

# 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 *quickenings* 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



the Christ by generation (production), was appropriated (eaten) by the church, and will be reincarnated in the sons of God through regeneration (reproduction), to be manifest as declared: "Whoso eateth my flesh and drinketh my blood, hath eternal life, [when?] I will raise him up at the last day" (end of the age), this being the time when eternal life is given. So called Christians profess to be *regenerated*. Do they show any sign of it? They profess to be "*born of God*." Do they manifest any sign of it? They profess to be called of God to special uses in the kingdom of God's glory. Where is the kingdom of righteousness? and where the sign of sonship? The Christian church of today is a preposterous humbug. Every truth and every good of the original church is prostituted to the most selfish human interests, and the intolerance of the stronger toward the weaker sects is a manifestation of anything but the pretended love to the world, which they profess.

A man regenerated (reproduced) by the operation of the Holy Ghost (the impregnating spirit of Deity) is as much the son of God as a kernel of wheat regenerated (reproduced) from a planted kernel of wheat is a like kernel of wheat. Wheat is regenerated by the spirit of the wheat operating through the regular law of growth. "The earth brings forth first the blade, then the ear, and finally the full corn in the ear." So it is with the production of the sons of God. God was planted in the church through the dematerialization of the Son of God, the seed-man. Because the Son of God was planted, the process of regeneration (reproduction) will bring forth, in the reincarnation, the *sons of God*. "To all that believe in his name gives he power to become the sons of God." Who believes it? No one. The church is ignorant of the intent and possibilities of the gospel of the Lord Christ, and glories, rather, in its prostitution. Thus it has become an adulteress, the Great Harlot, the mother of harlots; and all the abominations of the earth may be righteously laid at her door.

A little scientific reflection would make these questions clear; but how can men think, when the only object of life is the acquisition of wealth, and the predominating impulse is the competitive effort to acquire that which another has produced? Christ comes. His fan is in his hand; he will thoroughly winnow, and the unquenchable fire will consume the chaff. Accumulated riches will not avail in the coming hour. Upon those who look for his appearing, will he arise and shine and give forth his glory.

There will not come a universal brotherhood. The fruit of regeneration will mature, and the kings and priests unto God will re-establish their inheritance and rule the earth, reducing to a divine order the diversified phases of human existence. There is but one power in the universe that can cement an enduring bond of fellowship; that power is the Spirit of Truth operating through the regenerating processes of divine evolution, unfolding the fellow-heirship of the Deific kingdom and of the household of God. To talk of the sudden transposition of a human barbarian to the membership of a common brotherhood is preposterous. The process of regeneration from God into Deific sonship is an orderly one, extending over a long period of years; only such can mature into the fruitage of regeneration, in the culmination of an

age, as received the divine impregnation in the beginning of the same age.

The fruitage of the *Piscatorial*, or so called Christian, dispensation must necessarily be the sons of God, because they are the offspring of the seed of God; namely, Jesus the Christ. This fruit will recognize and acknowledge, not reject, its parentage. The name Saviour (Jesus) will be confessed by every one worthy to enter into the household of faith and to become the son of the Most High. The disposition on the part of any reform movement to disparage the name of the Lord Jesus and to question his title to his inheritance,—the dominion of the world,—designates that movement as identified with the power of antichrist which should arise as a concomitant of the events denoting and fulfilling the end.

### Metamorphosis From Death to Life.

**"This Mortal Shall Put on Immortality, and This Corruptible Shall Put On Incorruption."**

The science of reincarnation (the *resurgam*, commonly called the resurrection of the dead) is so simple in its principles that we wonder at the ignorance regarding it, which obtains throughout the "orthodox" world. We can but pity those who, through the fallacious teachings of the church, have come to regard any part of man as immortal till the whole man becomes so through regeneration. By regeneration, we mean no more, no less, than what the word itself signifies; namely, reproduction. Further than this, we mean reproduction from the Lord by the operation of the Holy Spirit, and this Holy Spirit we know to be the very substance of the Lord's body transubstantiated. The Lord Jesus was the seed man, the Word, who came to be planted in the race—the Word to be sown. The dissolving of the Lord's body and the metamorphosis of that body to energy or Holy Spirit, as it has been denominated, was the process of converting or transmuting the solidarity of the visible and tangible substance to the invisible and intangible essence or *esse* of the divine procreative substance. The Holy Spirit was not merely the very substance of the Lord's body changed to spirit; it was the seminal essence of the Lord God, therefore the creative energy of the universe. It comprised both the masculine and the feminine energies of reproduction, because the Lord—whence the Holy Spirit was derived—was holy (whole), being bride and bridegroom in one complete man. In the Lord Jesus was manifest the archetypal *biune* Lord and Saviour of men, the very pattern of what man will become when, in the fulness of times, the Sun of righteousness shall arise with healing in his beams.

No person can enter directly into the new heavens through the death of the body. The old heavens and the old earth shall pass away, and all things shall become new. Every age or dispensation of the world becomes old; it waxes old as doth a garment that is worn. The Noatic age became decrepit and died; so with the Abrahamic, and so is it to be with the Christian age. The Christian age is in its dotage, and closely approximates its end. The heavens of the Christian dispensation also wax old and are about to pass away with a great noise, amidst the roar of material carnage. The hosts are already marshaling for battle; the mobilization



of the great industrial army is begun. Muscular agitation at death, in the microcosmic form, has its correspondence in labor agitation in the macrocosmic. The throes of death, in which the old dispensation culminates in the third and great *woe*, will be found in the contraction of labor through the power of wealth. (The battle of Gog and Magog is the culminating woe. This is the great battle of capital (so called) and labor—its antagonist. From this woe will mature the reincarnation, the resurrection of the dead, and the coming of the Lord in his prophet; thence will come the resurrection of the sons of God.) The Christ comes, not to exchange one system of monetary robbery for a worse one, but to overthrow the tables of the money-changers and to drive the Shylocks from his temple. He comes to destroy the root of all evil—the love of money. The true Christ will abrogate the curse of money and annihilate the love of it by eradicating the necessity for its use.

That the end of the dispensation and the time for the *resurgam* (resurrection, reincarnation) has come, is indicated by every impulse of modern thought and every sign of the times. The Lord Christ was planted in the beginning of the age; he will arise in his people at the end of the age. False Christs and false prophets will necessarily come as concomitants of his presence.

#### How Can We Help the Messenger?

The final point of decision to be reached by those who are investigating Koreshanity, is whether or not we accept its Founder as one commissioned by God to give this science to the world. If we do not accept him for what he claims, he and his science are of no value to us. For, though we may think he teaches some truth, we can find sufficient truth for us from other sources which we can accept without accepting him. On the other hand, if we do accept him for what he claims, then there can be no further question in our minds as to his divine guidance and his authority to lead us. To him, then, belongs the work of restoration of God's people and, through that, the restoration of the world. No messenger has ever been sent by God who has not been received and supported by a body of people (small and insignificant though it may have seemed, at first) who have at the outset accepted him on faith. These few, converted through faith, are the essential instruments to the demonstration and establishment of the truth of his doctrines and of his own claims to divine commission. Without the faith the proof could not be given.

