admitted to this meeting.

All who desire to investigate the doctrines of Koreshanity are cordially invited to attend the public meetings.

Camp Aquarius, S. A. T. of K. U., holds its regular meetings every Tuesday evening at 8 o'clock, at the Acme (Room 6), 119 East 5th St., Los Angeles, Cal. All who desire to investigate Koreshan Science are cordially invited to attend.

The Golden Gate Camp, S. A. T., holds its meetings every Tuesday evening at 8 o'clock, at the residence of the Secretary, 2633 Pine St., San Francisco, Cal. Information may be obtained by addressing the Secretary.

Camp Gladiolus, S. A. T., Beaver Falls, Pa., meets Tuesday evenings. For information address the Secretary, MISS NANA MCDONALD, 1305 Fourth Avenue, Beaver Falls, Pa.

Camp Arcturus, S. A. T. of K. U., is located at 116 Dartmouth St., Boston, Mass. Meetings are held every Tuesday and Thursday evenings, and Sunday 3 P. M. Information given, and Koreshan literature for sale, by the President, MISS A. F. HAGGETT.

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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." Gen. iii: 24.

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"Broad Is the Road that Leads to Death, and Many Walk Together There."

We have just had the pronounced felicity of listening to a number of the representatives of the Theosophical society, at their eleventh annual convention. Among the number, and foremost, was the renowned Besant.

Annie Besant talked much for the time she occupied, but said little; among the things she did say, and which, if she wished to iterate, we were glad to hear from her own lips, was, in substance, that they do not ask you to leave any church, nor to change your belief. It is not essential that you sever any connections. You may be Catholic or Protestant, Jew or Gentile; believe in God or in Jumbo; believe anything you choose—"all Theosophy asks, is that you acknowledge the brotherhood of man." If this track is not broad gauge enough to railroad everybody to the same place, then we do not know what we are talking about.

The Theosophists who are representing Theosophy throughout the world, told us something about overcoming, but did not tell us what to overcome, nor how. They said some pretty things about Jesus, Buddha, and others, but they did not draw any comparison between the Resurrection and the Life, represented in the Lord who came forth from the tomb without corruption, and Buddha, who saw corruption in the grave. They did not tell us that the man whose theory of life agreed with his life, was ten thousand-fold greater than the man who gave forth a theory vaguely, but failed in his own life to accomplish what that theory involved.

Annie Besant stated emphatically and dogmatically, that the first soul was born from another planet onto this earth just one million and a half years ago. She did not say which planet he came from. We were in hopes she would give us this little bit of information, for in the making up of our slate of antiquities, if we could just know from which planet the "invisible body" dropped into his earthly habiliments here, we could form some adequate estimate of the character of the individual; as it is, we are left largely to the uncertainty of conjecture, which is always more or less unsatisfactory.

We learned that the doctrine of reincarnation is the keynote of modern as well as ancient Theosophy. We were glad to get this bit of information, for we were desirous to know how to sound the keynote of a scale of so broad a compass. Koreshanity teaches the fact of reincarnation. It is through the application of the principle of re-embodiment, that a soul wades through the hells in those experiences which lead ultimately to the elimination of the corruptible nature, which remains so long as re-embodiment is a factor in that soul's progress.

It is not a fact, however, that any one personal, incomplete form in this world is the full embodiment of any one personal form in any other embodiment. As one kernel of wheat splits into many kernels in the full ear, so every person dying, made up as he is of myriads of vidual, spiritual entities, reincarnates in many forms, none of whom represent the personality of a preceding embodiment. It is only when a series is complete, and the thousands of spiritual entities are aggregated as in the Lord Jesus, that there can be said to be a reincarnation or a resurrection.

Abraham divided into millions of beings who, after passing through the hells of the Jewish dispensation and progress, marked by millions of impartial reincarnations, were finally resurrected in the Lord, who was *the* Resurrection and *the* Life.

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Estimating the time accurately from Abram's birth to the time of his resurrection (reincarnation) in the Lord Jesus, we may fix definitely upon the time of the full period of that specific cycle. Jesus was the re embodiment (reincarnation), resurrection, of Abraham, therefore of that portion of Abraham's posterity multiplied from Abram's loins, who looked forward in faith to the fulfilment of the promises of God to culminate in Jesus Christ the Lord. He was the acme of the sixth personal manifestation of a given series, so centrally culminating as to reach the astral nucleus of the anthropostic cosmos. Hence, he overcame all things, including corruption, and sat down, not as a mahatma, *but in the throne of the eternal God*, King of kings and Lord of lords. Theosophy does not teach this; in fact, it denies it. Theosophy, as representing one of "the unclean spirits coming up" in this day "like frogs," is not for us.

Life.

We are setting forth the issues of life. We are well aware that in declaring these principles, we come into direct conflict with the sensual tendencies of this as well as every other age of the world.

God has committed to us the message of everlasting life, and though it lead to martyrdom, we cannot shrink from the obligations of our trust. Immortality is an attainment to be reached here in this world, through processes of overcoming. It belongs to every part of the man, including the body; it does not now exist with him. At present man is mortal, and will so remain as long as mortal pleasures control him.

The love of individual riches is in opposition to the laws of life. The Lord introduced communism as one of the fundamental principles of Christianity. The doctrine of celibacy was also a fundamental element of the Lord's gospel. The family love is opposed to the love of the kingdom of righteousness. The Lord emphatically declared that if a man would not leave all and be his disciple, he was none of his. If the principle was a righteous one, in the inauguration of the church, it must be included in the restoration of the church from its declension into utter dissoluteness.

The modern church is the modern Babylon—Babylon the Great. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." When immortality in the body is reached, through it man will enter into the spiritual life by incorruptible dissolution, leaving the visible for the otherwise invisible realm.

It is a false, malicious, and devilish idea that the body will remain immortal in the visible and material form, in externals. Immortality is the door merely, to eternal life. The Lord reached immortality in the body and then departed, not through corruption, but through incorruption. Those who attain to the same life and become the firstfruits of the resurrection, will depart in the same way—by the dissolving of the body and the passage of the eternal consciousness to the realm within.

The Significance of Socialism in America.

The strike of the A. R. U., in which Eugene V Debs was the recognized director, while apparently unsuccessful was one of the greatest eye-openers that the wage slavery system ever received. It was a strike for higher wages. It did more for the education of the people toward a knowledge of the truth that the wage system is a curse, than years of education on theoretical lines could have done. It resulted in a diminution of wages throughout the country.

The disease of socialism is spreading rapidly among the middle classes. We say disease, because we know what we say when we declare that the present form of socialism is but the precursor of the day of vengeance now at hand. The coming strike will be as signal a failure in the line of its purpose, and as much of a success by way of education, as the A. R. U. strike in '94. The proportion of influence was as great with the masses who recognized Debs as leader, as with Mr. Debs himself. It developed him out of the wage system into the socialistic system; it developed thousands of his followers also out of the wage system into socialism.

The competitive system has about run its course. It will inevitably terminate in the catastrophe predicted of old, but whose conclusion does not require ancient prediction to verify. A system which accumulates the production of the industries of the masses in the hands of the few, where it becomes the oppressor of the people who create it, can have but one possible termination.

We are not in favor of the masses as against the classes. The wage system is a curse equally upon the wage earner and the wage robber, and the punishment for this crime of the ages will fall with equal weight upon both, when they both urge the cataclysm to its culmination. The wage workers of the country are rapidly learning the great lesson of their bondage, and in their application of its purport they are growing away from the influence of either the gold bug or the gold and silver dragon. But while they talk of a common brotherhood of man, they cultivate the principle of hatred to their fellows, and are ready to dynamite whoever lays obstruction in the way of a disorderly revolution.

The gold power has come to stay until the end, and every day of additional testimony accruing from the administration in power, goes to prove that the pretensions of the pre-election pledges of the Republican party were mere subterfuges, and that these pledges were made to be broken. This administration is as virtually in the hands and under the manipulation of Wall and Lombard sts. as was the administration of Cleveland.

The bimetallic cause is waning, because the people are coming more and more to realize the fact that bimetallism is not the panacea. Bimetallism received its mortal wound in the last election—it is the "lost cause." The gold power will receive its black eye a little later on. It will come when the people learn that gold is only valuable because it is a commodity in the money

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market, to be cornered at the will of the financial speculators.

The conflict between the two powers in the arena of the competitive world is not the end. The forces of Satan will break the power of the old regime; then look for the government of the Gods, the establishment of the kingdom of righteousness predicted for ages and remaining as the hope of the world. Social democracy is merely the monstrosity which predicts the fall of secular and ecclesiastical empires, which are now hastening to the conclusion of their usefulness, and tottering upon th · verge of dissolution.

The Lost Cause Continues to Disturb the Tribune.

In an editorial, July 4, the *Tribune* says: "This assumption that gold has increased in value because of an insufficient supply, is one of the corner-stones of the entire free silver fabric of lies. Hence it is that White and other free silverites cling to this assertion, although the facts contradict them flatly. Statistics, whose accuracy no free silverite has ever questioned, show that, while the production of gold is increasing at the rate of about 3 per cent a year, on the average, the population of the world grows at the rate of only about 1 per cent a year."

It may all be true, that the output of gold is increasing at a rapid ratio, and that the population of the world is increasing at a relatively less rapid ratio. It is not a question of how much gold is produced; the question is, Who owns the gold after it is produced? Suppose there were gold enough to make a per capita of one dollar throughout the world, and that this gold was owned by one capitalist, what would this per capita avail the people who did not own it, but who were compelled to pay interest to the one who did? What then would be the condition?

The money *lender* is the wealth accumulator; the money *borrower* is the money loser. There can be no exception to this law. Men may borrow gold with which to speculate, and they may be successful in so manipulating industry as to compel it to pay the interest and something of a surplus to the borrower; but the fact that a shrewd borrower sometimes or often succeeds in accumulating wealth, does not militate against the truth of the statement, that the borrower is the loser, if not directly, then the dependent upon the borrower's skilful manipulation and power to "rob Peter to pay Paul."

That the gold is in the hands of the comparatively few, and that it is there for the purpose of robbing the masses who do not possess the gold, no goldite dares to question. But would the free coinage of silver solve the problem? It would simply double the amount of money—it ought to be multiplied a hundred-fold to afford relief on the competitive basis—and perhaps quadruple the number of the few who hoard money for the sake of controlling the money for the market, but it would not solve the problem. Nothing will ever solve that problem but the dissolution of the shackles of the wage slave, and the equitable distribution of wealth, regulated by an imperio-socialistic government. This will be a success when God so enters the souls of men as to dissipate personal selfishness and greed. God's kingdom must possess God as the Emperor.

Koreshan Astronomy, (No. 6).

Consideration of Common Objections Urged by Investigators Against the Cellular Cosmogony.

Usual Suppositions Concerning Perpendiculars.

BY PROF. U. G. MORROW.

The popular conception that the earth is convex, has led to some peculiar "proofs" in attempted substantiation of the same, which, when examined in the light of facts, are found to be nothing more than mere fancies or suppositions. In accordance with the usual theory of the earth's convexity, it is held that perpendiculars continually diverge above us; that is, that plumb-lines, suspended side by side, hang closer together at the bottom than at the top. Of course, this would be the case if the earth were convex; the reverse must be true if the earth is concave—the perpendiculars, instead of diverging above us, would continually approach until the convergent point would be reached at a zenith distance equal to the radius of the earth's diameter. The popular belief that the perpendiculars diverge toward the zenith, has resolved itself into an objection to the Koreshan concave theory; and some have presented arguments that mechanics have discovered that the perpendicular walls of tall buildings are farther apart at the top than at the bottom.

In reply to this objection we have to say, in the first place, that no such conditions have ever been found to exist by any mechanic or engineer in the world; and those who present the argument have never heard of a definite measurement of the distance between perpendicular walls of buildings, to determine whether they are wider apart at the top or the bottom, neither have they ever participated in any such experiments, showing the supposed results. It seems never to have occurred to such minds that the divergence of perpendiculars, on a convex body 25,000 miles in circumference, so far as would exist between the walls of the tallest buildings, is very small—the actual amount of divergence that would result on such a globe will perhaps surprise many who have entertained this objection. If two plumb-lines were suspended on a convex earth from an altitude of one twenty-fourth of a mile, the amount of divergence would amount to only .013 of an inch.

