

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 COMING GREAT STRIKE.

Project for the Employment of Millions of Men, Women, and Children, Giving Them the Products of Their Industry.

ONE MILLION MEN TO COMBINE AGAINST CAPITAL, BY INSTITUTING THEIR OWN INDUSTRIES AND POSSESSING THEIR OWN PRODUCTIONS! A NEW SEA PORT TOWN IN SOUTHERN FLORIDA TO BE OWNED BY THE LABORING MASSES, IN COMMERCIAL INTERCOURSE WITH THE ENTIRE WORLD BY WATER, —THE GREAT GULF OF MEXICO BEING THE MEDIUM OF SUCH COMMUNICATION. THE SHIPPING OF THE STRIKERS WILL PLY UP AND DOWN THE RIVERS AND ACROSS THE GULF OF MEXICO. THE MISSISSIPPI AND ITS TRIBUTARIES WILL BE MADE THE CHANNEL OF TRANSPORTATION OF FAMILIES AND MERCHANDISE, FOR THE WESTERN STATES; FROM THE EASTERN STATES, THE ATLANTIC AND THE GULF OF MEXICO WILL TRANSPORT THE PEOPLE WHO WILL AGGREGATE IN THE NEW CITY. COMMERCIAL INTERCOURSE WILL BE OPENED WITH SOUTH AMERICA, THE WEST INDIES, CENTRAL AMERICA, MEXICO, AND THE NORTH. THE FANCY TIMBERS OF THE SOUTH, CENTRAL AMERICA, AND MEXICO WILL BE BROUGHT TO THE NEW CITY, AND THROUGH THE INGENUITY OF SKILLED MECHANISM WILL BE TRANSFORMED TO EVERY KIND OF CABINET CONSTRUCTION. CO-OPERATIVE RAILROADS WILL BE BUILT ACROSS THE PENINSULA OF FLORIDA, FROM THE GULF TO THE ATLANTIC, AND ANOTHER NORTH AND SOUTH THROUGH THE STATE. THESE

WILL HAVE THEIR TERMINATION AT THE NEW SEA PORT CITY.

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.

No speculator's boom will ever meet the demands of the industrial masses. A horde of families cannot go to Florida on the current of the boom of a syndicate and meet with success. Every dollar of the poor man's money, and every unit of his industry, must go to develop his own interest and not that of the speculator. The Bureau of Equitable Commerce will institute trade on the basis of industrial equitable exchange without money,—either gold, silver, or paper. There is no hope for the laborer through the political rings of the country, including the Congress of the United States, which is in the hands of Wall and Lombard Streets. *There must come a new industrial system*, in which exchanges of products are made without money, and in which the laborer shall possess the entire product of his industry.

MONEY (SO CALLED) IS NOT AN ESSENTIAL PREREQUISITE TO THE DEVELOPMENT AND CONDUCT OF INDUSTRIAL AND COMMERCIAL ENTERPRISES.

Twenty men well disciplined and directed in fishing and hunting can furnish the meat supply of ten thousand, on the co-operative basis; on the Gulf of Mexico, in southern Florida; but to insure this, every stroke of effort must be utilized for the twenty and for the ten thousand, independently of the numerous speculators and middle men who usually absorb the energy of the producer.

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.

To insure the successful operation of the project of the Bureau of Equitable Commerce, under the auspices of the KORESHAN UNITY; to set at liberty the wageslave; to destroy the wage system; to dethrone the money oligarchy and destroy its power to oppress, the working people must get down to solid practical work under the direction of a practical leadership. Millions of dollars of the laboring man's money are squandered in the futile enterprise of inaugurating strikes, in which the organic force of so called capital is the inevitable victor. Strikes of the ordinary kind are failures, because the principle is fundamentally wrong. Labor is capital, and it should so combine as to employ itself and retain the products of its application.

The accumulations of industry should become a general treasury, placed immediately where ten thousand enterprises may combine in a universal industrial and commercial co-operation. People interested in the progress and development of Equitable Commerce as promoted through the Bureau of Equitable Commerce, under the auspices of the Koresshan Unity, and especially such as desire to promote the work of practical industrial enterprises by contributing labor or the products of labor already accumulated, can address L. S. Boomer, Treasurer of the Bureau of Equitable Commerce, 647 The Rookery, Chicago, Ill.

Art Will Vindicate Science.

The basis of any true art is true science; that is, knowledge. The intermediate mission of art is to present the principles of truth in the form of tangible beauty; to create visible symbols of the various concepts of universal law. The ultimate achievement of art is the practical application of science to the affairs of life. The arts are the teachers of the multitude, while science is the teacher of teachers.