A number of people have accepted the doctrines of Koreshanity, and have placed themselves under the leadership of its Founder, for the avowed purpose of gaining fuller knowledge of the science and of aiding him in his work. The important question with some of these has been, and is, "How can I render the Messenger the most acceptable service? What can I do, or be, that will aid in the advancement of our cause?" The answer of Jesus the Lord to this question is as applicable now as it was eighteen hundred years ago. "Whosoever he be of you that forsaketh not *all* that he hath, he cannot be my disciple." "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." We must give up everything, all material possessions and every relationship of the old life; not only this, but the old life in one's self, for "whosoever will *save* his life shall *lose* it, but whosoever will lose his life for my sake, the same shall save it." If we would save our higher life or hope of glory, we must cast off all that pertains to the old sinful life. We must lose pride, self-will, conceit, selfishness, and all desires of the sinful flesh, and come into a state of humility and willing obedience to the authority we have accepted as divinely appointed.

The offerings of the spirit of trust, obedience, love, and zealous impulse, when laid on the altar of sacrifice, are acceptable gifts; these are the gifts that are necessary to sustain and aid our Messenger in his work. If we say we desire to help our Leader and to bring in the kingdom of righteousness, but do *not* bring these gifts to the altar, we deceive ourselves. When some seek advice and direction from other sources than the personal teachings and counsel of the Leader, we know that they have not implicit trust in his wisdom and ability to lead. Doubt and distrust are disintegrating qualities, and while they may play a part in the demolition of old institutions, they can never become a factor of the upbuilding of God's kingdom in earth.

The qualities of mind that are the best aid we can offer our Messenger, are also the best qualities we can cultivate in ourselves to aid in losing the old life and fit us to put on the new life. The fact that people should accept one as the Messenger of God, having the wisdom of the divine or perfect mind, and should confess that their own minds are still imperfect, fragmentary, so to speak, and then refuse him trust and obedience because he follows not after their advice and diction, shows how unreasoning and self-willed people are, and how completely they can blind themselves when they do not *want* to see. If the Messenger is accepted at all, it is on the ground of his being under divine illumination and direction. If so, what help is it to him to offer him human direction, especially when it is in opposition to the divine? That the divine will needs the help of humanity to establish its works is true, but it needs it in the form of willing obedience and loving service given in faith and trust until the human will can be uplifted into the divine will. Then the human will can comprehend the divine will and intelligently co-operate with it, but not before.

Taking the Bible record, the Lord seems to have always had a hard time in bringing people into obedience to his will. See how he labored through Moses and Aaron, and the Judges and Prophets, to make the children of Israel see that he wanted them to do exactly what he commanded them and ask for no reasons. (He knew they were not able then to comprehend his far-reaching reasons.) He simply wanted them to learn to obey without question or criticism, and be led like trusting, obedient children by the divine hand. He told them he had a purpose to redeem them from sin and suffering, and to confer on them the divine sonship. They did not seem to doubt that the divine hand led them. Why, then, they did not want to obey, why they were so "stiff-necked" and "rebellious," is strange. But such are the traits of mind exhibited by half-reasoning man, through all the ages.



It may seem to be demanding a great deal of people to expect them to render perfect trust and obedience to one who seems but a man among men. Yet we can, by hearing or reading the doctrines, decide whether or not they appeal to our reason as being worthy of divine origin. If we accept them fully as such, then we have also accepted their Messenger. After all, in following the teachings and counsels of this Leader, we are doing no more than every Christian is commanded to do—losing the old life—giving up pride and self-centered viduality—overcoming downward tendencies—for the hope of a new, righteous life, centered in God, endowed with his wisdom and love, his power to bless the world. One must expect to give up a great deal—*everything*—to realize a hope equal to the promise of Jesus for “him that overcometh.”—*Alice Fox Miller.*

### THE DIFFERENCE.

What is the difference between the Garden of Eden that Adam is “to dress and to keep,” and the ground that Adam is “to till”?

In Genesis ii: 15, we read that the Lord God put Adam into the Garden “to dress and to keep it.” In Genesis iii: 23, we read that the Lord God sent Adam forth from the Garden “to till the ground from whence he was taken.” The first command was given to Adam when the Lord God put him *into* the Garden of Eden before the Fall. The second command was given to Adam when the Lord God put him *out* of the Garden at, or *in*, the Fall.

Every twenty-four thousand years the Adamic man incarnates in the most external degree of life. In the microcosmic state and form this Adam is the Lord Jesus, the Son of God first begotten in each Mazzarothic cycle. In the macrocosmic state and form this same Adam or Lord Jesus unfolds into the many sons of God, the Adamic race. As the first and only begotten son of God, the Lord Jesus constitutes the central microcosmic state and form of the fourth dimension. The sons of God, when manifest in the divine natural domain, will constitute the circumferential macrocosmic state and form of the fourth dimension. There is but one Adam, but this One has two manifestations in his incarnation as the first begotten Son of God. The first Adam is the Lord in his visible, tangible, divine personality, the God-man. This same Lord manifests himself as the second Adam when, in his theocrasis, he becomes the “Quickening Spirit.” In this appearance as the second Adam there is an ascent or inflow of entities, also a descent or outflow of entities.

Within humanity there is a domain of consciousness unbroken in its continuity. Absorption of personalities into this sphere neither adds to nor takes from this *One* consciousness. This is the domain of conjunctive unity. This is the *perpetual* Garden of Eden, entrance into which is the all-absorbing desire of the truly aspiring soul. Koreshanity teaches that the Garden of Eden, in another phase or degree of its manifestation, is the place where the Word, the Lord Jesus, is sown—each recurring cycle—by the operation of the Holy Spirit.

The first Adam—the Garden in its absolute fulness of perfection—is commanded “to keep” the Garden. To keep means to hold, to retain intact. It also means to perpetuate.

The “Spirit of the Man” in Jesus or Adam passed inward into human personality so that he might “keep,” “retain intact” the Garden,—the domain of unbroken continuity. Through a voluntary inflow of personalities from the Lord into the One pure, central consciousness, the entities of this interior Garden are “kept,” are fed the fruit of the Tree of Life. Through the voluntary outflow from the Lord into the “ground” Adam is “to till,” he perpetuates the exterior Garden; that is, Adam sows himself—the Garden—in the race, so that he will have fruit ready, at the close of the cycle, to offer the entities of the invisible sphere, and thus keep inviolate the continuity of this inner domain. Through this voluntary inflow and outflow of unblemished, sacrificial personalities, the two orders of the priesthood are perpetuated. The one, the Melchizedical order of living sacrifice, constitutes the aggregative domain of integral entities. The other, the Levitical or dying sacrifice, pertains to the disintegrative outflow of the Adam in the cloven tongues. The Levitical order fulfils its work through Adam’s tilling the ground, thus enabling the re-conjunction.

As the Lord God sends Adam out of the Garden,—in the theocrasis, the *flaming sword*,—he tells him to till the ground *from whence he was taken*. So, when the Lord God took Adam and put him *into* the Garden, he must have taken him from this same ground (humanity) which now—as he takes Adam *out* of the Garden—he commands him to till. In every corresponding cycle humanity constitutes the garden in which is perfecting fruit for the appropriation of the Gods; it also constitutes the ground which the descending Adam—the “spirit of the beast that goeth downward”—has “to till” so that the soil may be prepared to receive seed for the next cycle.

In the biological domain, center and circumference succeed one another. Jesus, as the first Adam, the Lord’s personality, was center and circumference in microcosmic form. He was the Garden *into* which he, as the Lord God, put Adam, after taking him—aggregating him as personalities—out of the ground into which he casts himself as the second Adam, the “Quickening Spirit.” In the first Adam the interior and exterior are of the same quality. Jesus, as first Adam, was the manifest astral center. He was in humanity, yet exterior to humanity. “To keep” the Garden, he, as second Adam, transposes himself—the Garden—*into* a humanity to which he is, then, no longer exterior.