We *know*, however, that two plumb-lines suspended from such an altitude would *not* diverge toward the zenith, but toward the earth; the two lines would be .013 of an inch nearer together at the *top* than at the *bottom*. When the scientific world awakes to the importance of a thorough re-investigation of the facts and revision of all their present conclusions sufficiently to suspend plumb-lines from the Eifel tower or the leaning tower of Pisa, or down the mining shaft a mile in depth at Calumet, Mich., or into a similar one at Pittsburg, Pa., they will find a measureable divergence, indicating that the perpendiculars extend from a central point in the physical heavens down to the earth's *concave* surface. There has been but *one* test made of horizontals and perpendiculars, and in that test the arc of the earth's curvature was $2\frac{3}{8}$ miles in length, the length of the line surveyed at Naples, Fla., by means of the Rectilineator. The extension of a right line by the right-angled sections carried forward to the end of this distance, and the angular position

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of the *original* level and plumb obtained at the beginning of the line, which, when compared with the perpendicular and horizontal at the end of 2⅜ miles showed a deviation that was measureable, indicated the convergence of perpendiculars at a distance of about 4,000 miles above the earth's concave surface.

Analogy Between Globules and Earth's Form.

The argument that the earth is convex because water falling from clouds assumes spherical forms, is set forth in the popular astronomies of the present time; and without ever stopping to consider the real merit of this argument, this so called proof is placed over against the evidences that we live upon a concave surface. We find that objectors often repeat what they have read in the text-books; the tendency of the popular mind is to accept without question the old effete science involved in the Copernican fallacy, and many absurd "proofs," which have been used for centuries, are accepted in preference to absolute facts. But for this reason, we should not deem any objections to the Koreshan Cosmogony worthy of notice or of refutation.

It is a fact that some substances in a state of motion assume a globular form, as mercury, melted lead, rain, dew, etc., but it must be remembered that there is a limit in size, beyond which the globular condition of these substances is not possible. These drops are small, and are round from simple cohesion. There is very little cohesion in water, and the lack of cohesion will not admit of the formation of large drops. The same is true of any liquid or semi-fluid. Shot is made by pouring melted lead through a sieve and allowing it to drop from the top of a shot tower. Bullets cannot be made in this way, but only by casting the metal into moulds. The reasonable mind can readily perceive that inasmuch as there is a limit beyond which the globular formations cannot go, that such analogy cannot be applied with reference to a solid body 8,000 miles in diameter.

The earth is globular in form, and is also cellular; but that form results from the operation of other laws than mere cohesion. Analogy proves the earth to be spherical, but the basis of that analogy is without exception—the basis which demonstrates that spherical form to be cellular. The conditions upon which we base our analogy must be without exception—it must be applicable in all domains of life and existence. Attempts to establish analogy between fluid globules and a supposed solid globe illustrates to what extremes of absurdity fallacy must resort to find a semblance of proof. The establishment of the Koreshan System upon the fact that *within* a cell all forms of life are generated and developed, is an example of the absoluteness of the basis of its analogical conclusions. The puerile conclusions of the old school are thus made to sink into insignificance. Every kind of life must *in*here in its expression—never outside of it. The great hollow globe is the outermost expression—the outermost habiliment or clothing of the Divine mind; it is as eternal as the Almighty himself. The universe was never dissolved so as to admit of formation into a spherical, semi-liquid mass; life existing outside of form is an absurdity. The long line of experiments and demonstrations of the concavity of the earth precludes the possibility of the earth's surface being convex.

Hypothesis That the Earth is a Planet.

The earth, in modern astronomy, is classed as one of the planets, which scientists suppose are great worlds revolving about the sun. After *supposing* that the earth is a planet, and after succeeding in inculcating that idea into the general mind, the fact that planets appear to be material spheres with exterior surfaces, is now offered as a proof that the earth is convex! This so called proof is not one which the usual reader has evolved, but one which is found in all modern astronomical text-books, and consequently, the usual mind considers the argument unanswerable, because of the scientific authority which is presumed to give it strength. In order to show how exceedingly shallow such "proofs" are, we quote the following from Mattison's "High School Astronomy," p. 13:

Admitting that the sun, moon and stars are worlds, the fact that they are round (convex), as we see them to be, affords ground for the *presumption*, at least, that the earth *also* is round (convex).

The above is only *seemingly* plausible when considered from the standpoint of the usual theory, but absurd in the light of facts. The assumption must be entertained that the objects we see in the physical heavens are millions of miles distant—the assumption resulting from mathematical calculations on the basis of the supposed convex arc of the earth's curvature, before the conclusion that the planets are worlds is possible. If it were first proved that the planets are worlds, the argument that the earth is analogous in form might be worthy of consideration. The true way to ascertain whether or not the planets are immense spheres of solid material, is to ascertain their function, and true magnitude and distance from the earth's surface. This is not possible until the true basis of measurement is found; this basis is not considered by the astronomers of today. The earth is not convex—it has been demonstrated to be concave; measurements made from the concave arc determine that the visible planets above us do not exceed a distance of 1,200 miles. They are not worlds, but centers of combustion of energies, and are situated on the inside of the earth. Their size places their habitability out of the question, and their appearance affords no proof whatever that the earth is convex.

Let the Local Papers Snarl.

We have not located an office at 6369 Wentworth Ave., in Englewood, for the purpose of exchanging filth with the local publications here. Our work is too important, and there is too much involved for us to fill our columns with replies to the rubbish of cockle brains! Koreshanity is a voice in the world—persecution will enable it to flourish.

For years, the people of Chicago have declared that Dr. Teed was running a house of prostitution; but in Judge Burke's Court, the attorneys—in what purported to be Cole's suit against Dr. Teed, but which proved on Cole's testimony not to be Cole's case at all—attempted to Black-en Dr. Teed's character by entering the testimony that he was teaching and practicing celibacy, and causing his people to practice the same. Poor Black! what a sad diminishing of a great flourish of his trumpet. It was the great Black; its echo was, lack! lack!! lack!!!

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The Excellency of Knowledge.

BY E. M. CASTLE.

Long ago the Preacher declared it. "The excellency of knowledge is that wisdom giveth life to them that have it." That not all are to come into the possession of knowledge at this time was foretold by Paul to Timothy, when picturing the trying season of these latter days he referred to those who are "always attempting to learn [i. e. inquiring, asking, investigating,] and never are able to come into a knowledge of truth." Surely this well describes the bad case of the agnostics, the avowed ignoramuses of the present, who yet claim to be the only able searchers in the field of science. But like the Magicians who withstood Moses are they to be confounded, when the excellency of the knowledge of truth is revealed in the life attained by "them that have it." This life is the life promised by the Christ to them who received him—"whoso eateth my flesh and drinketh my blood." They who received him at the beginning of the age are they who come into the knowledge—"that they might *know* thee [the Father], the only true God, and Jesus Christ whom thou hast sent." To know the truth of Deity—to know God—is to love him, and to love him is to be drawn to him, to respond to his influence, to take on his attributes, to become one with him. At-one-ment! union with God!—this is Life.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." To become a son of God is to come into the immortal life in the flesh. To *profess* faith is not always the guarantee of its possession. Faith works through love, and unless it works it is dead, and love is the fulfilling of the law. "If ye love me, keep my commandments." Here is the test of faith. They who deny the possibility of keeping the commandments, deny the possibility of being saved through Jesus Christ. They who make this denial, yet profess faith in him, have not escaped "the leaven of the Pharisees, which is hypocrisy."

Paul declared faith to be the substance of things hoped for. [The word translated *hope*, means either *hope* or *fear*, *expect.*] Belief is ever the substance of things expected. And if the faith of trust be the substance of things hoped for, the faith of fear is no less the substance of things dreaded. Those who possess a saving faith in Jesus the Christ, through that faith, which is spiritual truth, come into the possession of natural truth, the knowledge of the law through which the life he came to bring is to be attained. The application of this law to life is the power of attainment to Sonship—to divine life in the flesh.

The denial of this law is the consequence of doubt of the saving power of Christ. Confession of the Law and obedience to it are the keys of life.—denial of the law, and the consequent life in conformity to the denial lead to death. And pitifully strange to say, the result of the denial strengthens the force of the denial. Man believes that he cannot escape the death he dreads, and he cites the fact that all about him this catastrophe is being repeated as cause of the belief. Ah, man, you reason perversely! The belief is the cause of the fact.

Men are subject to the power they fear. So long as men fear death they are subject to the power of the Devil, and go down to the dreaded doom of corruptible dissolution. The antithet of this fear is the reverence for Deity, the fear of the Lord, which is the beginning of knowledge; and the excellency of knowledge is that through obedience to the law it reveals, life is entered.

The Powerful Chicago Press.

Not long since the press of Chicago, associated with the gold power, elected Governor Tanner and a Republican legislature. It did a good deal of boastful chanticleering, because it was so powerful a factor in the liberation of the people from the Democratic octopus. It undertook—in opposition to the gold power which placed Tanner's legislature in office—to control this same legislature, and it got left.

Moral: Stick to the gold power all the time, and you will maintain the appearance of being a positive factor in shaping public sentiment.

The daily press of Chicago cannot afford to get far away from the power of monopoly, which it represents. Its special potency depends upon adhering strictly, and all the time, to monopoly as against the interests of the great mass of the American people.

We rejoice in the fact that the legislature of Illinois has perpetrated the most detestable, villainous, and glaring piece of legislation in favor of monopoly, of which any legislative body has ever sunk so low as to insure; and that this piece of villainy is the result of the Chicago press backing the power of monopoly which installed this gubernatorial administration. We rejoice in it, because the people can be educated only through the most severe discipline and disappointment.

The Demands of the Cause of Koreshanity.

The work engaged in by THE FLAMING SWORD is worthy of the greatest efforts of all interested parties, for its rapid promulgation. Not only is the SWORD entitled to the nominal subscription of its readers, but those interested in the work should urge forward the principles it inculcates, with every possible personal sacrifice. We ask you not only to send your subscriptions, but also to send liberal contributions for the work; regard it as equally essential to support the work of the Koreshan Unity, as you have formerly regarded it your duty to discharge your pecuniary obligations to the church.

We are declaring the coming of the Lord in the manifestation of thousands of the sons of God, the firstfruits of the resurrection, shortly to be manifest. Not only are we predicting the fact, but we are inaugurating the processes of their advent. We are not begging for aid, but arguing the necessity for earnest devotion, indicated by the works essential to ist development. Our work must be supported through practical personal sacrifice, from such as are able to contribute to its progress.

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God's Best.

BY LUCIE PAGE BORDEN.

The apostle's injunction to "covet earnestly the best gifts," naturally suggests the inquiry, what is supremely desirable? The delusion that the rewards of virtue must be in external things, riches and honors, has possessed the world when the Psalmist marveled at the prosperity of the wicked. But these things are from beneath, of the earth, earthy, while it is written that every good gift and every perfect gift is from above and cometh down from the Father of Lights. The Lord testified of himself: "I am from above." He was that good and perfect gift of God, and he came to bring life and immortality to light. Elsewhere we read: "The gift of God is eternal life through Jesus Christ our Lord."

God's gift must be the *summum bonum*, and embody all that is desirable or necessary for the ultimate blessedness of man. If, then, eternal or immortal life constitutes that gift, God's best, it must be sought with the whole heart diligently. Who shall show us the way? The church is bound by its traditions as of old, and declares that immortality is reached only through death. In opposition to this, the Scriptures teach that the last enemy to be overcome is death. The mystery of godliness has long been hidden, and, as in the beginning, darkness is upon the face of the deep,—the thick darkness of error and fallacy, a darkness that can be felt. The need of the world is light, that life and immortality may be again revealed. Koreshans understand that this need has been met, that they have found a Leader whose mind is illumined with heavenly wisdom to guide them into all truth.

Even as Jesus answered the young ruler, "If thou wouldst enter into life, keep the commandments," so Koresh teaches that immortality must be won by strenuous efforts, that eternal life is the price of overcoming.

"God has his best things for the few
That dare to stand the test;
God has his second choice for those
Who will not have his best."

To all who in humility strive to lay down the natural, personal will, a living sacrifice upon the altar of obedience, the Messenger of God promises an entrance into the divine life by a new and living way, this side the grave.

The best that God can give us is himself, his very life. the central consciousness of the universe. The soul finds its own and is satisfied; all its wild, restless longings are then stilled into perfect peace. The coming back into the God-consciousness after ages of earthly experience, will be like awakening in safety from a troubled dream. There shall be no more curse; no more fightings within and fears without, but aspiration shall center in the perfection which it has agonized to attain.