Jesus taught in parables. These parables are marvelously beautiful creations—clear-cut narratives, perfect as gems new from the hands of the lapidary. Through such media were the eternal truths of law conveyed to his disciples, prepared to meet their comprehension, as mineral particles are prepared through the vegetable kingdom to meet the digestive capacity of the animal. In the exquisite form of these narratives, the skill of the artist is displayed; and today science discovers to us how true was the art which thus gave such perfect expression to the truths of the law—so true that its must needs have had science for its guide. It is this fidelity to truth which has given such vitality to the myths of the ancients. Even in the more or less imperfect forms in which they reach us, we may discover the principles to which they gave expression. The Greek word *mythos* has the same meaning as the later word *logos*, that is, speech. This carries with it the idea of counsel, of instruction. Jesus was the speech center of the anthropostic macrocosm—he was the Word, the *Logos*, made flesh. Of him Isaiah prophesied, "His name shall be called Wonderful, *Counsellor*, The mighty God, The everlasting Father, The Prince of Peace." As truths

were presented to the disciples of Jesus in the form of parables, so were truths presented to the ancients in the form of myths. These myths were not falsehoods through which truths were conveyed, as it is not possible for a falsehood to convey other than fallacy. They were formulate expressions of aggregations of truths, intended for application in various special directions.

True art is thus, in the domain of cult, the arrangement of truths into forms of beauty. In this way must be brought into being song, story, drama, sculpture, painting, music. A great deal is being said, at the present time, of "art for art's sake." This is a natural result of the worship of symbols rather than of the things symbolized. It is not surprising to find men who worship gold—which is the symbol of good—while losing sight of the good itself, thus making the symbol a power for evil because investing it with a false value,—it is not surprising to find these men talking of "art for art's sake." Art in the domain of cult exists for truth's sake; never solely for its own sake.

But the supreme beauty to be brought into existence by art, the beauty which must include all beauties, is that which Victor Hugo refers to as "the august vision of the poet,"—the social beauty. The old Roman definition of beauty was, "multitude in unity." In the complete sense, this can be realized only through the perfect social structure. The unity of society means the perfect adjustment of every part to every other part and to the whole. This joining together of the parts of society into the one perfect whole, is the crowning work of art. And to this work, the guiding light of science is ever necessary. Exactitude of construction is a necessary element of such an edifice, for the absolute perfection of function can be attained only through the absolute perfection of form. This is evidenced everywhere in the physical universe. We find there form and function ever constant in their relation each to the other. The result is life. In order to build a vital social structure to replace the present moribund one, it is necessary to possess a knowledge of the form and function of the physical universe; it is necessary to know "whereupon are the foundations thereof fastened." Can the modern so called science of astronomy tell this? Why, modern astronomy does not know whether the universe has any foundations,—perhaps it has a center, but it certainly has no circumference. Modern astronomers are agnostic; hence, they declare the utter impossibility of any one being gnostic. Because they do not know, they will have it that no one can know. But knowledge is demonstrable; at least by its results when practically applied.

The Koresshan school of science is the only school which possesses an absolute knowledge of the form of the physical universe; consequently, upon this school devolves the necessity of directing the work of building the new social structure. In this work, the possibility of failure can not enter as even the most remote contingency, because, guided by the light of true science, failure is impossible. It may not be possible to find more than a very few minds sufficiently rational to grasp the principles of Koresshan Science; but all men

will be able to realize the benefits of life in a perfect system of society, and, although they may be incapable of comprehending the wisdom which could direct to such results, content with the results, they will declare the direction good. Thus will Koreshan Science prove its position.—*Ella M. Castle.*

A Knowledge of Optics Essential to a Correct Comprehension of Physics.

Place a tube in the form of a spyglass—but without the lenses—parallel with and by the side of a straight rail. At the visual end—the end of the tube near the eye, as it is to be used for observation—let there be a minute aperture no larger than a needle's point. At the opposite end, the objective end of the tube, locate two hair lines, one perpendicular and the other horizontal, so that in looking through the tube, longitudinally, from the aperture at the visual end, the aperture and point where the two hair lines cross will constitute a visual and longitudinal axis parallel with the rail. This may be about fourteen inches long, and about one foot from the straight rail. Somewhere, not a great way in the distance, the rail will *seem* to meet the line of vision as determined by the law of foreshortening. The rail cannot be seen beyond the point where the visual line and the rail appear to meet. The meeting of the visual line and the rail is not a reality, but merely a visual phenomenon.