The Garden Adam is “to keep” is the perpetual domain of conjunctive unity. While this domain inheres in the manifest Jehovah, the ground the second Adam is “to till” will *not* constitute this Garden. But when this astral center transposes itself *into* this ground, then it, the ground, contains within it the Garden Adam still keeps integral; and will, itself, be the corresponding Garden in the *let down* degrees of the “beast that goeth downward.”—*Gertrude Thayer.*

The recoils of pride in the direction opposed to our vices lead us to those of a contrary nature. \* \* \* To be too much on the defensive points to a secret desire for attack.—*Hugo.*

There is no true potency but that of help; nor true ambition, but ambition to save.—*Ruskin.*



## SCIENCE.

## ANTITYPICAL CIRCUMCISION.

## ACTIVE EFFECTS.

The typical circumcision of the Hebrew was the typical sign of God's covenant. If there exists a coherent analogue between the types and the antitypes, and if the typical circumcision indicated (by figure) the real sign of God's conjunction with his people, (for the word covenant in Hebrew literally signifies conjunction,) then we may readily comprehend the character of the antitypical circumcision in all its true significance. If the rite symbolized anything, it was the purification from sensual passion—a process of renovation by which the animal nature in man was to be extinguished, and the mind elevated into the pure realm of consociate angelic or heavenly existence. By virtue of these considerations, the antitypical sign of the covenant should be at once apparent. The cutting off of the Messiah, (the theocrasis, the change wrought by the process called translation,) together with the sequent divine afflatus and its reception by the subjects of the gift, should suggest itself to every receptive mind as pre-eminently the veritable token designated in the covenant.

David was the type of the first advent of the Messiah; and Solomon, as the product of the union of David with Bathsheba, the wife of Uriah the Hittite, was the type of the second coming. It typified the union of the Jew and the Gentile, the circumcised and uncircumcised. Bathsheba embodied the biogenic feminine force of Canaan, and in David's marital association with her Judah and Canaan became blended or united in Solomon, as the product of the miscegeneration. The generation of Solomon by this union portrayed in figure the final obliteration of the barrier which separated Jew and Gentile, the circumcised and uncircumcised, which has been denominated the middle wall of partition.

Those who received the Holy Ghost exhibited, to the preclusion of every doubt, their unquestionable covenant prerogatives, and evinced, by the operation of the Spirit and its accompanying phenomena, the attestation of their identity as the covenanting people.

In the type there was not only an apostasy, but there were also typical restorations of both Judah and Israel; their inheritance of the land of Palestine being the figure of the typical inheritance of the final Canaan, upon which Judah and Israel must ultimately enter. Jesus and his little band of Jews comprised the church of Judah in its outward manifestation, but the spirit conserved in Jesus, as the biogenic force of Judah, was the expressed juice of the fruit of the vine, not in part but in its entirety. Thus the Holy Spirit, which became concrete in the Lord Christ, was no more, no less, than the spirits of the departed of the House of Judah, who had been actuated by hallowed convictions and honesty of purpose in their worship of the true God. These spirits entering into conjunction with the Lord through the efficacy of pure religious service, became, in Christ, the Holy Spirit. This, we denominate the conserved biogenic force of Judah.

In the manifestation of Jesus as the Messiah and Saviour of the world, the fruit of Judah which reached its

maturity in him was harvested. A new field and new husbandmen came into the inheritance of that possession, which, when it appeared, was rejected because those of the Jews who were not Jews in spirit but usurpers of the Garden of God could not identify the harvest as the product of the field. This new field and chosen husbandmen of the valuable heritage could not possibly have been other than the cut-off people.

We have stated that in the type there was an apostasy of both Judah and Israel. Was there also to be an apostasy in the antitype? We answer in the language of Paul, II. Thess. ii: 3, which in the original Greek is as follows: "Let no man delude you by any means, because the apostasy must come first, and there must be revealed that man of sin, that son of destruction." Concerning this antitypical apostasy, which Paul was enabled to prognosticate by the prescience of an illuminated intelligence, we maintain that inasmuch as the typical apostasy of Judah embraced the Jew himself, or the manifest visible church, the House of Judah, so the subsequent and antitypical apostasy must embrace the church, or the antitypical Judah. If we inquire where, in the figure, this typical apostasy of the two houses occurred, we will find the answer in the fact, as stated in a previous chapter, that all the tribes, including Judah, after coming up out of Egypt, neglected the token of the covenant through all their wanderings in the wilderness. All children born during the sojourn of Judah and Israel in the wilderness were without this visible token and, in consequence, they were compelled to halt at the door of their inheritance, for this sign or token of cognition and obedience before they could enter into the promised land.

Has the church apostatized from its primitive allegiance? Has it fallen away from the true knowledge and worship of, and obedience to, the Most High? If so, what shall constitute the most notable indication of such an apostasy? And what shall be the sign of a recurring obedience? The only possible reply to this question must include in its formula the statement that *there must be a renewed manifestation of the Sign of the Covenant*. Judah's cry must be, "Acknowledge us, O God Jehovah," and Jehovah responds: "Show me the token in the foreskin of your flesh; for only by the exhibition of this sign am I bound by the provision of the covenant to acknowledge my people."

It ought to be distinctly apparent that in the harvesting of the product of the House of Judah, all that Judah contained of the divine spirituality of that house was included. The transmission of this vital or biogenic force into another field of operation was its conjunction with another people than the House of Judah. This people, by the non-exhibition of the token in the physical letter of the covenant, outwardly indicated that they were not God's people, and so far as any outward sign was manifest, they were Gentile to all intents and purposes. But while they were "*Lo Ammi*," not my people, as proven by the absence of the outward sign, they proved to be "*Ammi*," that is, "my people," by the exhibit of the spiritual sign. By this sign they demonstrated that they were Gentile in the higher sense—they were the body of Christ by virtue of having been cut off from among their people. The manifestation of the Spirit proved them to belong to the commonwealth of



Israel, and cut off or separated unto God from all other peoples, the body of Abraham, and inheritors of the promise.

In presenting the question of the active influences of typical circumcision, we have shown that it intensified the male desire and provided for the absorption of a foreign element, which in turn produced a reaction. This reaction came by the absorption of an element not merely indifferent, but opposed to the Jewish system. The force engendering the apostasy of the Jew was a potency absorbed from without, and this absorbed element, by processes of metamorphosis, assimilation, and ultimate retrogression, or precipitation toward the circumference, became the rind or crust of the Hebrew, precisely as the retrogressive cells floating in the sap of a tree become its woody fiber, and finally the bark, rind or pediment of the tree.

As the bark is to the seed and fruit which the tree propagates, so were the Jews who rejected the Holy Ghost, the fruit of Judah, to Jesus and the little band of followers gathered from among the house of Judah. We see, then, that circumcision, ostensibly to the Jew a provision for the separation of Jew and Gentile, was, in the unrevealed purpose and mystery of God, the introduction of a method by which the nations, not Jew, should be absorbed and saved through the Shemitic line.

The first or primary effect of circumcision was Hebrew tension; the sequence was apostasy, but finally, in the anti-type, it was the conservation and aggregation of the force of circumcision in Jesus Christ.

(CONTINUED.)

#### PRAYER.

A monk kneeling in his cell prayed long and earnestly that God would watch over all his children on that night of tempestuous storm; that those who were hungry might be fed, and those who were shelterless might be housed. All night long he prayed, his bare knees on the sharp stones, the wind outside blowing a fierce hurricane.