"The better, often, is the foe that keeps us from the best." The soul that is already satisfied cannot hunger and thirst after righteousness. The truth cannot find lodgment in a full heart. Koreshanity with its tidings of great joy, its scientific exposition of the form and function of the physical universe, cannot appeal to those who, at the present time, are materially and spiritually content. Of such, Jesus exclaimed with inexpressible sadness: "Ye will not come unto me that ye might have life."

It is a popular error among orthodox Christians, that the soul is already immortal; that eternal life begins for man the moment he leaves the material body. Koreshanity teaches that immortality cannot be attained before the end of the age, when the seventh baptism of divine love will destroy in those previously prepared and receptive to its influence, all remaining falses and evils. The Scriptures everywhere teach that immortality is a gift. God will render "to them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life."

It is through faith and patience that we inherit the promises; faith in God's Messenger who is now in these last days, declaring the way of life and patience to strive unceasingly, to work and pray for God's best gift—eternal life.

To Fight the Devil.

THE FLAMING SWORD will continue the fearless advocate of the doctrines of purification. If anything, it will be more emphatic, radical, and aggressive. It is not prophetic merely, in the sense of predicting the coming manifestation of the sons of God; it will also declare the processes, and inaugurate the application of the principles of life.

The Lord Jesus lived the immortal, because he obeyed the laws of life. His immortal flesh was natural immortality, because he not only obeyed physiological law, but laws unknown to the unregenerate physiologist. He passed out of the world alive—through the new and living way—because, being the firstfruits of immortality and the only firstfruits of natural life, he alone could ascend to the throne of God. In that theocrasis, his descending life (animal life of God) was reflexed or precipitated into the race, from which the sons of God, offspring of the Lord, will mature into sonship. To as many as believe in his name, gives he power to become the SONS OF GOD.

The annunciation of the fruition of this sonship from the race, is not the only province of THE FLAMING SWORD in this connection. It presents the law by which this sonship will be attained, and also the channel through which they will come. The Messenger of the Covenant, God's anointed, will vitalize the manifest Motherhood, and through her will materialize God's offspring. This can come only through such a purification of life as will attract the angelic hosts and the order of Melchizedek. "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." "He is like a refiner's fire."

THE SWORD will continue to make war on the great fallacy that man is immortal until he is made so through the resurrection of the dead, the firstfruits of which will be manifest in a reincarnated sonship from those purified thousands redeemed from among men, having his Father's name written in their foreheads.

The modern church, the great dragon, the falsifier of truth and perverter of life, is nearing its end. The time for its overthrow is at hand, and, Belshazzar like, it begins to quake and tremble at the prospect of its downfall. Come out of her my people, partake not of her sins, and be not visited with her plagues!

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Why Pray to Devils in the Spirit Circle?

BY PROF. O. F. L'AMOREAUX, PH. D.

"Is it not because there is not a God in Israel, that thou sendest to inquire of Baal-Zebub, the god of Ekron?" "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word [God's word—his humanity], it is because there is no light in them. And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness."

When the professed Koreshan, in his eagerness to get a peep into the future by short-cut, spiritistic methods, enters the spirit circle, it would be well for him to consider the above Scripture and the fate of the misguided king of Israel; also the blindness and darkness which befel, the consulters of familiar spirits. In the great moral conflict which is now going on, God's forces are in deadly conflict with Satan's forces. It is a conflict of light against darkness, truth against falsehood, life against death. In the great strife that is now raging, the Revelator saw no one working miracles except the "spirits of devils." The spiritual world is involved equally with the natural in the great struggle. The spirits of evil (devils) would not, if they could, testify to the truth, since they are lying spirits; some of them, perhaps from ignorance, but others from choice, deceiving the nations.

Whoever goes into the spirit circle or gets information from visions, turns his back upon the true God and will usually get information from devils; but it will be false information that will lead him into error and harm if he follows it. Spirits in the spiritual world, having gone out of men in the natural world who lived in the grossest ignorance of the higher, the divine things, cannot, if they wish to do so, communicate the higher, the divine things to men in the natural world, since in exchanging worlds they went, according to their affinity, into a spiritual sphere whose occupants are of the same grade of intelligence which they possessed while in the natural world, and who know no more of the higher, the divine things, than they did while in the natural world.

If any professed Koreshan should come to doubt the mission of Koresh and should go into the spirit circle to clear up his doubts, as some have done, he would certainly be informed that Koresh and his followers are anti-Christ, and are deceiving the world. Whatever is true of men, devils (for such are all the spirits of modern spiritualism) know that the success of Koreshanity and the ushering in of the kingdom of righteousness in the earth mean the end of their power to deceive and govern men. That they will do all that is in their power against it, deceiving, "if it were possible, the very elect," is among the certainties. As the prophet declares, then will these people get very hungry, and in their hunger they "fret themselves, and curse their king and their God." When they look unto the earth, "Behold trouble and darkness, dimness of anguish (as there is today), and they shall be driven to darkness." Men who pray to devils for light, always end with a plunge into the thick darkness, not that "where God is," but that in which devils reign.

The Mystery of the Fellow-Heirship of the Gentiles.

[CONTINUED FROM MAY NO.]

CHAPTER VI.

A step of the first importance in the study of God's purpose as set forth in the original covenant with Abram, and subsequently oft repeated, is that a clear and comprehensive distinction be made between the types and the antitypes, an accurate conception of which can only be acquired through a critical analysis of the relation of primitive and derivative ideas and things. This question of the relation of types and antitypes requires to be thoroughly understood before much progress can be made in the study of the divine purpose with mankind, as embodied in the covenants and symbolized in geographical and biological types.

The Lord assured Abram that he would make of him, in a peculiar sense, a great *goy—v'eeska l'goy gadol.* "Neither shall thy name any more be called Abram." Gen. xvii:5. Why? Because the name Abram (ascending father) does not embrace in its etymological characteristics, all the attributes delegated to him who is chosen as the representative head and father (ascending or high father) of not only spirits, but the head and father of the race, including the Gentile, when the nations of the earth shall have merged into the maturity and fruition of the redeemed and resurrected body. "But thy name shall be Abraham; for a father of *hamon goyim* have I made thee." In this stipulation of the covenant, God Jehovah declares his purpose to make of Abram the father of not simply a multitude, but a multitude of *goyim*; and the Lord consequently imparts to him a name, the etymology of which defines the newly-acquired status of God's chosen heir.

The name Abraham is usually defined to signify father of multitude; but this interpretation does not fully embrace the etymology of the word, nor answer the indications of its applicability in the definition of the word given by the Lord himself, as communicated to Abram. "Thy name shall be Abraham, *because Ab hamon goyim nathatika.*" "A father of many *goyim* have I *given* thee." That is, the attribute and prerogative of fatherhood as pertaining to the *goyim* is thine. The Lord presents this as his reason for assigning to Abram the additional and modified name Abraham. Abraham was to be the father of a multitude of Gentiles, as well as the father of the Israelites.

In the examination of this word *goy* (Gentile), in its relation to the declaration of the covenant, it should not be forgotten that the word is derived directly from the root *gava*, and that the word *gava* signifies the body as distinct from the life—spirit and soul—which resides therein. In the Scriptural employment of *goy*, it is everywhere used to denote ethnic traits and characteristics distinct from Jewish nationality. It is sometimes employed as referring to Israel, but whenever so used it is in view of becoming Gentile in fulfilment of the divine purpose, Israel having reached that state in the morphological transition of the Jewish race, through the mixed marital affiliations which constitute the real adulteration of Jerusalem and Israel with the Gentiles.

In the analysis of God's design, as revealed in the Hebrew roots and derivations and stated in the Abrahamic

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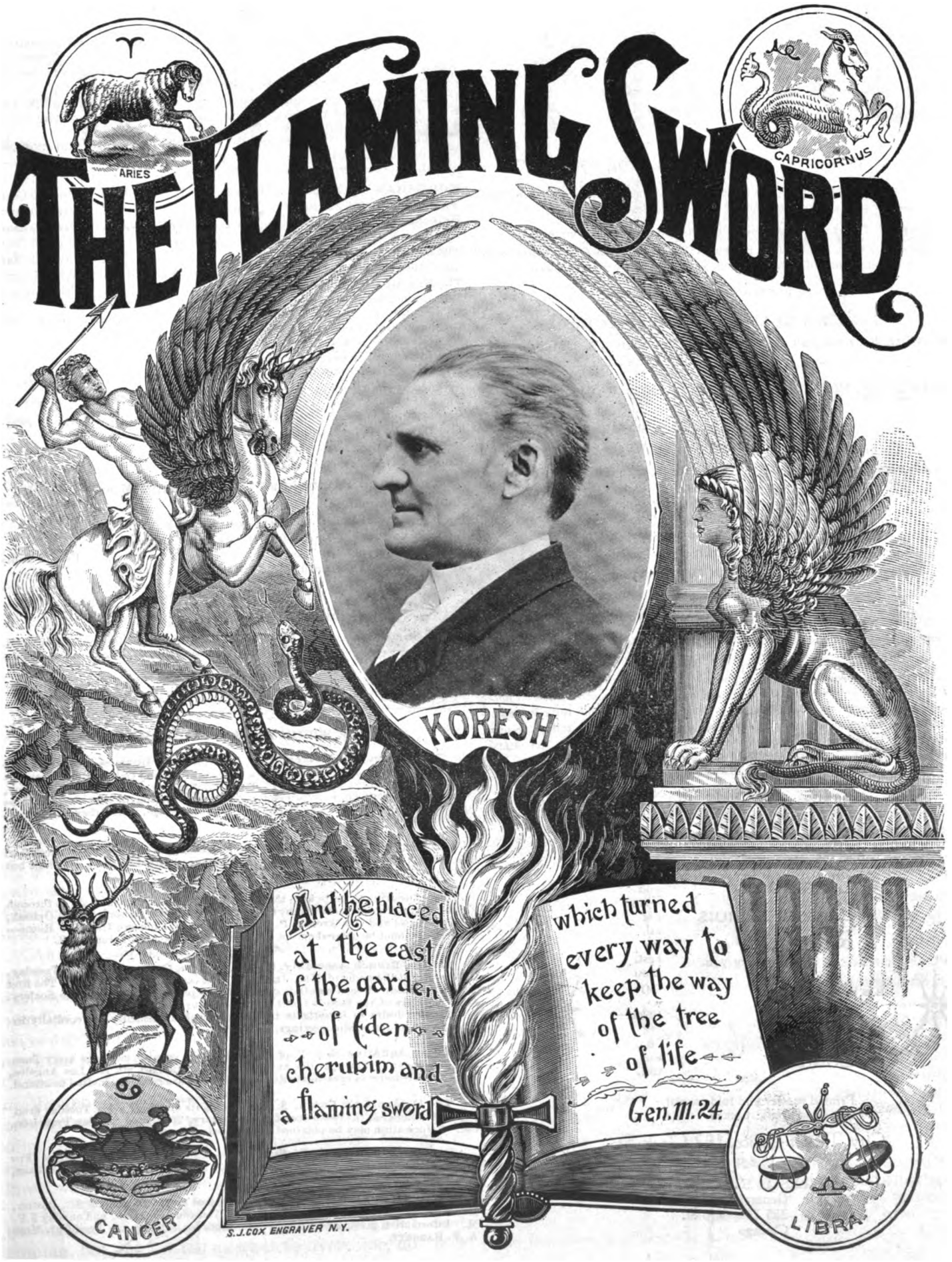
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Flaming Sword

"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." Gen. iii: 24.

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Theocratic Socialism vs. Social Democracy.

The physical structure of organic existence when deprived of its animus, is in all respects the same as when moved by the forces of functional activity, except that in the former condition it is deprived of its spirit; that is, so far as the form is concerned, it is precisely the same. We speak here of the ordinary vidual man, as an organism inoperative and operative. The spirit moving the organism is animal and mental force. What is true of the vidual body is also true of the mass. The vidual possesses and is moved by a definite head, and that head, by a central corpusculum in which the fibers of the mass have their terminus. The body does not control the head, but the head controls the body. When the body loses that relation to the head in which the functions cannot and do not control the activities of the physical mechanism; when every corpuscle or cell begins to act independently of the central control, then the body passes to dissolution because the disintegrating forces, which are in a state of chaos (anarchy), resolve the body to the elements of inorganic nature, whence they may be reorganized into living form.