Place, correspondingly, a like tube by the side of a concave rail, the concavity of which is eight inches to the mile, and turned toward the visual line of the tube. Instead of the two lines appearing to come together in the distance, as in the case of the straight rail and visual axis of the tube, the concave rail—which in reality curves toward the visual line—appears to curve away from the visual line just before coming into juxtaposition in the distance.

If we place a tube level with the surface of the earth,—or, for better observation, a large body of water,—with a hair line across the objective end, and look toward the horizon, we find that the horizontal hair line appears to cross the sky just above the water's horizon; that the “plane” of the earth does not touch the line indicating the apparent line of vision, as the plane of the rail touches the corresponding line as in the tube placed by its side. Now, if the visual phenomenon regarding the straight or plane surface of the rail does not agree with the phenomenon relating to the earth's surface, and the phenomenon regarding the rail curved eight inches to the mile does agree with the phenomenon regarding the earth's surface, the proof is conclusive that the earth instead of being either convex or “plane” is concave. This is the doctrine of Koreshanity regarding the cosmogony, and upon this truth the Koreshan theology is predicated.

The comprehension of the above phenomenon is an essential prerequisite to any just geometrical conclusion. It must be known that vision is the result of an impression on the cortical area of the cerebral cells, from a picture

planted upon the retina of the eye—the nervous sheath which lines the inner area of the eyeball. In a study of the principles of picture-making upon the retinal coat of the eyeball, and thence upon the cerebral cortex, some closely analytical application is demanded. At this very point rest all the accuracies or inaccuracies of deduction which must constitute the groundwork of either a scientific or fallacious *catena* of consociation, which, in a conspiring *plenum* of error, manifests in the human mind what have been denominated Satan and Devil, or, in a consecution of knowledges and their application, God and Lord.

Before any definite conclusion can be arrived at concerning objects of sight as determined by their pictures upon the retina, the laws of optics must be thoroughly familiar to the mind. In placing before the reader the system of integralism embraced by Koreshanity, the physical basis of which is a material cosmogony, we herewith present a more or less complete analysis of the organs and functions of vision. The phenomenon called vision is the result of the transmission, to and fro, of energies through the pupil of the eye. The interchange of visual energy is made through a double convex lens situated in the anterior of the eyeball, immediately posterior to what is called the posterior chamber. The convexity is greater on the posterior surface of the lens, which has the effect of shortening the convergence of the penciling of the visual energy to the focal point of distribution to the retina. Through this peculiar formation of the posterior convexity, the focal point is drawn closer to the lens and farther from the retina. This provides for the broader expanse of the picture planted upon the retinal sheath.

Any picture of a given size planted upon the retina and observed in the direction of the ordinary horizontal, will diminish in size proportionably to the distance of the object. As the picture diminishes on the retinal coat, and the expanse contracts, there is a closer approximation to a point, until the distance is so great that it ceases to make the picture when the object vanishes. If the picture is broad enough to take in the front and lateral expanse, the visual point of diminution becomes a hair line across the retinal sheath corresponding to the horizon. Two rails side by side, perfectly straight and parallel with each other, when observed from a position half way between them, will seem to meet. Two rails placed side by side, being at the point of observation just the distance apart of the two straight ones, each curving toward the other eight inches to the mile, will not appear to meet but, at a farther distance than the straight rails, will seem to diverge or curve away from each other. The phenomenon is the same if the rails are placed in a corresponding relation, except that they are placed one above another, instead of side by side.

If we study the mechanism of the eye—the organ of vision—and learn to interpret its functions from the principles of physical optics, we may obviate the speculative theories which befog the mind and lead astray the inquirer after truth. If we observe, at a little distance, a pole three hundred feet in height, it makes a

long picture upon the retina of the eye because its rays of incidence, as their pencils fall into the focal point through the lens, obtusely meet. The rays of incidence become more and more pointed or acute as the object passes farther from the point of observation. If we place the pole horizontally on the ground, taking a perspective and lengthwise view, though the pole is of the same length it makes a shorter picture upon the retinal coat, and a still shorter one as the pole is carried and laid upon the ground another length distant. The reason the pole seems shorter and makes a shorter picture upon the retina the farther it is distant, is because the lines of convergence from the pole—as they *incide* through the lens—become more acute, thereby shortening the parallax upon the retinal coat. The picture planted upon the retina (from a surface curved toward the visual axis, as in the illustration of the rail curved toward the line of vision) does not diminish in length so rapidly from the concave line, because the obtuseness of the angles of incidence does not so rapidly assume the acute angle as upon the straight surface. Because of this fact, the horizon would appear farther distant upon a concave than upon a plane surface. We maintain that this difference is geometrically and mathematically demonstrable, and upon the mathematical verity of such a demonstration we know that the earth is neither convex nor plane, but concave.