A wanderer came and knocked at the monk's cell, knocked till he was weary, till his strength gave way, and he fell prone at the threshold. In the morning he was dead. Thus the monk found him. How could he have heard faint knocking who prayed so long and loudly through those hours of the night? *J. D. Miller, in Kate Field's Washington.*

#### THE GOLDEN AGE.

Roll on, O slow-wheeled years, and bring the day  
When men shall gather wealth to give away,  
And spring to hold when tempted nature falls,  
As when a builder drops from city walls;  
When to be good alone men shall be bold,  
And seek out suff'ring as they seek for gold;  
When Christian women shall not wipe their feet  
Upon their fallen sisters in the street,  
And calumny shall be a crime unknown,  
And each shall make his neighbor's wrong his own!  
Begone! O hate, and wrong, and war, begone!  
Roll on this way, O Golden Age! roll on!  
When men and angels face to face shall talk,  
And earth and heaven arm in arm shall walk,  
When love shall reign, and over sea and shore  
The peace of God shall rest forever more!

—A. P. Miller.

## SOCIOLOGY.

### How Will Men Reach Better Physical Conditions?

In a private letter from our old friend, Dr. Beck, in his comments on the positions taken by Dr. Kellogg in a lecture on the miserable condition of the laboring poor, he says: "Will physical strength alone overcome *individualism*, the root of selfishness, and enable man to rise above these conditions? By what route will the race reach the best results? The orthodox pulpit proclaims trust in God;—that has been taught from the beginning, and distress has only increased with population. What is wrong with men? Is it all due to poor cooking?" And again he says: "I feel the great need of man is something more than medical instruction, 'how to make cheap soup' which he (Kellogg) stated they were making at one cent a bowl—for the poor, of course. Why should *strong* men be *driven to such* diet? He also called attention to men with frozen hands and feet, in the effort to earn a few cents for their starving wives and children. Where lies the blame for all such miserable conditions, and how can they be remedied?"

Perhaps a marked and striking example taken from my present surroundings will answer one of these closing questions. In this good county of Lee, Florida, probably not one acre in a hundred produces anything available for the sustenance of man or beast, except a little grass of which a mere handful of men, probably not more than a dozen or two, avail themselves to any extent, and these—when you consider the whole area laying idle—in an almost infinitesimal degree; yet if any poor man gets possession of a few acres and attempts to make a living off it, he must spend, for him, a large amount in fencing against these men's stock; must be ever vigilant to guard his possessions against the fires they set, or cause to be set, to afford fresh pastures at other people's risk and expense, for their few cattle. If all these, and numberless other losses and perils, do not cause him to sell out, or to abandon his property and give up his undertaking, these monopolists (lest still others emboldened by his success, should make the venture and, becoming numerous, should undertake to stop these cattle kings by law from coining their money at other people's expense,) take still more aggressive measures to prevent the country's being peopled by honest, industrious, self-reliant citizens; they have been known to go even so far as to poison families. I am told that the great inventor, Edison,—for the purpose of testing the growth of the great bamboo, for use in his inventions,—spent a large sum of money in fitting up grounds and buildings (including a large machine shop, well stocked with all kinds of needful machinery and chemicals, and whatever else might be useful in his inventions) at the county seat. He offered, free gratis, to put in electric lights for the use of the citizens, but his liberal offer was declined on the ground that the lights might scare their cows! Doubtless the building up of the town with free and independent citizens who wished to enjoy their own, without paying tribute to a few nabobs, might have that effect, or its equivalent—riddance of the cattle nuisance. Whether or not in disgust of such sordidness, I know not, but for some reason the owner of all this valuable property



has not even visited it for six or seven years, though he pays a man fifty dollars per month to take care of it.

A similar policy to this which drives poor people from the enjoyments of the common benefits designed by God for the use and behoof of all his children, has shut up to the poor man, in the first great centers of population, like Chicago, every avenue to the obtainance of an independent existence—any existence, except by the permission of, and on the terms dictated by the greed of, a hoard of monopolistic idlers who beset by legal permission every avenue to productive labor. The only way permanently to benefit men thus circumstanced, is entirely to destroy the whole system under which they groan, and let the oppressed go free. There are no palliatives in such a case. The whole question of free soups, however nourishing, with the great systems of so called charity, however fairly and honestly executed, is only an abomination in the eyes of God and all really good men. They serve only to ease the consciences of wealthy oppressors, and make them have a good opinion of themselves.

What suffering humanity wants, and soon will have, is justice—the right to the common benefits of the Creator, as the peer of any man. But, says my questioner, “How can so great and marvelous a revolution come about?” In a perfectly natural, hence easy and irresistible, way when the time for it comes. Napoleon was wont to say, “There is a time when the pear is ripe.” No effort or solicitude of men can hasten it; no more can their regrets or opposition hinder or even retard it. Like harvest time, which it is, a merciful Providence has made it certain and its fruition sure. It always comes when, as now, the greatest, most pressing, needs make it more than doubly welcome.

When, as nineteen hundred years ago, a new, benevolent spirit comes into humanity from the going away to spirit of a loving, benevolent personality, then such radical change will be easily, naturally, and speedily effected. Suppose such a spirit to enter the selfish *coterie* of cattle kings of Lee county, what marvelous results would follow! Instead of grasping all the benefits of the unoccupied lands for themselves and their own families, and ejecting with more or less force, all weaker than themselves, they would seek to share those benefits with every one in need, as is recorded twice in Acts of every one who received, not the pretended Holy Ghost of today, but the real Holy Ghost—the Comforter that came of Jesus’ going away to Holy Spirit. Such was the new spirit which actuated all New Testament Christians. Justin Martyr, who wrote A. D. 160, said, “We who before” (like Florida cattle kings) “had all our happiness in getting together as much money as we could, now” (since we have become Christians) “bring all we have into a common fund, and distribution is made to every one who has need.” Such is the mighty evolution and salvation before us. Nothing short of this can meet the needs of suffering humanity, and vindicate the justice and righteousness of Deity.—O. F. L.

“Where capacity for great things does not exist, it is in vain to expect them.”—Anon.

“For good unknown sure is not had; or, had,  
And yet unknown, is as not had at all.”

—Milton.