There are two extremes of general government in the world today—the autocratic and the democratic. The so called civilized nations have forms of governmental organization all the way from these two extremes, and the advantages to the people governed are about equally discriminated. The vidual (individual) under the restrictions of British law is as well protected and possesses the same liberty as the vidual under the power of the laws of the United States. The male population of the United States is more generally electoral than the male population of the British government, but the government itself is more autocratic than the government of England, and a thousand-fold more corrupt.

The causes of the corruption in government differ somewhat under the two forms of control. We shall speak especially of corruption in our own democracy. The people vote, that is all. The primaries so called are slums, and are controlled by the political demagogues, because the masses of the people are too busy being robbed by the speculators in the blood and muscle of the masses, or too busy sucking this same blood. The intriguing and professional politician is left to perform the duties of the otherwise busy populace. If our democratic politics has its initiation in the slums, it does not require a philosopher to indicate its terminal activity. Our government is corrupt because its people are corrupted.

It is not our purpose in this article to enter into an analysis of the various phases of corruption which mark the dissolute character of our present degradation; but as a matter of illustration, we will offer the character of the rum and beer traffic in the United States. This will afford an object lesson of the hopelessness of any expectation of reform, independently of some spirit to actuate the mass besides that which controls humanity at large today. The legislation which controls the whisky traffic so far as the general finance is concerned, is one branch merely of the struggle to maintain the treasury of the government. The people want the whisky, and the government wants the money that the consumption of the whisky procures. It is seen that the relationship between a rapidly growing multitude which drinks the vile poison, and the treasury department is reciprocal.

There are some people who do not nominally endorse the rum and beer traffic, but there are none who vote at

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all in either of the great national parties, who do not vote for it. What is true of rum is true of a thousand other things, but as an indication of our hopelessness on common lines, this illustration is sufficiently broad and analytic.

The party of "great moral ideas;" the party of unprecedented national extravagance; the party in power for the last thirty years, mostly, is responsible for the present great financial crisis through which we are passing and not yet emerged. The party, though of "great moral ideas," yet which dares not molest the whisky traffic because of the fear of jeopardizing its tenure of national control, illustrates the impossibility of the republican form of government meeting the wants of a righteous people.

Suppose we transform the present form of democracy to a social democracy, with the same kind of people actuated by the same kind of spirit,—is there prospect of improvement? The prevailing sentiment of the people of this country and of the world, is competitive. That proportion of the mass which desires a social revolution is in the minority, and greatly so. Shall we transform the tyranny of republican despotism to the despotism of labor unions which, in a so called free country, mashes the brains of a brother laborer because he exercises the right of a free man, whose liberty is guaranteed in theory by the Constitution of the government of which he is a citizen? Are the tyranny and despotism of the commercial slave driver more to be dreaded than the social mob? Is the unionist who kills his brother with club or pistol, a better man at heart in the ranks of a social democracy than when impulsed by the spirit of labor unionism? Is the socialism of today—outspoken in its denunciation and rejection of the Messianic spirit in Christ the Lord—a better exposition of a common brotherhood and a more perfect illustration of the spirit of communism than the life and propaganda of the Christ and his disciples? Not if indications count for anything.

We will admit that the advocates of a social democracy contend, that given a change of environments a change in individual character will necessarily result; and we know also that the hope of a better day for the people, a day that will in no wise militate against the happiness of the now favored few, and that will increase the enjoyment of the unfavored, is in the working out of the law of evolution. But the man who is ignorant of the principle of organic unity, is also ignorant of the laws of evolution.

The physical universe structured as a whole, furnishes the pattern for the structuring of the social fabric; and every law operative in the physical macrocosm has its correspondent in the processes of human evolution. The laws of retrogression and progression are distinctly defined in the archaic records of the past, as unerringly inscribed upon, and indelibly fixed in, the tablatures of the geologic ages, and they are, correspondingly, as inevitably indicated in the history of human careers. Progressions, retrogressions, revolutions, and upheavals are the specific denotations of human development. The laws of organic unity, not the laws of social chaos, must be applied to insure the conditions essential to permanent social enjoyment. Liberty is not the end for which humanity struggles; it is but the means to an end, that end being the creation of riches (wealth) for the many, not the few.

The stars are held in their courses through the liberty of being subject to the laws of their emplacement and motions. The liberty of motion, governed by the laws of obedience to that motion, fixes them in their relations to the organic whole. As the stars conform to law through the liberty of function regulated by the organic laws of nature, so in the completion of social evolution into the quality of organic unity there will obtain a centralization of organic structure, which matures beyond the social chaos into which the social democracy plunges the race.

It is not merely the question of the theories of social democracy with which we have to deal, and with which to a great extent we most emphatically agree, but, what is the spiritual force by which the human race must be actuated to accomplish the practical results, and by which theory may enter into life? In the gestation of offspring in the matrix of its prenatal development, it passes through its various phases of evolution up to a certain stage. As the evolution can progress no further until, through a vital revolution, an independent life is imparted by a respiration essential to its progressed and independent state, so in the gestation of the race as a whole, it passes through the gestative degrees of its evolution, holding to the old state and church, to the old organism, until fitted to maintain another existence. It is born suddenly into its new career, breathing from its own functions of respiration a new atmosphere fitted for its higher life. Such a condition was manifest in the birth of the primitive church through the respiration of the Holy Spirit. And again, when the kingdom is ripe enough to be born, there will come the revolution of the new birth, "a nation will be born in a day." For the spirit of selfishness and competism now actuating the world, there will be substituted the spirit of righteousness, which is the spirit of God. This is the one thing needful. In this, we differ from the spirit of social democracy. The final goal of human evolution is the *kingdom* of righteousness, not the *democracy* of righteousness.

"Thy kingdom come," is the prayer, not "thy democracy come."

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Chemistry vs. Nebular Hypothesis.

Modern Science Arrayed Against Itself Upon the Ground of Its Own Conclusions.

BY PROF. U. G. MORROW.

One of the principal tenets of chemistry is, that an atom of matter is unchangeable and indestructible, and that matter has no relation to energy except that matter can be acted upon by energy to the separation or the combination, producing the various phenomena and changes of visible substances. While chemistry is supposed to be the science of physics as related to the various changes and modifications of material substances, it is unable to define the laws of these changes; chemists have never been able to discover the processes by and through which energies sustaining no specific relation or correlation to matter, can act upon the matter.

It seems to be a prevailing opinion in the world that modern science is in harmony with itself; it is not generally known that modern physics and modern astronomy are antagonistic to each other. The conclusion of physicists, that atmosphere is necessary in the manifestation of light and heat, precludes light and heat as such, descending through trackless chasms of ether, and consequently precludes the possibility of the sun being seen at a distance of 92,000,000 miles, much less fixed stars supposed to be quintillions of miles from the earth. As an example of the contradictions existing between modern physics and the several hypotheses concerning the origin and creation of the universe, we will briefly compare the theory of the indestructibility of matter with the nebular hypothesis. This hypothesis presupposes that at some remote period there was one universal substance existing in a homogeneous state, from which were evolved all forms of substances—the various so called elements of universal matter and the many qualities of energy. Consequently, originally there could have been no chemical elements; and if chemistry were true, there could be no transformation of any portion of that homogeneous mass, and consequently no evolution of form. If there was one original substance, and we now find the various elements of the universe, as well as thousands of qualities of energy, the only conclusion possible is that the law of transmutation obtained and that chemistry is untrue.

Chemistry and the nebular hypothesis are opposed to each other; but it does not follow that because chemistry is false, the nebular hypothesis is a truth, nor does it follow when we disprove the nebular hypothesis, that chemistry is true. Both are fallacies, obviously predicated upon ignorance of all laws and factors of universal existence and perpetuity. The law of transmutation of matter to energy and the materialization of energy to matter, as defined in the Koreshan Science of Alchemy, is demonstrably true, and is the basis of all knowledges concerning all forms of functions in all domains of the universe, from the mineral kingdom to the plane of divine operation and manifestation. The nebular hypothesis of La Place and Kant is an exploded production of ignorance; chemistry is a failure in that it cannot define truly a single property of matter, and is in darkness as to what is light, heat, electricity, and ten thousand other qualities of gravic energy. It does not know the true constitution of a single atom of matter within the field of chemical experimentation; chemists are in ignorance even of what are the elements of the common air we breathe, in proof of which we quote the following from *Self-Culture:*

Mr. Edison has said of argon, that its discovery is fresh evidence of how little we know of the atmosphere, and that he thinks it probable that further experiments will disclose other new elements in the air. But it must be remembered that argon, the amount of which in the air is estimated to be a hundred and twentieth part of the whole, has gone along with nitrogen, as ozone with oxygen; and that mere discovery of the existence of minor elements that play no active part, amounts to very little. The new knowledge needed, is knowledge of the parts played by the *known elements.*

Christianity Culminates in the Translation of the Saints.

In a paragraph headed "The end of the world," page 29 of a pamphlet entitled "The New Era at Hand," by Professor Dimbleby, we find the following passage: "The conviction that we are close upon the period when the present dispensation will end, is certainly gaining ground, and Christians are now not looking for death, but for translation."

Since the year 1870, the year in which one of the most important events of the world's history transpired, the Founder of the Koreshan Unity has advocated the science of the great conflagration that should consume men and women in a process of dematerialization, through which the present humanity should be transformed to the immortal—to the Sons of God.

It is not our purpose to criticise Prof. Dimbleby's method of computation, nor to deflect from the accuracy of his figures; neither do we wish to insinuate a doubt as to the period of the astronomical dial from which he begins his chronological reckoning. There is just one possibility of mistake in the calculations of the Professor; this is in reference to the time from which he begins to compute, which certainly would affect the time of the end. This, however, as we have stated, is not the question for present discussion.

The translation of the saints of the Most High is of ten thousand-fold greater value to the saints, than the mere period of time at which they shall accomplish the process of overcoming, through which the translation will be effected. "He that overcometh shall inherit all things; and I will be his God, and he shall be my Son."

The promises of God are as unmistakably absolute in one direction as in another. As regards the prediction of the end of the dispensation and the manifestation of the Sons of God (to develop through the resurrection—reincarnation), God has promised one thing to which we desire to call attention in connection with Professor Dimbleby's figures: "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." The great and dreadful day of the Lord is the day predicted in which the world is reserved unto fire. As one dispensation ended with the flood, so this dispensation will end with fire.

We herewith quote from the translation of the Bible rendered by Thomas Kelly, which is said to be one of

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the best if not *the* best, Catholic versions of the Bible extant. "For behold the day shall come, kindled as a furnace: and all the proud, and all that do wickedly shall be stubble: and the day that cometh shall set them on fire, saith the Lord God of hosts: it shall not leave them root nor branch."

We most emphatically assert, and under the authority of Jehovah, that the conflagration predicted in the book of Malachi is that in which the translation will occur, and that that translation is a conflagration. The Lord came to bring a fire. "What will I," said he, "if it be already kindled?" It kindled until it resulted in the theocrasis (translation) of his body. Such a conflagration will occur at the end of the age; the difference between it and the conflagration at the beginning, is the simple difference between the combustion taking place at the center of circulation in the human body, and that occurring at the extremity of the circulation.

The combustion operative at the extremity of the vascular system—where the limitations of the arterial currents ramify into and terminate at the carnal cells, and where, also, these cells are ready to decompose, having fulfilled their uses in the corporate organism and economy as the solid tissue of organic structure—breaks down in a regulated conflagration and burns up the worn-out tissue, disposing of it in two opposite determinations; the one carrying it into the venous currents, returning it through the heart to the lungs for rejuvenation, the other, through the conflagration of the cell, transporting it as afferent nervous fluid to the cells of the encephalon, where encephalic respiration refits it for its descent into the body. That humanity now, at the end of the age, looking for the appearing of the Son of man, occupies the position corresponding to the cell in the vidual body that is ready for the process of metamorphosis.

Precisely as the cell is consumed by the physiological fires in the body and is converted to nerve fluid in the ascending degree, and to the dark blood cell in the venous circulation, so those at the end of the age who are scientifically looking for the coming of the Lord, will look for that process of combustion in which they shall be burned by the fire which shall develop at the time, of which it is declared: "Behold, I will send you Elias the prophet, before the coming of the great and dreadful day of the Lord."