Without Money and Without Price.

Today the laboring world is as a stormy sea lashed hither and thither by every wind. Methods of reform are as plenty as there are minds to originate and present them. Each method touching one spot and one only of the great evil, while the distress and inharmony among the workers of the world increase day by day. The lines are no longer drawn on the class at the foot of the ladder, the hewers of wood and the drawers of water, but the great middle class, supposedly the prop and bulwark of good government, everywhere is regularly adding its quota of unemployed and unproductive to the grand mass.

The demand made by honest men is for work; that they produce for themselves and others the necessities and the luxuries of life. No thinking, self-respecting man is willing any longer to produce wealth, and permit the lion's share to pass into the pockets of the middleman, sometimes called employer and capitalist. Meanwhile these latter, terror-stricken by the chaos reigning in the business world, are carefully withdrawing their different lines of investment, fearful of losing what they have already gained in the strife of commercial life. Everywhere a shadow rests upon the people; a dread of tomorrow, not knowing what the morrow may bring forth; and withal, an inner consciousness that out of this uncertainty will burst forth the dreadful wrack and ruin of anarchy and bloody revolution, unless a strong hand opens a door of refuge to the oppressed. This door has been, *is*, open. It stands wide for the industrious poor of the world to enter and be at rest. In the system of communism established by the Koreshan Unity in Florida and elsewhere, every man is assured of all that goes to make up

a busy, happy life; work, with the full reward of that work. The wealth of the world belongs to the producers of that wealth, and in this system of communism—which can only be established and continued by those whose hearts are filled with a desire of seeing God's kingdom established in the earth, as he himself prayed, Thy kingdom come in earth as it is in heaven;—the reward is to every man as his work shall be.

In the scheme of production called the competitive system, there is no provision made for the weak. The battle is to the strong, to the unscrupulous, to the man with keen sight for the main chance, but there is no place for the quiet, the thoughtful, the spiritually minded; such are crowded to the wall in the struggle for existence; they fall out of the ranks and are known no more. The place for these is with the communists, with the commercial system of God's making, in which He has promised that the seed of the righteous shall never seek its bread. The Lord Jesus Christ set his sign and seal of approval upon this system of commercial intercourse. He established one treasury for himself and his disciples. The treasury of the state is and must be the treasury of the people; and if wisely and economically administered, not a man, woman, or child in the land but would rejoice in warmth and plenty of all the gifts this universe affords, instead of dying with cold and hunger.

When shall the eyes of the blind be opened? When shall the ears of the deaf be unstopped? Without money and without price, the greatest boon to man is offered if he will only incline his ear and hear; if he will only open his eyes and see.

Competition has been tried in the balance. The rule of selfishness has had all the chance necessary to prove its origin. Let it go, with all its accompaniment of starvation, disease, and death, and take shelter under the benign rule of a higher law of equity between man and man. To work, to perform uses for the neighbor, is the greatest blessing that can be bestowed upon the human family; but to drudge sixteen or twenty hours a day for a pittance that scarcely suffices to keep body and soul together is of the hells, and belongs to the curse placed upon man in the garden of Eden, but which Jehovah promised to remove in the fulness of times.

Labor, today, is crushed and bent beneath the weight of woe placed upon it; while, in the providence of the Creator, man should be able to sing hallelujahs as he performs his daily duties,—tasks no longer, because abundant recompense follows the footsteps of those who walk in the light of divine law. Out of this chaos and burning pit of competition men will be compelled to turn to communism as to an ark of safety. When the guests invited to the wedding feast made various excuses and refused to come, behold the Lord of the feast sent out his messengers to the highways and the byways and compelled them to come in; not the rich or well-to-do, but the poor forlorn tramps who loitered in the corners and dark places. These are they who find salvation from cold and hunger and nakedness; to these is the gospel of communism preached; to these it is offered without money and without price.—*Mary C. Mills.*

The new earth to be established is an order.

The Incarnation of Jehovah in Man is Successive, Orderly, and Perpetual.

It Is the Law of the Perpetuity of God and Man.

The Life Of God Manifest In His Son, Always the Firstfruits Of the Resurrection, Is Precipitated Into Sin, In The Sinful Race, In Order To Bring That Race, As The Firstfruits, Into Resurrected Life.

A little, shall we say, cotemporary? claims to be "the only publication that attempts to present, scripturally, philosophically, and scientifically, the *object of our Lord's becoming a man*; and the first Messenger since the apostasy whose doctrines incorporate the *actual, vital, and alchemic relation between the Bread of Life and the human race*."