## Pot-Pourri of Koreshan Science.

### Random Notes From Various Lectures.

A cause which produces male and female as a manifestation, must of necessity be male and female in function.—Activity in one line compels activity in the opposite line. Upon our conception of this depends our conception of Koreshanity.—God has all power in the spiritual world; he has no power in the natural world except as he inhabits a pedestal.—God is supreme, because he involves all degrees and conditions.—There is no beginning to anything, but there come times when certain conditions recur.—Central conditions involve and evolve.—Jehovah is the inner life of God expressed in man.—There is no change of activity without cessation of activity.—God cannot move in man until man stops moving in opposition to God.—There are twelve specific lines or principles of life.—The Aquarial age is the age of knowledge.—The most intense activity of the brain is in the pineal gland.—The word Gentile signifies the body.—The mind is the union of the will and the intellect.—The tabernacle, as described in Ezekiel, is like the human brain and body.—The masculine can transform himself to feminine, and still be the same being.—The solar center is masculine in one of its phases, and feminine in another; the same is true of the moon.—There are thirty-two centers of ossification in the skull. Each of these centers represents a principle, and each center is represented by one of the human teeth.—The Elohist principle is God the begetter. The Jehovistic principle is God the begotten.—The human domain gets into the spiritual domain by transmutation.—No universal substance can be individual substance.—A cell of the human brain or body must be magnified nearly eight hundred times before we can see it.—Polar means point or head; multipolar means many points or heads.—The neuroglia is the connective tissue of the brain.—The island of Riel is between the Sylvian fissure and the *claustrum*. This island is composed of six convolutions.—The head is the microcosmic pole; the body is the macrocosmic pole.—In searching for a sense, one must search for impression.—No religion but Koreshanity asserts that higher conditions should obtain in physical being.—We have an exterior mortal (dying) body, because we have an interior mortal mind.—God acts through a mortal pedestal.—Get the thought; the words will take care of themselves.—The thinker is the giver; the thoughts are the things, activities, results, (negative pole,) flowing out.—The plural of Koresh is Kori, or Koreshi.—The basic principles of Koreshanity are divine revelation.—We possess mind as we make it. The more experiences we have, the more mind we have, or make.—Spirit does not occupy space.—The human mind is the outward rim of the spiritual body.—There is no activity without transmutation.—An organ that is motory in one direction is sensory in another direction.—God’s involuntary power is man’s voluntary opposition to God’s purpose. Man’s involuntary power originates in his voluntary opposition to God’s laws.—One personality can resurrect a million personalities as well as one personality can produce a million personalities.—The neuter being marks the real beginning of uses.—Man can never ripen by voluntarily ripening him-



self.—Koresh is from a root which signifies to bore through; secondarily, it means a place to smelt metals. The point of smelting in the mind is the sun of the mind.

## FINANCE AND COMMERCE.

### National Banks to Become as Numerous as Hotels or Drug Stores! Heaven Help Us!

**A Man Who Proposes to Borrow the People's Money at One Half Per Cent Per Annum, and Loan It to Them at Seven Per Cent Per Annum.**

CALLICON DEPOT, N. Y., APRIL 2, 1894. AMANDA T. POTTER, CHICAGO, ILL. DEAR MADAM:—

I have just read your letter to J. A., in THE FLAMING SWORD, and you will excuse me for saying that I think with J. A., that much of what is called Koreshan Religio-Science "covers up more than it brings to light."

Both in our spiritual and human natures, we are social beings; and yet we can hardly act in union for any given purpose without some species of organization. Take the question of money. It is the question of the day, and yet how many understand it? The early Saxons and Romans used cattle as a medium of exchange. The word *pecus*, cattle, being the Latin grandfather for our word pecuniary. As the world advanced in civilization, copper was used; then silver, then gold, and now paper money is the most acceptable: but as you are aware, the whole country has come to a standstill, and thousands are going mad from want, while Congress is quarreling over the question as to whether silver or gold shall be the basis of paper money.

The enclosed [circular] letter provides for a form of national bank note, to be issued by the Federal Government through the states to the banks, the states pledging their taxes on real estate as security, thus making the earth the basis for the issue of the notes. \* \* \* By this system, there may be as many banks in the country as there are now hotels and drug stores.

I have had nineteen years' experience in the banking business, and you need have no fear but that the enclosed system will work "as smooth as silk, and as soft as velvet." I shall be pleased to have you write upon it; as what we want, in order to carry your principles into practice, is more money.

RESPECTFULLY, L. C.

The plutocrat and his satellites hold that with poverty banished, there will cease all incentive to invention, etc.; which is but another way of saying that mankind is incapable of aspiration upon any line not embellished with the prospective shekel. It follows as a logical sequence that L. C's effort to increase, upon the body social, the number of those malignant tumors known as National Banks, proceeds wholly from the consideration of selfish ends.

How many understand the money question? Not the masses surely; but Koreshan Religio-Science can mention two beings in the universe who thoroughly understand its subtleties. One of these is the Devil, who originated money and all the nefarious schemes accompanying it; the other is the Almighty, whose time is nearly ripe for the destruction of it.

The word money is from the Greek *moneo*, which signifies to warn or guard women. In its fallacious sense it signifies to seduce women. The word woman is the symbolic equivalent of church, which is seduced from its primitive purity. It professes to follow the lowly Nazarene whose mission to the earth was to lay the foundation of a divine

government, (he made no mistake; that government will appear in what manner and time he intended,) and no recorded act of his gives tangible money any place either in the constructive process or the completed structure. Love of the neighbor is the money which will obtain in the perfected kingdom.

In the destruction of money as in the destruction of every other evil thing, the Lord Christ bided his time. Money had an existence, and the apostles, who constituted the twelve foundations of the coming kingdom, the divine government, were instructed by him to cast into a common purse their all, and to share therefrom. When the theocrasial fire had consumed his body, the hundreds who received the spirit thereof sold their possessions and shared the proceeds. As did the twelve, and later the many, so in the fulness of time will all come to do.

The old heavens and the old earth—the old church and the old state—are about to pass away; there will be a new heavens and a new earth—new church and new state—wherein dwelleth righteousness. No new structure arises but by the breaking down of the old forms; the new government will not be built into an old ruin, but the ground will be swept and garnished for the new structure. The throes of dissolution are observed lastly in the muscular system. The laboring classes represent the muscle of our social structure, and in them proceed the contortions which herald the passing away of the old conditions.

The laboring masses of the country, upon the principle that the majority rules, are nominally the government of the United States, and the words which would truthfully convey L. C's scheme to them, would read after this manner: "Put money in our purses. We will pay you one half per cent per annum for its use, and when you wish to borrow a portion of it, if you can furnish approved security, you can have it at the rate of seven per cent per annum. I have had nineteen years experience in the banking business, and you need have no fear but that for me and my fellow bankers, the enclosed system will work, and that 'as smooth as silk and soft as velvet'; and whenever you borrow of us we shall be pretty sure, soon or later, of swelling our coffers with your approved security, which will enable us to provide more abundantly the silks and velvets of life for ourselves, our wives, and our little ones; and as we proceed we shall be enabled to build for ourselves magnificent mansions, which will be the object of your envy and admiration.

"Myself and my fellow bankers are the boys, and you are the frogs; so be instructed by the teachings of those who are admonishing you to a stricter economy, for your position on this program is indited by the words meaner shelter, scantier fuel, food and clothing increasing in insufficiency. Recreation? luxuries? culture? Why, those are not meant for clodhoppers!"

Conspicuous among the works of the Lord Christ was the casting out devils. In their visible bodies did an aggregation of them flee before his whip of small cords at the time he found them practicing the "true system of banking" in the temple at Jerusalem. Indeed, the entire mental trend of the Lord seems quite unlike that of the modern banker, and his attitude toward the ethics prevailing at the commence-



ment of the Christian dispensation will be repeated in his coming at its close.

America's underpaid labor has reared monuments to its impoverishment in the colossal fortunes of the nabobs whose rapacity denies decent interment to the bones of their victims from which they have well-nigh stripped the flesh. Money, the love of which is the root of all evil, makes it possible for these oppressions to exist. By no other process than the heaping up of this false representative of value could superfluity so profligate and soul-degrading confront want so piteous and soul-degrading.