The day of conflagration is as inevitable as that, in the physiological functions of the human organism, the flesh cells are consumed to create the venous blood and the nerve energy which, at the encephalic termini of this return, is rejuvenated for a final metamorphosis. The cell which breaks down at the arterial extremity is the bad cell. The fire of its purification precipitates its *debris* into the venous current, but carries over the purified energy through the nerve currents to be again transformed to the new leucocyte or white corpuscle. The wicked are to be destroyed in the coming conflagration, the purifying fire, and only such as confess their sins and are willing to forsake them can enter the fire and pass through its transforming process.

"Behold, I send my Angel [Messenger], and he shall prepare the way before my face. And presently the Lord whom you seek, and the Angel of the testament [Messenger of the Covenant], whom you desire, shall come to his temple. Behold, he cometh, saith the Lord of hosts; and who shall be able to think of the day of his coming? and who shall stand to see him? for he is like a refining fire, and like the fuller's herb." (Douay Version.)

The office of Elias is to institute the fire through which the purification shall be effected. This Messenger will come, as we have so often declared, through the posterity of Joseph. He will fulfil the declaration of Isaiah: "That saith of CYRUS, he is my Shepherd, and shall perform *all* my pleasure: even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid. Thus saith the Lord to his anointed, to CYRUS, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut. I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."

That the above fact refers to Cyrus king of Persia, none but the blindest fool will entertain for a moment. It has direct reference only to the divine Messenger, who shall precede the coming of the Sons of God. "As many as received him, to them gave he power to become the Sons of God, even to them that believe on his name,"—the name of the Lord Jesus."

It is to the science of the processes of translation incidentally referred to by Prof. Dimbleby, that we wish to call attention in this article. The translation of the sons and daughters of men is not only an historic, but a prophetic fact, and the time for the conspiration of circumstances to culminate in the great and dreadful day of the Lord is as definitely marked by the movement of the sign on the zodiacal dial, as the character of the prophecy.

Laws Which Will Govern the Translation of the Children of God.

There can be no translation without the polarization of mental energies, which are the substance of the intellect and the will. The central law of translation (theocrasis) is the Messianic recognition. "Behold, I will send my Messenger, and he shall prepare the way before me."

Thousands of people are looking for the coming of the Lord. How will he come? Many are looking for his appearing in the physical clouds. Clouds in the physical heavens produce water, which goes to make up the physical seas and oceans. This is the only thing that the physical clouds can produce. How does this correspond to the anthropostic heavens in which there are also clouds, the correspondences of the physical clouds? In the physical heavens, clouds are produced by the union of two elements; namely, hydrogen and oxygen. Clouds in

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the anthropostic heavens (of humanity) are also produced through the combination of corresponding mental elements or principles. The great ocean of natural humanity is the product of descending mental rain, just as the great seas are the product of physical rain.

John the Revelator stood upon the sands of the sea. He looked out, in his vision, upon the waters of this sea. He did not understand the vision, and the angel came to him, saying, I will explain the vision. In this explanation he declared: "The waters which thou sawest, * * * are peoples, and multitudes, and nations, and tongues." Now if waters are multitudes, peoples, nations, and tongues, then it follows that these waters are produced by that which corresponds to clouds. The union of those mental elements which from the brain descend into the body in the form of the sperms and germs of reproduction, are the clouds of heaven in which the Lord will come. This is the more literal and external biblical interpretation regarding this subject.

When in Revelation it is declared that "there shall be no more sea," the signification is, that inasmuch as the waters comprising the seas are multitudes, peoples, nations, and tongues, and these multitudes, peoples, nations, and tongues cease to be, it is because there is a suspension of the operation of the laws of procreation. This follows only with such as are to arise above the natural plane of life, and with whom natural life terminates through the theocrasis (conflagration), which transposes the common and sinful humanity to the Sons of God.

Polarization is the first principle in the law of theocrasis. This arises by virtue of the recognition of the Messianic center. The two great factors of this polarization, and therefore of that kindling which constitutes the *Flaming Sword* are, first, the recognition of the Messenger of the Covenant, and the love of those who shall become the Saints of the Most High; second, the hatred of his enemies. These are the mental forces which co-operate to kindle the flame, beginning with the nucleus and extending to the hundreds of thousands who enter the conflagration. The conflagration having consumed the wicked, that is, the saints (set apart) who confess their sins, having reduced them to spiritual energy, cannot rematerialize them in the form of the Sons of God, only as this energy finds its way toward and into a newly-established pole. This pole is female, chosen for the purpose of projecting into material form the Sons of God, the united males and females who, before the unity, were in the dual life.

We know whereof we speak. We know the law through which the conflagration will be instituted and the Sons of God matured. This is the office of the anointed Cyrus, the Messenger of the Covenant.

Sample Names for Weekly Sword.

Send us names and addresses for sample copies of the weekly FLAMING SWORD,—names of people specially interested in lines of advanced thought and reform. We need thousands of names at once, and should be glad if our friends would send us lists of 10, 100, 1,000 to 10,000 names to assist in a wide circulation of the new publication.

The Truth Apparent.

BY E. M. CASTLE.

"For as the lightning comes out of the east and shines to the west, so also shall be the presence of the Son of man." He comes as the spirit of truth, as morning sunlight dissipating the shadows of the long night of human ignorance, bringing joy to the watchers who have waited for the light, dazzling and confounding those who have delighted in the shadow. Odin-like, he has drunk at the fountain of Mimer, the *knowing*, thus gaining the experiences of the lower world, and is able to meet the needs of the dwellers here, who in turn drink the golden mead from the Valfather's pledge. The spirit of truth in the mind of the natural man recognizes the need of the circumferential humanity in its search for truth, and directs the practical experiment which demonstrates a premise from which to reason—a starting-point for the human mind, which is absolute. This removes scientific investigation from the fields of speculation where at present it ranges, and at once discloses the visionary character of the conclusions which delight the so called wise ones of the world. The intellect that has been reveling in the imaginary universe of illimitability, has become so diffused and nebulous in the process that it is questionable whether it is able to speedily return to a state of sufficient solidity to recognize the value of "the inevitable fact" when it presents itself.

But the "air line" is an argument which the average mind can comprehend. If a direct line be determined, the relation of the earth's surface to such a line must decide the contour of the earth. That the difficulties in the way of determining an approximately direct line by mechanical means will be urged in opposition to the value of the experiment at Naples, is to be expected. Nor were these difficulties unconsidered in the projection of the experiment. That this work was not blindly or ignorantly undertaken, must be acknowledged by the candid critic who carefully scrutinizes the method of conducting the work. Each day's accomplishment was scrupulously recorded, so that step by step the progress of the line may be traced, and all the detail of work reviewed. Carefully devised means were applied calculated to preclude the possibility of any slight angle of deflection at points of adjustment multiplying in one direction, and thus causing a constant divergence of the line from the absolute right line, either upward or downward. The closes sctrutiny of methods and records must result, at the very least, in the acknowledgment that the work was undertaken and carried forward in a spirit of conscientious honesty.

Now what is the result? The line determined by the experimenters at Naples sustains the relation to the earth's surface of the bisection of a chord to the corresponding bisection of its arc. Koreshan Science maintains that the earth's surface, as the inner surface of the wall of a great cell, instead of curvating downwards from any point at the rate of eight inches to the mile, curvates upward at such a rate—that the size of the earth as determined by careful measurements upon the

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earth's surface, and generally accepted, is approximately correct, the form of surface, however, being mistaken, the error being in imagining the earth as turned inside out, reversing its true relation to the universe. A line constructed at right angles to a perpendicular to the earth's surface, instead of sustaining a relation parallel to a tangent to the outer surface, sustains the relation of a chord to arc of the inner surface. If the earth be of the size determined by the world's geodesists, and of the form determined by Koreshan analogy, then a line at right angles to a perpendicular to its surface would, from its starting point at the perpendicular, approach the surface in the same ratio that a line at right angles to the perpendicular would recede from the surface were the form as supposed by the originators of the accepted theory of the universe. This is a proposition that no one will dispute.

What is the fact, as determined by the experiments at Naples? With every precaution to prevent divergence from the absolute line, either upward or downward, *the approach of the line from the starting point to the earth's surface is made in approximately correct ratio.* The advocates of the truth of the Koreshan System of science, ask no one to accept this evidence at one whit more than its real value. But, acknowledging—as every one must who will consider the means employed and the conduct of the experiment—the honesty of the experimenters, how are the objectors to account for this fact? Did it merely happen so? Was it mere chance? If one talks of chance, the chances are incalculably against so lucky a blunder, and no reasonable mind can for a moment entertain such a conclusion. What then? Then there is everything here to arrest attention— a call for repetition of this experiment, the result of which we are confident that a thousand repetitions must confirm. It establishes the scientific premise of our System, and at once calls a halt to the refinement of elaboration bestowed upon ancient error in the name of modern astronomy. Falsehood is merely the inversion of truth, the fallacious system of astronomy being the inverse of the true. The recognized scientists of the world, intrenched in their position of authority, may affect to ignore the significance of the work accomplished at Naples. But authorities have been rudely disturbed ere now in the history of mankind,—aye, and overthrown! Taking the result of this experiment in connection with the rational arguments advanced in support of the truth of the Cellular Cosmogony, there is no escape for the mind from the conclusions of the Koreshan System. Ever and anon in the history of mankind, come times when revolution is duty to God and man. With Truth as our Sword, the duty of revolution is upon Koreshans today, and "we will speak out,—we will be heard,—though all earth's systems crack!"

The entire universe is so constructed and related in every part, as to comprise one grand integral organism divided into regions or domains. Any given law found to obtain in one domain or sphere operates through all.

The Fools of "Science."

Not many months since, we had the pleasure of an introduction to one of our eminent scientists, Prof. Harkness of the United States Naval Observatory at Washington, D. C., who informed us that the basis of the present system of astronomy was an *assumption.* He did not tell us that which we did not already know, but we were glad to get this confession from so prominent a man. When we asked the question, Is not a fabric founded upon an assumption liable to the same uncertainties which attach to the premise? he replied: "Yes, *but we have to assume something.*"

To the earnest seeker after truth, we would say—rather than declare what Prof. Harkness and all others who so far have projected mere hypotheses as foundations for supestructures of science, have declared—that the premise should be moulded into the fixity of absoluteness; it should be *proven.* The statement that "*we must assume something,*" is the quicksand foundation of the Copernican system of astronomy; it is also the basis of that higher criticism with which modern theology would attempt to overthrow the true foundation—the apostles and the prophets, upon which will be builded the eternal structure of righteousness that shall endure when the Copernican system is dissipated from the human mind, and when the higher criticism hangs its head in disgrace.

The plummet in the hand of God's Anointed, and the right-angle rectiline so adjusted as to determine the chord and the correlated arc, will constitute the sure premise for the superstructure of the eternal science to be applied as the pure river of the water of life, clear as crystal, holding in solution the framework of immortality—the House of God.

The Copernican system of astronomy, the foundation of modern atheism, will be relegated to oblivion, where it belongs. Our footing is absolute. The fact that a right-angle chord extended from a perpendicular post will strike the water or the earth at a distance proportionate to the height of the perpendicular, is demonstrated beyond any possibility of refutation. This is a proven premise which may be verified at any time, by a corps of men who will incur the expense and take the pains to examine it. Ours is the first attempt in the known history of the world, wherein a mechanical application has been made to determine the contour of the earth's surface. It is the first time that a proposition has been given, embracing the certainties of a *demonstrated* premise in opposition to the *assumptions* which heretofore have been the stepping-stones to reason. *We have fixed the perpendicular.* From this perpendicular we have extended, by absolutely perfect mechanical means, a straight right-angle chord which approached the earth at the ratio of eight inches to the mile.

We challenge the world. We laugh at modern science so called. We denounce the humbug of Copernicus. We scatter to the forty winds, the basis of the modern criticism and the atheism of the present time. We will

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demonstrate our proposition by a repetition of our experiment, once or a thousand times. We will do this in the presence of hundreds or of thousands

The modern scientists, in their relation to Koreshanity, remind us of a fool, a man of fifty, about six feet two inches in height, living in a small country town among the hills of New York state. A small circus had been advertised to exhibit in the place; posters and bills had been stimulating the anticipations of the little community for about three weeks. The sole elephant which was to appear on exhibition had been the one topic of interest to this big fool, during all the time the circus had been advertised.

One morning bright and early, (the very morning the elephant was coming to town,) the fool started off to drive his father's cow to the pasture. It happened that the circus was coming down the hill, over the very road the fool was to drive his cow. He was driving along leisurely, when around a bend in the road came the circus with the elephant in the van. On observing the fool and the cow, his elephantine highness lifted his trunk and gave one prolonged blast with his trumpet, which so alarmed the cow that she turned and ran. The fool could not stop her, and she ran past him down the hill. He succeeded after awhile in heading her off, and coming to a broad place in the road, with a good deal of persuasion from a stick he carried in his hand, he drove the cow angrily past the circus. As he passed by the elephant he turned his head the other way, repeating these words: "I won't look at your d——d old elephant, I won't look at your ——— old elephant," until the animal he so much desired to behold, passed him on the road and went out of sight. This has always been the attitude of the falsely called conservative element of the world, at every stage of the world's progress.

We are enabled to meet the assumptions of every phase of thought, with a truth predicated upon a declaration grounded in the absoluteness of positive knowledge. The world concaves at a ratio of about 8 inches to the mile. This forms a hollow sphere of about eight thousand miles in diameter. Within this sphere are the three atmospheres, the sun, "the greater light," the moon, "the lesser light," and the stars also, which are focalizations of energy. These are *within* the crust or shell, made up of metallic and mineral strata (with the geologic strata superimposed) of sufficient thickness and ductility to comprise a firm foundation and environment of the system. This is the cosmogony of the Gods, the science of Moses, of the prophets, and of the Lord Christ. For, said He: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil;" and the law declared the concavity of the earth.

We repeat, that we challenge the world to meet the mechanical demonstration we have made of the concavity of the earth. We make this challenge with the absolute assurance that the truth we have advocated for more than a quarter of a century, and have now *proven* to be a fact by the employment of a simple mechanical device by which we have determined a rectiline at right angle from a perpendicular, cannot be gainsaid in the face of a thousand verifications, which we are willing to make in the presence of thousands or tens of thousands.

Koreshanity Vs. The Agnostic Position.

BY LUCIE PAGE BORDEN.

The dust of metaphysical speculation has filled the air for centuries. Michelet called metaphysics the art de s'égarer avec méthode, of bewildering oneself methodically. One by one the various schools of philosophy have passed away, and the minds of many, oppressed by the weariness of systems that outrun positive knowledge, have turned for relief to agnosticism, the doctrine that the unknowable is and must ever remain the unknowable, therefore why argue or contend? Such a position, whatever its excuse, is unreasonable in the face of the universal desire for truth. It precludes that divine discontent which reaches out, to add to the sum of human knowledge and bridge the gulf between the seen and the unseen. It paralyzes faith, an essential quality of the mind, rendering the subject of this psychological atrophy so far, less than normal in his mental development.

Two phases of thought are open to the agnostic, into one of which he inevitably drifts,—stoicism, a dogged determination to act well his part, to strive and hold cheap the strain, to work while the day lasts, be it a thankless task, and the unanswered question *cui bono* the epitaph to mark his tombstone at the end; or epicureanism, the hackneyed precepts of sensuous enjoyment, disguised perchance in the flowing rhyme and graceful phrase of Omar, but all reducible to the same maxim, the code of pleasure: "let us eat and drink, for tomorrow we die."

The practical effect of a mental attitude from which all spirit of investigation has been eliminated, may be illustrated by a simple example from every-day life. Suppose an inventor, an electrician, settled in the conviction that further research along certain lines is futile. His mind will be closed to all impressions from that source, and in this unreceptive condition he may cast aside as worthless, some important discovery accidentally made. Another, more alert, with full faith in the power of the human intellect to wrest from nature all her secrets, grasps the truth, apprehends its significance, and the world rings with his name.

A short time ago the Rev. Thomas Dixon of New York, declared in the pulpit that the orthodox church had lost its hold on the public mind. The forms of religion had power because the people believed in them, but the agnostic spirit has invaded all denominations; it is one of the disintegrating forces that mark the close of the age. When the modern clergyman presses upon his hearers the dogmas of theology, such as the fall of man, the atonement, and everlasting punishment, he is met by the doubts already formulated in their minds.

This is not the age of faith. What man desires now is scientific truth. If he is to keep the Bible despite the higher critics, it must be scientifically interpreted for him. If it is a fact that Jesus Christ rose from the dead and was translated, then man desires to know the laws governing such phenomena. This is the office of Koreshanity,—to deliver man from abstract metaphys-

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ical speculations, from dogma and the negative attitude of agnosticism. It gives the only correct formulation and elucidation of the Messianic principle, classifying this as a fact—the supreme fact of science. It exposits a system of absolute truth firm as a rock, upon which the mind may rest, in contradistinction to the shifting sands of conjecture.

"Prove all things; hold fast that which is good."

Why Prolong the Misery?

BY BERTHALDINE.

That gigantic creator of human misery, the competitive system, grinds human life too slowly for sympathetic souls who are born to quiver in response to every human pain. We know the devil's time is short, and he has the reputation of being a quick worker; but there are some things he might do to hasten the transformation of present devildom to the kingdom of heaven.

We believe even the devil would enjoy his own transformation when complete. Competition might be still more rapidly intensified if the devils who enjoy it were only broader gauged and less penurious. It needs to be narrowed down to fewer potentates. There are too many money kings. More consolidation of corporations is in order, a more general introduction of the most improved labor-saving machinery, and every equipment which necessitates the closing of small mills, and the wholesale discharge of the "human cattle" who require wages. Our noble philanthropists should endow more industrial and manual training schools for the rapid production of skilled laborers and inventors to starve at the business of making still more efficient machines to oust working men. Increase the number of national banks and money lenders to expedite the matter of crushing the life out of small land owners, farmers, and homemakers. This amiable class of citizens—the farmers and middle men, should be tempted by lower rates of interest on demand notes, and led on by siren songs of prosperity howlers, until the time comes for a surprising panic and a fell swoop of the greedy vultures who fatten on panics hatched in their own gilded dens of thievery.

In large cities, the multiplication of department stores might help on the crisis somewhat. Those operative are not half so large and fine as they should be. In semi-suburban districts, like Englewood and Hyde Park in Chicago, the more prosperous merchants should pool their stock and floating capital, and purchase in the center of the finest wards a splendid square or two. On these they should erect magnificent department stores that would make the Fair and Siegel and Cooper pale with envy. Include in them A 1 Vaudeville theatres, fine lecture and concert halls, libraries, magazine exchanges, magnificent baths and gymnasiums. Surround these great mercantile palaces with lawns and gardens, not omitting the "Bishop's beer" garden, with fountains, refreshments, and a brass band, to make people believe in prosperity and kingdom *come*—not coming. Institute a special sale of something for nothing every day, and charge ten prices for the other things, to keep the profits all right. Make everything about the establishments brilliant and lively. Swallow up all the little fish, gull the people more, and annihilate all the little, one-horse stores that only disfigure the landscape.

Competition in the churches might be stimulated effectively if the noble Christan Endeavorers would only get practical, and sing and pray less and work more. The big, strong churches need to quit their meanness, and exercise greater faith, in spending their money. They should buy up all the Melbas and De Reskes for their choirs—no second-rate voices for divine service. They should robe their officials in purple and fine linen. They should feed the hungry, clothe the poor, and put free lunches with orchestra and grand chorus accompaniment on the program every day. Have fine night schools, lecture courses, marriage ceremonies, funeral processions, and everything else that makes life enjoyable, and soul saving brisk and easy. All one-horse sects that swallow the Bible whole, reject the higher critics, and howl calamity, need scientific Christian annihilation. Let them go to work and do big, splendid things, narrow down competition to the vanishing point, and let the world become like a checkerboard with just a few kings left on it to fight it out and solve the problems of Christo-pagan competition.

Then the common herd, swept from the board,—not involved, but evolved and scattered, wandering as sheep without a shepherd,—might perhaps be awakened to the signs of the times, and ask questions which God alone can answer when all others have failed. Possibly enough might then rally to the standard of divine righteousness—the standard of *Social Theocracy*—to become involved in the form and life of organic unity destined to inherit the earth and to enlighten it for ages to come, with the wisdom of communal love, the wealth of which is the earth and all that therein is.

The day of common wealth, of one fold, with one Shepherd, is not far distant. Intensifying competition hastens it. Plutocracy produces its opposite—social democracy. God is not in either. The child of social democracy is the demon Anarchy, with demoniacs and demonology rampant. The opposite of this is theocracy, with the Gods manifest in the flesh, and the kingdom of heaven—the empire of holiness, regnant in earth.

The law of love expressed in communal interests, will end the curse and the woes. In one fold with the Messiah as Shepherd, we shall have rest. The strong will gladly bear the infirmities of the weak; without money and without price, the greatest will rejoice in the service of the least. The farmers and gardeners will gladly make the deserts blossom as the rose, and yield all kindly fruits that every person may be supplied from the bounty of their divine love, and every eye be gladdened by the beauty of earth made heaven. Inventors will rejoice to invent, that no back need ache in the glad hours of God's long rest day. Weavers will weave and builders will build, not for money, but that all may be beautifully clothed and housed. Nothing is too good for a humanity redeemed by obedience to the law of universal love.

Some of the first principles to be recognized are these: The laborer is worthy of the full value of the products of his labor. Equity demands the exchange of the products of labor, value for value.

Competition cannot intensify too rapidly for the lover of divine communism and commercial equity. Competism leads to the destruction of every holy relationship, and ends in social chaos, involving riot and revolution.

The war between capital and labor, revealing all the hideous antagonisms born of the hatred vivified by intense competition, is close at hand, so close that no surprise would be felt by millions, did they hear the first gun fired tomorrow.

Those who pray hourly, "Thy kingdom come," must comfort themselves with this thought: "When the Lord's Judgments are in the earth, inhabitants of the world will learn righteousness."

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The competitive system is doomed to annihilation. "The love of money is the root of all evil." The coming war-cry will be, "Destroy the money power." The axe is laid at the root of the tree, when money is destroyed. No so called charity can compensate for the outrages of corporate monopolies, with their hellish trusts and fiendish "corners" sharp enough to tweak the vitals out of those who should be nearest and dearest. We pray the lovers of competism to hasten to satiate themselves with all that it can give them, that human flesh and blood may be the sooner freed from the sucking of its horrid tentacles. Hasten to make the great whited sepulcher of modern christendom magnificent to receive its death blow! By that blow, all unclean horrors will be revealed. Every stone of the wrecked temple will see the blackness of the man of sin in self, known to self.

Every true Christian, every lover of law and order, every rational mind recognizing the power of organic unity, should espouse the cause of Social Theocracy,—the triumphing ultimatum of divine government in earth.

Come, Lord Jesus, come quickly! Reward every man according as his work shall be. May the righteousness of faith working by love in obedience to law, triumph from center to circumference, in all who believe in thy name! Make thy name holy! May "thy kingdom come," and "thy will be done in earth as it is in heaven."

Spain is Brutal, but the More Damnable Is the Observer.

The course of Spain with Cuba is as fiendish as any brutality ever perpetrated by the Turks in this or any other period of Turkish oppression. The Spanish Inquisition did not rival the barbarity of the brutal Weyler, in his butchery of the helpless and the innocent. The Bastile in the days of its most perfidious, monstrous, and cruel atrocity, did not compare in the brutal exercise of its savagery, with the inhumanity of Spain's Cuban tyranny; and yet the government of the United States is more damnable in its course than Spain. A people gaining their independence as did the people of the United States, with the aid of another nation, (without which aid their efforts might have been unavailing,) could have at least acknowledged the belligerency of the Cubans in their struggle for liberty.

The masses of the people desire the freedom of the Cubans from Spanish dominion. What hand is it behind the administration, that delays the recognition of the belligerancy of those struggling Islanders? It is the hand of the money power in Wall St., which, backed by Lombard St., says, "Do not disturb the equilibrium of the money market!" It is the interest of the money power that must first be consulted, in anymove the administration may make toward the mitigation of human woe. The money power—the power of hell, moves and controls the Congress and Executive of the nation, and this power of the bottomless pit stands between the wishes of the people and their power to accomplish.

Spain should be driven from America as the Christ scourged the money cormorants from the temple at Jerusalem, with even a stronger lash and a more destructive besom. How long can we view at our very doors, the venom of the infernal regions issuing from Spanish animosity and pouring upon a little people in their heroic struggle for liberty, and remain the quiet and unconcerned observers of this spectacular tragedy? Spain is brutal, but more infernal than Spain's brutality is the indifference and delay of the United States government. God will wipe such a government from the face of the earth.

"The Passion of Christ."

BY PROF. O. F. L'AMOREAUX, PH. D.