Years ago, Edward Bellamy, in a speech in Tremont Temple, Boston, expressed the fear that the plans delineated in "Looking Backward" would be adopted by the government more rapidly than they could be assimilated. The "boys" are at the head of the ship of state, and comments are as unnecessary as prescriptions are useless; the Great Physician alone can deal successfully with this case. Belshazzar could not interpret "*mene, mene, tekel, upharsin,*" nor can our modern Belshazzar, still more besotted, still more given over to fleshly lusts, read the signs of the times. Sacred Writ alludes to these times in these words: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

L. C., in undertaking a subtlety, has posed as a maladroit. His first paragraph endorses J. A.'s assertion that the "Koreshan Religio-Science covers up more than it brings to light;" his closing words are, "What we want to carry your principles into practice, is more money." (There is an animal whose identity is established if he but shows his ears.) The central principle of the secular department of the Koreshan System is, that so called labor—use—is the exponent of all the righteous money there is; the true medium of exchange being the various methods of transportation; and when men take as much pains to benefit their fellow beings as they now take to oppress them, the method of exchanging one product for another product will become very simple. Genuine money, which is love to the neighbor, will circulate then.

"Koreshan Religio-Science 'covers up more than it brings to light.'" The Devil's mission is to invert the truth, and truth inverted is a lie. The above quotation is an inverted truth. The machinery devised of the Devil to enslave the world (prominent among which is the national bank) is daily being *uncovered* through the instrumentality of Koreshanity, while his arch-majesty shrieks, "*You cover!*" The demonetization of gold and silver, taught by the founder of Koreshanity during a period of nearly a quarter of a century, is at last receiving some attention, and the press, to a limited extent, is taking up the cry, "*Demonetize gold.*"

The world, principally composed of those who ride and of those who are ridden, (both of whom are in the bondage of iniquity,) must pass through the Red Sea—a sea of blood—before it is ready to fall into the line of justice and equity. Teachings, which if obeyed would extricate both classes from the imminent rout and ruin, are scoffed as were those of the Lord Christ; nevertheless the world's chronology is based upon the birth of the man then deemed unfit to live; and those there be who expect to soon note a new basis of chronology.—*Amanda Tidd Potter.*

## THE GOLDEN RULE AND THE RULE OF GOLD.

[Sermon by Rev. E. M. Wheelock to the Unitarian Society of Austin.]

"And God said: Let us make man in our image, after our likeness, and let them have dominion over all the earth," "All things ye would that men should do to you, do ye even so to them."

Man is a socialist; he was made for associated life. He is also a communist, for he has a common nature, common needs, and a common destiny with his fellows. A foolish and belated religionism that preaches a special and partial salvation for a pious and Pharisaic *coterie*, apart from the general mankind, may obscure, but cannot obliterate this truth. Whatever is not of universal import in religion is narrow, selfish, and false; it comes from beneath, not from above. There is no salvation for a man except as he follows Christ and involves himself in his race. It is the race—the universal man—that God creates and loves; he only loves an individual; that individual loses himself in the common life of human nature.

On Sundays, from fifty thousand pulpits, are trumpeted the irrational dogmas of the dark ages, teaching that the human family is lost, ruined and doomed, while special persons, without merit of their own, are chosen by divine caprice out of the great body of the race, made spiritual millionaires and celestial plutocrats, and blest with an unearned and undeserved heaven of eternal bliss. On week-days, we groan under a political gospel which has use only for drones, money kings, monopolies, syndicates, and trusts that help to corral the money of the country, and to despoil, bankrupt, and enslave the workers and producers. Thus the great, plain people are doubly damned—damned in this world by the politicians, and damned in the next by the preachers. This nation so long deceived, gulled, and betrayed, is learning to take in the situation. It is beginning to say to the clergy, that the only hell which America has to fear is the present hell of starvation and pauperism, into which organized cupidity and greed have plunged two million families; and that a religion which, in such sorrowful times, turns its back upon the people and concerns itself chiefly with a future theological hell, ought to move there at once, and be promptly excused from lingering here.

In November next, the politicians of both the old parties will find that the disgusted voters of our state have taken to the woods. They will no longer follow either the strait and wide road of Sherman-Cleveland-British Republicanism that leads to perdition, or the broad and narrow road of Cleveland-Sherman-Wall Street Democracy that leads to destruction. The American people are learning at last that both roads go in and come out of the same hole.

### THE SITUATION.

For thirty years the financial and business interests of this great nation have been used as stepping-stones for selfish politicians serving in the interests of monopoly. Class has been set against class; section against section; patriotism has been sunk in the slimy pools of partisanship, and the common welfare sacrificed to the demands of corporations and money kings. In the spirit of flunkeyism both



parties have combined to imitate the monetary policy of England, to contract the money of the country, to destroy bimetallism, to oppress the laborer and the wage-earner, and to conserve the interests of rings, cliques, corners, and monopolies until the culmination has come in the enforced idleness of manual labor, in closed factories, ruined farmers and merchants, and bankrupted railroads. One hundred thousand people have succeeded in capturing half the wealth of a nation of sixty-five millions, and are now reaching out for the remainder.

The great error of mankind—an error attended with the most fatal results—is, that while governing the family by the law of justice, kindness, and co-operation, it has established in the larger family,—the state or public social order,—as its active and governing principle, the law of competition, which is simply the law of hell. Thus as a nation we are not Christian. Our business is not conducted on Christian principles, and our civilization is Christian only in name. Jesus meant his religion to be carried into practice. The law of the Sermon on the Mount, the law of good-will and fraternal co-operation, was announced to govern men in their industrial, social, and political relations, here and now. Christ did not come, as our theological quacks are so fond of saying, to prepare men for another world, but to teach them how to live rightly in this.

Religion is the doctrine of human relations. Every question that involves the welfare of man is a religious question. The social problem is a sacred problem, and the minister or the church that avoids its discussion on Sunday, denies its Lord and Master as much as Peter did. If we do not Christianize human relations in business, trade, and industry, substituting the law of associated and fraternal justice for the infernal principle of competition, our civilization will go down in ruin; we will go down with it and we will deserve our fate. While our preachers are talking about "the everlasting bliss of heaven," the hell of injustice, of social inequality, of trampled, outraged labor is opening right under their feet. The churches annually collect millions of dollars and send out hundreds of funny people called missionaries to convert the Pagan nations to the same unconscious hypocrisy that we practice ourselves. All the while there are more and worse heathen right here at home than can be found abroad.

Instead of sending missionaries to China and India to convert the natives,—who do not stay "converted" long enough for the missionary to get around the first corner,—the churches should begin to teach a little humanity to our own rich heathen at home. Our civilization is fast following in the footsteps of decadent Rome, where only the shell of a republic remained, and a self-absorbed, patrician oligarchy, gorged with the wealth obtained by special privileges, legal brigandism, and class laws, ruled over a prostrate and ruined people.

The churches in New York are busy sending missionaries to Japan, heedless of the words of Christ, "Woe unto you, Pharisees and hypocrites, for ye compass sea and land to make a proselyte, and when ye have proselyted him, he becomes more of a child of hell, if possible, than ye are yourselves!" It was such crimes as this, a century ago, that called down upon France the reign of terror, made the feast

of the guillotine follow on the heels of the banquets of heartless luxury, and caused the moneyed class and the church to swim in a sea of their own blood. It is the anarchy of the idle, heathen, and heartless rich that America has to fear.

#### 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 could only reply: "I have helped you with an open hand. I gave you the richest treasure that even Infinite bounty could devise. 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 asking me to help you by a miracle! A miracle never yet cured fools of their foolishness. In a little while you would again 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 a nutshell.