We cannot condense the plan of redemption into a formula; but this we know: that Christ suffered intensely; that He went forward conscious of what was before Him; that He did not try to evade the suffering, but faced it, not for any good it contained for Him, but for the sake of us.—*The Voice.*

The term "plan of redemption" is misleading and unscriptural. There is no *plan* of redemption, any more than there is a plan of seed-sowing and harvest. The harvest is redeemed by the seed which produces it. Just so, the 144,000 that John saw on Mount Zion—the humanity that had been raised up out of the mire of sin during the age, the time of the gestation of the divine seed, which Jesus was, and which he himself sowed—were "redeemed from among men."

When the writer of the above says that "Christ suffered not for any good it contained for him, but for the sake of us," he does not agree with Paul who says, by way of encouragement to Christians, to run with patience the race set before them in the gospel, "Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The inference is plain, that but for such endurance of the cross, of which modern theology knows nothing of the import, He could not have sat down in the throne, that is, in the power of God.

The very term passion, as it is applied in modern theology, is a misconception. The real passion of Christ, of which his suffering on the cross was but a material type, was what he endured in the age-long crossing of himself with the lower, sinful humanity, in order that the humanity might become in the end of the age, or the time of harvest, the Sons of God, not by adoption, but by actual sonship. This is the principal reason why He could not have accomplished, by his teachings, the end he had in view, even though he had lived and taught until this time. His teaching was mainly, if not wholly, useful in inspiring in the disciples a desire for the Holy Ghost, which was himself, the divine seed in the form needful for planting in the good ground (the prepared hearts of his followers), in order that by its forming conjunction with their spirits, both the Father and the Son, as he had promised, might come into them and make their abode with them, and they might have Christ formed within them, "the hope of glory," as the result of this planting and union.

This was not a metaphorical or in any sense a figurative planting, but a real, physical planting, of which the product will be a real, physical harvest of the same kind as the seed planted, which was Jesus the Christ, hence literal Sons of God, the offspring of the one Son of God, the firstborn from the dead, now gone to the Father by *becoming* their Father, as he promised.

In the original of the New Testament the word "passion," of which the theologian makes so much, does not occur at all as a substantive in the form in which our translation has it, and but once in any form. It is only the device of the great adversary of men that centers the world's thought around the type rather than direct attention to that great fact which the type signifies, namely, the crossing of the perfect (holy—whole) life with the imperfect, dying, sinful existence, that in the time of harvest, when the age-long process of reproduction is complete, more Sons of God may be manifest, and the kingdom of righteousness be established in the earth. This were truly a consummation worthy the age-long suffering of the Son of God in humanity, compared with which the passion of the theologian is but a meaningless trifle.

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LADY BLOUNT'S QUESTIONS.

BY PROF. U. G. MORROW.

(1) Does Koresh teach the personality of God (Jehovah)?
(2) Does he hold that the world was created (as Moses represents) about 6,000 years ago?
(3) What proof that the world revolves in 24,000 years; and how do you get the 24,000 Scripturally?
(4) What are the practical proofs of the concavity of the earth?
(5) What holds up those seas above us?
(6) Is heaven above?

[Continued from the May number; and through inadvertance, omitted from the June and July issues.]

(4) There is no fact in the universe that may be regarded as indicative of the shape of the world, that is in disagreement with any other fact; hence, when understood, *every* fact within the realm of human investigation and reason proves the earth to be *concave*. Nowhere in all the world, can there be found any life that has *not* developed in a cell; there is no life that is not contained *within* its own expression. The life of man is in man; the life of the universe is within the universe. The *in*habitants of the world live on the *inside* of the great universal cell. The many facts of alchemy, demonstrating the relation of energy and matter, are evidences that the material portion of the universe, which is directly related to the pivotal center of replenishment, must be materialized equidistant from that center, causing and maintaining a shell or environ which encloses all. A practical proof of the earth's concavity is seen by all aeronauts; from the altitude of the balloon the earth is seen to be concave. The principles and laws of optics and perspective foreshortening, when understood, lead to the invariable and inevitable conclusion of the earth's cellular form; without an understanding of the laws by which we perceive, it is impossible to correctly and properly interpret the character of the impressions of the earth's true contour, or of the movements of the sun, moon and stars. The simplest proofs that the earth is concave reside in the *ocular* and *mechanical demonstrations* of the water's concavity, conducted by the Operating Staff of the New Geodesy, at Naples, Fla.,—the actual views of the water's contour, and the survey of the "air line" as the chord of the earth's concave arc.

(5) The seas above us—as hydrogen, another form of water,—are sustained in their own static plane. The plane of emplacement of any substance is where the energies which produce it are materialized; above that plane, the material could not rise, neither could it sink below it; the emplacement of all substances in the universe obtains through the relation of their specific gravity. They do not need to be held up. The laws governing the generation and materialization of gravic energies may be found explained and demonstrated in the new book to appear shortly, on Koreshan Astronomy, by KORESH.

(6) The physical heavens are above, as to space; the spiritual heavens are above as to condition, or in relation to the mental world. The spiritual heavens are within humanity—in the brain of mankind. Jesus came down from heaven—down from above, while the people whom he addressed came from beneath. He did not refer to up and down as to space, for he himself came down through a human lineage which, according to his genealogy, is traceable back to Adam, the Son of God.

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The Mystery of the Fellow-Heirship of the Gentiles.

[CONTINUED FROM JULY NO.]

CHAPTER VI.

Ham, as derived from the root *haman*, as before stated, signifies to be hot or warm, but as related to Abram (ascending father) would signify the heat of Abram, the heat of the high or ascending father. Both the roots *hama* and *haman* are from an obsolete root, *hum*, to be burned, thence to be black. If the *etymon* signified to be blackened in the fire as a state corresponding to and expressed by it, the secondary roots would denote corresponding states also. Canaan, as the fourth and representative son of Ham, is the name given to the head of the Gentile race, which, as defined by the name *goy*, is to become the body. This would constitute Ham the progenitor of the body. As the father repeats himself in his seed, so Ham (Egypt) must become Canaan or *gava* or *goy*, Gentile. It is therefore shown that Canaan is finally to embody the Hamitic principle.

Abram was the chosen channel through whom Ham, the will or heat principle, descending through Mizraim, should become reunited with the Gentile, descending through Canaan, the representative of the body. Through such a unity, according to the *etymon*, Abram would be a father-in-law, a father in or by the law of ethnic affiliation, as wrought through the unity of Abram and Ham.

In disclosing the channel through which the will (which is the flesh in the discrete degree) descends into the body (which is the flesh in the concrete degree), we simply follow the three lines of divergence from Noah, the main arterial trunk, through Shem, Ham, and Japheth, whose posterity comprise the respective branches of this arterial system. This tracing is continued to the extremity of their ramifications, to the points where, through appointed channels of inosculation, begins the convergence to form the main venous or return system to the heart. In order to reunite the Shemitic current, the one through which came Abram, with that through which must be formed the Hamitic body, Canaan, it is essential that the seed of Abram should be incorporated in Ham, the will. Thus the very heart and soul of Egypt is appointed, through whom this biological confluence must be effected.

In the operation of those specific processes of law by which God works out and effects his purposes, it was provided that Joseph, in whom was that final and specific sperm cell from which was to proceed the body of the resurrection, should find his way into Egypt, and be brought into the most intimate social relation with the priesthood of Heliopolis, or On, the city of the Sun. And here again do we notice the relation of the physical or geographical, with the biological type. Here was the Egyptian Neith, or goddess, of whom the city and temple were a figure, and to whom it was dedicated; and here is found one who ministered in the temple ser-

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vice, a virgin, the attractions of whose will in this very service leads her to espousal with Joseph. This union was directed in God's providence, because Joseph and Asenath were the only two persons in whom the biological centers of Chaldee and Egypt were inresident, and through whom these biological forces could mature in the production of the two men whose posterity were to people the whole earth and fulfil the covenant.

If the Lord appointed Joseph as the channel through which he designed to commit his name to posterity, as signified by Shem, the line through which he came, he as unmistakably appointed Asenath, the daughter of Potipherah and mother of Manasseh and Ephraim, as embodying the biological principle which should control the Shemitic element in Joseph, to lead it into adultery through his posterity, and into such adultery as would pervert and vitiate the whole Jewish system, by which it should retrograde into Paganism, so that through it the Gentile should ultimately be received into immortality.

According to the etymology of Asenath, she was Neith of the Egyptians, the goddess Minerva. This is the channel through which is fulfilled the remarkable prophecy of Isaiah: "In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called the city of destruction"—the city scattered and preserved. Isaiah xix:18. Here five cities become one and speak one language, and that one embodying the five is *ir haharres*. The word *hares* signifies to pull or tear down, or scatter. The etymology, which has been regarded as somewhat in doubt, is no longer questionable when we trace the career of the product of this union of Joseph and Asenath.

(TO BE CONTINUED.)

The Law of Transmutation Justifies Analogical Reasoning.

BY E. M. CASTLE.

The basic science, Alchemy, the science of transmutation, is the pediment of all knowledge. The cross of Christ manifested the highest application of this science. In the cross of Christ, the law of transmutation had its highest exemplification. As this law involves all the laws of existence, for all laws unfold from this supreme law as the tree unfolds from the seed, it is the beginning and the ending of all law, and to comprehend it is the origin and sum of all knowledge.

The laws of thought must conform to the laws of external existence, as the subjective and objective worlds are interdependent. The law of correspondential analogy, the exercise of which is the highest exercise of the rational faculty, is the mental equivalent of the law of transmutation. If the law of transmutation be not a verity, then analogical reasoning must be abandoned, as in such case it cannot be in accordance with any true law of thought, for the laws of thought do not exist independently of the laws of the universe which engages thought. We can rightly conceive of will and intellect in their domain as the correspondents, qualitatively, and relatively, of the solids and fluids of the body, only because through the activities of existence, the solids and fluids of the body are transmuted, respectively, to the substances of will and intellect. The affections *are* the solids of the body in their most sublimate state, and the intellections are the fluids of the body in their most sublimate state. This is the reason of the correspondence. And if we comprehend the process of transmutation of flesh to blood, and the reverse operation, blood to flesh,—upon which operations the higher generations depend,—we may also comprehend the corresponding interconvertibility of will, or affection, and intellect.

To know the law of transmutation is to know by what authority man reasons analogously. Man today is not in the true exercise of the law of analogy, any more than he is able to exercise the law of transmutation. His ignorance of one law depends upon his ignorance of the other. He can neither apply the law of transmutation to realize the benefits of existence, nor the law of analogy to obtain the truths of existence.

Modern Astronomy Unproven.

A Pittsburg Editor Acknowledges the Newtonian Hypothesis to be Unsatisfactory.

BY PROF. U. G. MORROW.

As a matter of news, reports of the work of the Koreshan Geodetic Staff are being extensively published in the daily press the world over, and the editorials are numerous and lengthy, so that our space compels us to publish only extracts occasionally. The demonstration of the facts lying at the foundation of the Koreshan Cosmogony is leading influential dailies to discuss the subject at length, and to recount the difficulties which prevent the conclusion of the *absolute* truth of the popular system of astronomy. They generally admit that the modern system is a mere theory with only presumptive and circumstantial evidence in its favor; they *know* that it has never been demonstrated. It is easy enough to comprehend our geodetic propositions; this the daily press admits. The newspaper fraternity is now confronted with the evidences of the practical application of principles of definite test of the earth's contour. The following is from the Pittsburg *Post*—extracts from a long article written before the editor was aware of the character of our effort to demonstrate the earth's concavity:

Immense amounts of literature are being distributed widely over the country, and the Koreshans are awaiting the report of their great Florida commission in order to lay the matter before Congress and begin a national geodetic survey to overthrow once and forever the Copernican system. * * But the first question to present itself to the mind of the unprejudiced observer is, how can the Koreshan scientific commission in Florida prove its main tenet? How does it arrive at its conclusion, that we live in the interior of the earth, and not upon its surface? What is the outside made of, and how is it possible to disprove the contentions of modern astronomy with its accurate predictions?

In reply, there are two facts to start with. The Copernican theory is a hypothesis into which all facts, as yet known, seem to fit. That is to say, astronomers proceed upon the theory that the planets revolve around the sun, and that the law of gravitation is the cause. But every astronomer admits that this theory has never been absolutely proven. It is believed in, however, because all astronomical calculations are based upon it, and such calculations are always accurate.