#### THE NEW SLAVERY.

The industrial system of competition enriches the few and pauperizes the many. The rich grow in wealth, the poor sink deeper into poverty. The mansion of the millionaire adjoins the alleys where the gaunt children of toil and misery are huddled like hogs. At one end of society we have our noxious and pampered idlers and plunderers with countless millions; at the other the famished serfs of labor living in enforced idleness, fast sinking into despair and making ready to dynamite our civilization. Paupers and criminals increase four times faster in proportion than our population. The prisons fill more rapidly than the churches. The army of homeless families, of starving children, has doubled within a twelvemonth. The wealthy classes fatten on the cream of civilization, while industry grows lean on the skim-milk. Capital has the pie, labor the crust. Capital reduces wages to the life-limits, pockets the profits, and offers free so up to the workingman as the amends for this robbery. We are told that the days of slavery are over; while the fact is that we have white slaves by the million who are glad to drudge for a poorer pittance than the former serfs of Carolina. Civilization freed the plantation chattels a generation back;



but there are now more white slaves sewing cotton than there were black slaves picking it thirty years ago; while the new masters deny any responsibility for the feeding and clothing of their wage-slaves. It is safe to say that the whole history of the old chattel bondage does not contain the amount of wretchedness and despair that has filled the cup of the American workingman during the past twelve months. The new slavery is being fastened on civilized men of our own race, who were born free and who hold the love and memories of freedom.

In every large city of the North and West, depots are established whence food is given to famishing crowds. The cowed and shambling multitude are herded like Texas steers at a round-up and corralled in their misery. Men are trodden under foot by their fellows, whom want has made insane, in the wild struggle for the loaf which may keep the hungry family alive for one day longer. Visit the vast coal fields and you will see men of the white race toiling for a pittance, as men never toiled in the cotton field, in absolute subjection to the will of their master, and with no hope of relief save through the portals of a death more merciful than their brother man. The factory, the mine, and the furnace are closed whenever the caprice or the interest of the capitalist directs; that alone is consulted. The suffering, misery, and despair of the workman are not considered. The plantation slave of old was more sure of the first needs of life—clothing, food, and shelter—than are today hundreds of thousands of civilized white workmen. This direful and fatal condition of labor is the result of laws enacted at the bidding of London and Jerusalem, and wholly in the interest of capital. The corporation, the monopolist, the money king have for many years dictated our legislation and chosen our rulers. They have shaped the financial policy of the nation; no matter which party fills the offices, Wall Street is always in the saddle. The result comes today in the wreck of fortunes, the destruction of trade, the paralysis of industry, the demonetization of silver, the shrinkage of all values but gold, the distress of the workman and of the producer.

#### THE REMEDY.

The fashionable methods of acquiring wealth during the last quarter of a century, have resulted in transferring ninety-five per cent of the wealth of the nation to less than five per cent of the population. The people consent that those who have, under the forms of law, thus taken to themselves the profits of national industry, may hold their ill-gotten gains—unless they themselves unwisely precipitate the world-crisis that will end in canceling the bonded indebtedness of the modern world. The victims only ask that the spoliations shall cease, and that laws be adopted making them impossible in future. If the plutocratic class is wise it will not object to compromising on this basis. It only holds by paper titles, which will vanish when the people decide to resume their own.

Our present system of competitive cutthroat civilization which can insure steady interest to those who have amassed wealth, but cannot insure remunerative work to those who produce wealth, is in its last hours. A new civilization of associated interests based on justice rather than greed will take its place. The evils of this age are made the agents

which are to usher in a co-operative industrial system expressive of the golden rule. The symbol of our present social state is the statue with the head of gold and feet of earth seen by the old prophet: that statue will fall as an advancing economic knowledge and an enlightened and resolute popular will shall smite to pieces its feet of clay.

## SHARP CUTS.

The majority of the working people need intellectual as well as material emancipation.—*Paterson Labor Standard*.

Good is good, bad is bad,—the difference is not in opinion or in custom, but in the effect on humanity through nature.—*Independent Pulpit*.

Populists, in the campaign of 1892, said the money question was the issue. "No," said the old party politicians, "the tariff is the issue." Now, who told the truth?—*Kansas Commoner*.

Is there an overproduction of wheat when the western farmers feed it to the hogs and thousands are short on bread? Is there an overproduction of cotton when it will not pay for its raising in the South, and a million of people are in rags? No. It is only evidence of an overproduction of darned fools. That's all.—*Southern Mercury*.

A New York preacher has evidently sized up the situation in this country, when he says: "There is some degree of happiness in hell." If this idea becomes extant and there is not some improvement in this country soon, hell may expect a large immigration in the near future. If the Devil's dominions are any worse than the United States today, it is a place to be shunned, surely.—*Kansas Commoner*.

Chicago has a saloon to every thirty-one voters and to every one hundred and sixty-seven inhabitants. Is it any wonder that the city is overflowing with political corruption; is it any wonder that anarchy and assassination prevail in that city? Should the people have been surprised at the Haymarket massacre, the mysterious murder of Dr. Cronin, the assassination of Mayor Carter Harrison, and the many shooting and stabbing affairs that occur in that city continually?—*Champion of Progress*.

The gentleman from Ohio (Mr. Harter) ridicules the idea of a paper currency. He says you cannot issue a paper currency. That there is nothing to base it on. That you cannot make something out of nothing. Well, they made a congressman out of the gentleman from Ohio, and I think that comes pretty near making something out of nothing; at least that is the conclusion I have come to after listening to his discourse on this financial situation.—*From Jerry Simpson's Speech in Congress*.

In making the forbidden the permitted fruit, Eve fell; in making the permitted the forbidden fruit, she triumphs.—*Hugo*.

Excess of conscientiousness degenerates into infirmity. Conscience must not be allowed to practice such austerity.—*Hugo*.



## Anarchists.

For most of these men life has been full of difficulties and bitterness. No doubt they have not sufficiently struggled, but then energy is not so common. Perhaps the idea of suicide haunted them, and they did not want to die until they had avenged themselves on that society which they make responsible for their misery. To tell the truth, I think all the means tried insufficient to stop the rising tide of anarchist doctrines. What, I am asked, will be a preventive? Well, I who have fought for positivism find, after thirty years of struggling, that my convictions have been shaken. Religious faith would prevent the propagation of such theories, but has it not almost disappeared nowadays? Who is to give us a new ideal?—*Zola*.

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BEST EDUCATIONAL MOVE YET.—Senator Stewart does not favor Coxey's army moving on to Washington. We do not think it is the best move either.—*Denver Populist*.

It is one of the best educational moves made since the industrial fight commenced, as our able contemporary and distinguished Senator will admit ere long. Our well-to-do friends of the East do not know, and cannot realize, the extent of the destitution, suffering, and misery existing throughout the length and breadth of their own country. They only read the subsidized old party papers which, like Harrison and Cleveland, have made them believe that the country was never as prosperous as it is at the present time. They have learned that the price of all products is low, and the plutocrats have made them believe that it is caused by overproduction. They know that money is scarce, but the rich have made them believe that was caused by the purchase of silver under the Sherman law, and a want of confidence. After meeting and talking with their fellow laborers from all parts of the republic they will then know the real condition of the republic and its real causes.—*San Diego Vidette*.

The distinguishing sign of slavery is to have a price, and be bought for it.—*Ruskin*.

## THE LATEST SPOKEN.

NO LAW AGAINST IT.—The Pollard-Breckenridge trial has called attention to the fact that there is no law in the District of Columbia to punish any one for seduction or adultery. It is also stated that an effort has been made, time and again, to pass such a law, but Congressmen have never allowed it to come to a vote. It is said that this is the only spot in the whole civilized world where adultery and seduction are not crimes under the law. Such a state of affairs is a pretty commentary on the average morality of American Congressmen!—*Deadwood Independent*.

RELIGION OF SOCIALISM.—It is a fashion among narrow-minded people to condemn Socialism, and those who condemn it call themselves pious Christians. Christ taught universal brotherhood, and Socialism means the same. All religions teach us to love our fellow beings. Do we observe this grand principle? No! Then how can we call ourselves Christians, Buddhists, or Brahmins? When we leave out the fundamental principle of a religion—universal brotherhood—we are all blinded by individual selfishness, and are more or less hypocrites. If we were all, without exception, Socialists, irrespective of caste, creed, or religion, we should be the best religionists. We all talk of mutual love and help, but when the time comes we cut the throats of our brethren for a few dollars. Selfishness has a hold on the darkened minds of men, especially those who possess vast riches; who cannot bear the idea of universal brotherhood—Socialism. What have all the so called good religions, or rather the followers of them, done to promote the universal brotherhood? They are fine things to preach in a church or a temple, but not to practice! The rich man with diamonds and his wife laden with jewels go to church after a sumptuous breakfast, to pray and hear of the universal brotherhood of man, and there stands by their side a poor man in rags, who has not a piece of bread to eat in the morning, and does not know how he will get it in the evening. Now, where is the universal brotherhood? It seems that religion has no hold on the morals; it is the mind only that has a hold on the religion. Now, if we want to have a universal brotherhood and to banish poverty and misery, we must all quit our selfishness and be Socialists. Then only can we claim to follow any religion. Otherwise, in my humble opinion, there is no religion at all.—*Purushotam Rao Telang, in Twentieth Century*.

The world awaits impatiently the hour for the inauguration of the new kingdom; for God's reign to begin in earth as it is now operative in heaven. The administration of one of the functions of government has been, hitherto, to rule men. In the new kingdom this function will have become obsolete because man will be a law unto himself, and the energies of administration will then be expended in contributing to the needs of men. There will be no criminals, for when the incentive to crime is removed there will be no crime. From the foregoing, it may appear that these views are identical with those commonly denominated socialistic; but Koreshanity differs essentially from Nationalism and Socialism, in the means through which it purposes to accomplish equitable government.



"REGULAR" AND "IRREGULAR."—In the dialogue between the grave-diggers in Hamlet, one of them says to the other, "He that is not guilty of his own death shortens not his own life." Doubtful of this, the second grave-digger says, "But is this law?" And to that his companion answers, "Ay marry is't, crowner's quest law." This answer appears to be logically sound, but the question is up again, not in Denmark this time, but in the State of New York, where the grand jury has just indicted the leaders of several Christian Science societies. "The occasion of the indictments," as we are informed by the newspapers, was "the death of a woman while under the care of Christian Scientists. She had been without the services of a regular physician. The coroner's jury denounced the individuals whom she had engaged to treat her, and later the grand jury made out several indictments." This new application of "crown's quest law" will now be tested in the courts, and we shall soon find out whether or not we can lawfully die without the assistance of a "regular physician." It is rather curious that when a man dies under metaphysical treatment the coroner is called in, but when he dies from "regular" physical medicine no surprise is manifested and no "crown's quest" is held. It is a strange anomaly that the faith-healers have been indicted in the State of New York, for in that State the people are supposed to know the dangers of the "regular" practice. Some time ago, Dr. Charles C. Bombaugh, of Baltimore, delivered a lecture before the New York Academy of Medicine, in which he said: "Of the eleven thousand medicaments on the list, it would be quite safe to dispense with ten thousand. And as to the remaining one thousand, most of us would still find on the roll a sufficient surplusage of sawdust to 'make the judicious grieve.'" This confession was frank enough, but not prudent; because if those ten thousand pretended remedies are injurious and may safely be dispensed with, may not the doctors who prescribe them be dispensed with, too?

Simultaneously comes news from Ottawa, Illinois, to the effect that "the allopathic physicians, having some months ago formed the Ottawa City Medical Society, have now decided that no homœopathic physicians or others deemed 'irregular' shall henceforth be recognized by the society or its members as physicians or surgeons." This action was deemed necessary, because "not a few allopaths had fallen into the practice of inviting the homœopaths to be present at operations, and had repeated calls to consult with them in doubtful cases." It was decided by a unanimous vote that "where a homœopath has been employed by a patient he must first be discharged before an allopath will consent to call." At the first sight of it, this action looks monopolistic and intolerant, but it is not, for there is no law to prevent the homœopaths from adopting a like resolution against the allopaths and proclaiming them "irregular." The homœopaths have a right under the Constitution of the United States to resolve that "where an allopath has been employed by a patient he must first be discharged before a homœopath will consent to call." It is only when one "pathy" calls upon the law to persecute the other that it becomes tyrannical; when it "wants to have a law passed" for the suppression of rival "schools," or when it calls upon the coroner or the grand jury to punish any doctor who kills a patient except in the "regular" way.—*M. M. Trumbull, in Open Court.*

THE BANKER'S HARVEST.—The gold-bug cuckoos are pointing to the piles of money in the eastern city banks, and boasting there is plenty of money offering at one and one-half per cent interest. The money ring is gathering in the harvest now; it has laid its tools by as the farmer does his plow, harrow, and implements for cultivation, when the harvest is ripe. The harvest of mortgages and debts is being gathered in now; all the property that has been created in the last ten years is being harvested by the money-lending ring. When the last sheaf is housed, preparations will commence for a new crop. The money will gradually begin to be loaned, business will start anew in a feeble way on a low plane of prices, and gradually increase, and as it increases, banks credits will begin to expand; this will proceed for about ten years, gradually improving all the time. Speculation by that time will become rampant, mortgages, the offspring of credit money, will cover every species of property, and hedge industry round like a wall. Then the bankers' harvest will begin to ripen and the sickle will again be put in, as it is now, and the accumulation of years of industry be garnered by the same class that is now reaping, leaving behind them the brown fields of desolation.

The present result will be repeated ten years hence, *if in the meantime the people do not step in and change conditions so as to prevent the operation of the gold-bug harvesters.* *National Watchman.*

THE WAY OUT OF EGYPT.—The real secret of happiness, prosperity, and security in this world is love, pure disinterested generosity and regard for our neighbor. Just so long as we all engage in a disgusting scramble for our own personal interest, the plunderers of every ilk can walk right in on us, devour us at their leisure, and exploit us to their perfect satisfaction. But when we raise our eyes, and get to looking after the interest of our neighbor, then we will have deliverance. Only by saving others can we save ourselves. In delivering the poor from oppression, we build a fence of strong security around our own homes. In declaring, as a fundamental principle of our system, that the injury of one is the concern of all, and that we are in very truth our brother's keeper, we insure not only ourselves, but our posterity forever, against all the dread possibilities of outrageous fortune. We submit to candid minds that the only possible way to do this is through government ownership and control of the means and forces of production and distribution. Our economic system, as well as our civil affairs, must be subjected wholly to constitutional regulation and the popular will—a government of, by, and for the people.

It is far easier to be generous than to be just, a great sight easier to give a hungry man two bits to get his dinner with than it is to help inaugurate a system that would bring God's good gifts within easy reach of the poorest and weakest. The world's great crying need is not "benevolence" but justice. One ounce of justice will outweigh a ton of "charity." We all owe the world a debt few of us seem willing to pay. True justice is pure love, but "charity" generally contains no particle of either.—*J. J. Edwards, in Independent, Fresno, Cal.*



## 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.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. EASTMAN, 337 Evans St., Denver, Colo.

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