When we read in the almanac that there will be an eclipse next autumn, we believe there will be an eclipse. When we read that in the summer the earth is farther from

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the sun than it is in winter, we believe that too, because important meteorological observations are based upon such a belief, and those observations are always accurate. But beyond proofs of this nature we have no proof. The whole system rests upon what lawyers call circumstantial evidence. So far, the astronomers and the Koreshans are agreed.

The next fact staring us in the face, is the recent failure of the law of gravitation to meet the demands made upon it as a basis of further exploration into cosmical phenomena. That is, recent observations by scientists seem to denote a condition in which gravitation has no place. Now the whole theory of gravitation rests upon its invariability. If a boy throws a stone up into the air and it falls back to the earth, it should fall back again under the same conditions, and so on indefinitely. But if a boy threw a stone and it went up, up, up, until it reached the sun, that would be proof positive that there never was such a thing as the law of gravitation. It is either invariable or it does not exist.

Now something of this sort has been observed to happen with reference to the solar system. The movements of celestial bodies are becoming more and more erratic from the standpoint of gravitation. In order to get over this difficulty, scientists have advanced the theory that there exists in the universe a force antithetical to gravitation. How this force operates, has been vividly shown by John Jacob Astor in his recent book. He gives this force the name of apergy. The Koreshan expedition claims to have discovered the nature of apergy, and to be ascertaining its relation to natural powers and physics.

At this point the average individual will object that these principles may apply in the region of pure science, but how is the ordinary man to prove to himself that he is living inside the earth and not upon its surface? The Koreshans claim this can be proven by a simple experiment, as follows:

"Start with the accepted fact that the plumb-line is perpendicular. Select a still water surface of several miles, which all will agree conforms to the earth's surface, and place firmly in the water a pole and adjust its perpendicularity with a plumb-line. With a spirit level and a square make a level, horizontal bar upon the top of this. Continue this line for a few miles, keeping it perfectly horizontal, and it will run into the water on either side, proving conclusively, not the convexity, but the concavity of the earth's surface."

These are very simple words; the trouble is, however, that the experiment has not been made. It is simple enough in theory, but that is all. According to the theory, the size of the earth is the same as ascribed by the Copernican system, but the planets are comparatively small globes, and the moon is a mere mirror of the earth. The sun is at the center of the hollow egg we call the earth. The sun rests in the middle of the sea of aboron. Outside that sea is another sea of hydrogen, and then comes the sea of atmosphere, which we breathe. The sun is not visible, but its image is reflected from the center of the hollow globe to the outer atmosphere. That image is what we behold daily.

If this theory is correct, then the whole science of optics must be revolutionized. The instrument employed in the task is called the Rectilineator, and by its use the line of vision will be for the first time accurately measured.

No government of men can fulfil the expectations of righteous desire, that is not the result of intellectual direction founded upon an exact knowledge of the constructive principles of the universe, and is not the product of its evolutions. The laws of the emplacement and motions of the alchemico-organic system are the correlates and analogues of the forms and activities of organo-vital existence; and no mind that does not know God can successfully attempt the construction of the divine government in the earth.

"Art Thou He That Should Come, or Look We for Another?"

BY MIZPAH.

This question was asked by John the Baptist while in prison, in the most remarkable desolation, and from its tenor we must conclude that the great and noble prophet who baptised with the baptism of repentance, and who pointed to the Lamb of God who taketh away the sins of the world, was now doubtful concerning the identity of Jesus.

Jesus came unto John to be baptized, that he might fulfil all righteousness. John bowed before Him in the irrepressible emotion of his most profound contrition, forbidding it, saying, "I have need to be baptized of thee, and comest thou to me?" This baptism was symbolic of a higher, holier baptism, for when He was baptized "he went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove and lighting upon him. And lo, a voice from heaven, saying, this is my beloved Son in whom I am well pleased."

The spirit of God the Father, with the spirits of the old era, passed from John to Jesus. The last child of the old dispensation became the herald of the new, opening the door with the beautiful symbol of moral purification, and his work was finished. John had preached the gospel of the Christ; he had called him the Bridegroom, and himself the friend of the Bridegroom, which, standing near, rejoiceth greatly because of the Bridegroom's voice, saying, "This my joy therefore is fulfilled. He must increase but I must decrease." Now, from his gloomy prison cell in the castle called "The Diadem," he watched and waited for deliverance, and at last sent two disciples to Jesus, saying, "Art thou he that should come, or look we for another?"

Is it any wonder that the eagle eye of faith began to grow dim? The disciples who had listened eagerly to the fiery words of the preacher of the wilderness, had now passed into the service of Jesus, and he was left desolate. His friend and Savior was daily working miracles, yet John saw him no more in earth. He could but wonder that among so many words of tenderness and mercy none were vouchsafed to him, therefore he questioned: "Art thou he that should come, or look we for another?" In the reply there was indeed a lesson. "Go your way, and tell John what things ye have seen and heard. * * * And blessed is he, whosoever shall not be offended in me."

Today, we often hear like words of despair and doubt. The world is looking for a Messiah, but the manner of his appearing is a matter of uncertainty. Biblical proofs are partially discarded, and men are still gazing up into the clouds. Some look to the east, others to the west; some to the north, others to the south, but only a few look to see the Lord come forth from the hells of humanity. All seek a sign, notwithstanding Jesus said, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas. No sign will avail where there is no sympathy. Men must have willing ears. The hard-hearted and sensual are willfully indifferent; they reject the light, for they delight in the works of darkness.

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Some say, "How are we to know the Messiah? we must have proof." Doubting ones, would ye believe if he performed miraculous healing? "Christian Science" does that. Francis Schlatter healed scores of men, and even beasts, but that did not prove him a Messiah. Would ye believe if he practiced magician's arts? Any common man, allied with the devil, can do that, and enchant fools. All this is no criterion by which to determine the identity of the Messiah. Biblical proofs are not wanting, and Isaiah in the majestic language of prophecy, descants upon His coming in words not to be misunderstood.

The truth which the already manifest Messenger proclaims, must appeal to the heart and must be the surest evidence, winning its way, by its divine purity and beauty, into the hearts of the humble searchers after its marvelous riches. What can external proofs establish, when thousands of charlatans are trying to prove their claims to Messiahship, and all have signally failed because their light was but the *ignis fatuus* that leads men into the depths of despair? Men are beginning to remember that the world was once warned against false Christs and false prophets that would shew great signs and wonders, insomuch that, if it were possible, they would deceive the very elect. Believe them not, "for as the lightning cometh out of the east and shineth unto the west, so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together."

The signs in the heavens proclaim the day of his coming, and Elijah the prophet—the spirit of God Almighty—comes to call the reapers to gather the fruitage, which is the real coming of the Lord in the amplitude of regeneration. Those who received the baptism at the time of the translation of Jesus, will seek no other sign except the truth proclaimed by God's Messenger. It cannot be misunderstood by those "who love his appearing."

The carcase or body is the *carry-case* of the spirit of truth, and there will the eagles (knowledges) be gathered together. Many say, "Such a philosopher taught one doctrine, such a scientist promulgated another." True, scientists and philosophers have, severally, taught each his special theory, but was unable to make it practical. They have passed away, and have left their treasures for another. These are "the treasures of darkness," "the hidden riches of secret places," which have all been garnered and focalized in the one great Philosopher and Scientist of the ages, and after being purified from all fallacy, he now presents them to the world and teaches their practicability. A way is now opened and "the wayfaring men though fools, shall not err therein." Will ye still ask, "Art thou he that should come, or look we for another?"

It is not an easy lesson for the impatient soul to learn to first compass the simple ere it tries to fathom the obscure; and meanwhile doubts will find ingress into weak human hearts. To such, the lesson comes home: "Blessed is he whomsoever shall not be offended in me." The constant in faith, the patient, waiting soul will receive the declaration of the divine Word, then will the light shine from within, by which the more recondite messages of truth can be understood. Seek not for a sign in the visible workings of wonders, but rather enter into the inner sanctuary of thine own soul, for it is there that the true Shechinah, the light of God's gracious presence will shine brightest when under the teachings of God's Messenger of truth; then we, too, can say, "Did not our heart burn within us while He talked with us by the way, and while he opened to us the Scriptures?" Now, the prayer of our soul's depths should be, Lord, teach thou me; "I beseech thee, show me thy glory."

The intellect, illumined by this one marvelous Light of the universe, will reflect into the deepest recesses of the soul where the finest, most delicate, yet powerful organ of spiritual vision lies, and awaken that holy passion that will respond to the call of divine love, and we shall know that it is truly HE that should come, and we will look for none other.

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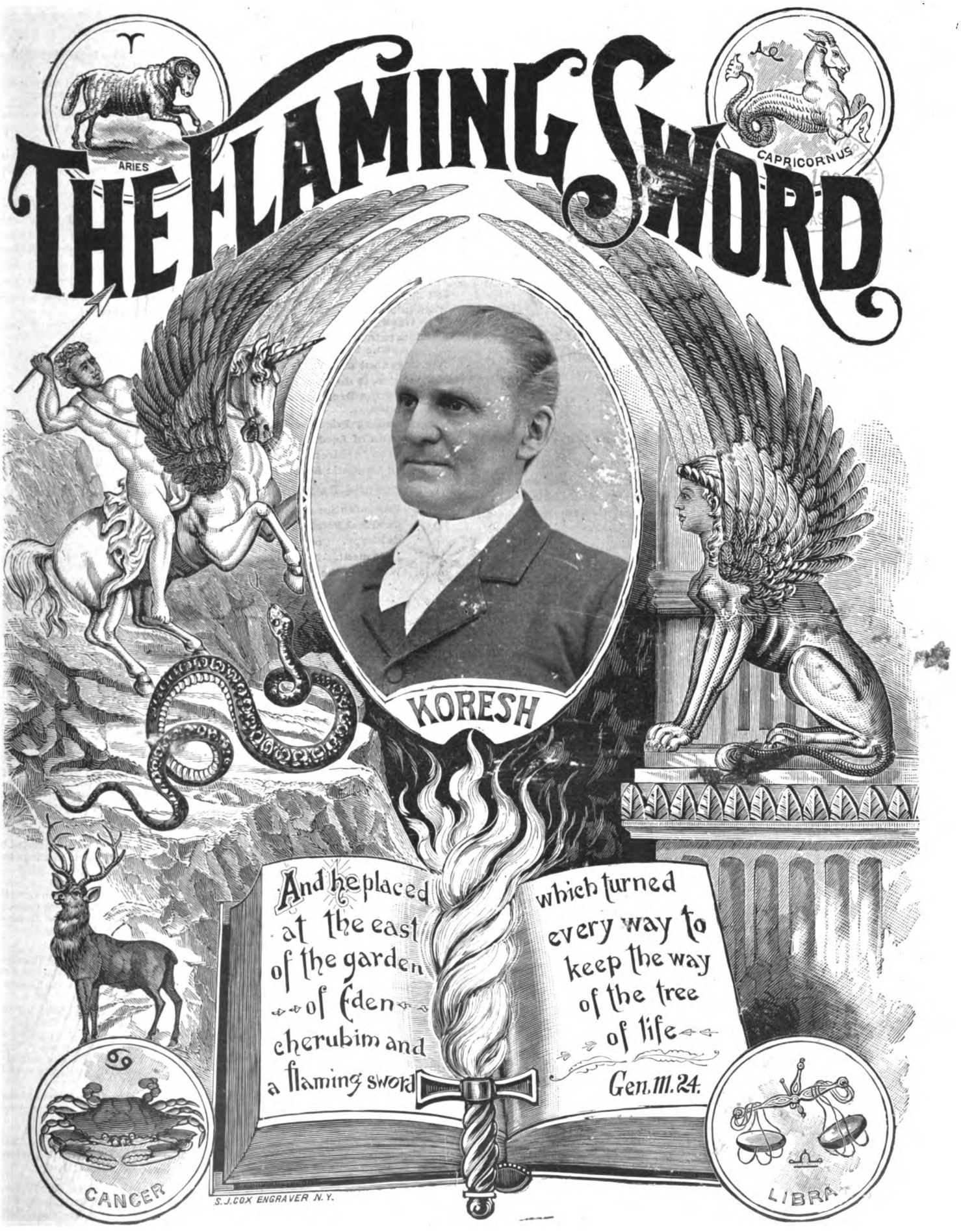
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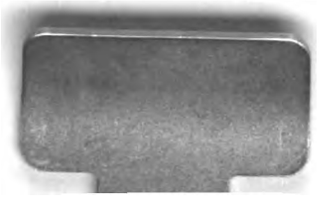


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