A careful perusal of the little sheet above referred to, in a comparison with THE GUIDING STAR, THE FLAMING SWORD, and other publications of The Guiding Star Publishing House and the Koreshan Unity, will disclose the most unmitigated and unscrupulous resort to plagiarism that has ever come within our range of observation.

"The object of our Lord's becoming a man," forsooth! Our Lord never became a man. Our Lord was a man; *the* man from the beginning. The Lord incarnated himself because it is the eternal law of being. The "plan of salvation" is the moonshine of a defunct orthodoxy, whose ignorance is so dense that there is no hope of its spiritual and moral resuscitation.

God never made a "plan of salvation." The order of life and death is fixed in the immutable and eternal cause of things—inherent in the very being of Deity, principles by virtue of which the very Lord God incarnates and theocrasises as regularly as the rising and setting of the sun.

The Lord came into the world because he could not help it. He came (as declared) to fulfil the law—the law of eternal being. He came because to fulfil the law of life and death was the essential process of the perpetuity of God and man; therefore, he *willed* to come. He came because he was the propagative life of the Father, the veritable Logos and seed of the divine issue for the regeneration (reproduction) of God and of the sons of God. Formerly, THE GUIDING STAR, when published, not only did "attempt," but did "set forth," and, subsequently and now, THE FLAMING SWORD does not only "attempt," but does set forth, "scripturally, philosophically, and scientifically," the law of the Lord's coming and his alchemical transubstantiation, not merely to that essential substance called Holy Spirit, but its further metamorphosis to the substance of sin which he (the Lord) became, in his descent into the race he came to redeem, and the still further operation of the law in the transformation of the sinful to the immortal flesh.

We not only claim to "attempt" to set these things forth, but we are the first to have presented the fact to the world of the alchemical conversion of the Lord's body

to the quality to which it was transmuted in becoming Holy Spirit; the first to tell the world that the Holy Spirit was the veritable substance of the Lord's body; that, in its dissemination, the "Holy Ghost," the Lord's flesh and blood, was appropriated by the church which received it; and the first to tell the world that this very appropriation of the Lord's substance, through the operation of the Spirit, was the fulfilment of his 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)."

The question of the science of the theocrasis of the Lord and the theocrasis of Elijah the prophet, of Moses, of Noah, and others, was never known to the world, nor to the publisher of the little sheet in question, till he studied the literature of the Guiding Star Publishing House, where he learned the words and phrases, as related to this subject, which he now, in a very unscientific and vague way, applies to his "Electicism." He does not yet comprehend the fact that at stated intervals the Lord attains to the state of incarnation, and, through definite operations of the energies of mind, plants himself in the race for regeneration according to law, and *not* according to a "*plan*" of salvation. The world successively declines (falls) and rises again, according to the eternal order of progress; and any pretended science which falls short of this law of the successive reincarnation of Deity for the purpose of perpetuating his own being and that of the universe, is a fiction.

Mr. M. also says: "Rightly understood in connection with the general philosophy of the relation between the Lord's flesh and the glorious body he now possesses, these Scriptures" (namely, Acts i:11, II John 7, and Rev. i:7,) "do *not* indicate that he will return in the form of flesh," which shows the gentleman's ignorance of the science he pretends to advocate.

Whatsoever is sown, according to the science of the laws of propagation, that shall we reap. If the Lord's body was sown in the beginning of the age, through its dematerialization, it was his personality that was thus sown. His flesh (not his spirit) was the bread which came down from heaven, which if a man eat he shall live forever. When? "I will raise him up at the last day." As what? as a spiritual being? or as a material being? If the flesh of the Lord was eaten, that is, the divine flesh, it will certainly transform the corruptible flesh to divine flesh, not to divine spirit; at least, not to spirit until it is first produced as flesh.

Mr. M. conclusively shows that he is ignorant of the analogy of the phases of law which he seems to have gained a smattering of by reading the literature of the Guiding Star Publishing House, for he says: "Our Lord's first coming was local. * * * He will not again descend to these conditions." Jesus was the promised seed; not his spirit, but the man, the Lord Jesus, the Christ. He was the seed of the Father. He was not the seed of the woman, but the *semen patris*, —the seed of the Father. He was the serpent's head which the woman's seed bruised for our iniquities. That

seed was the visible, tangible Logos, made flesh and dwelling among men that, through the dissolution of his body—after his resurrection—he might be planted (as he was planted) in (eaten by) those who received him by absorption, that through regeneration (reproduction) he might multiply into the visible sons of God; namely, the hundred forty and four thousand sons of God, of whom he is the Father, they (these sons) having his Father's name written in their foreheads.

"He will not," says Mr. M., "again condescend to these conditions of limitation, locality, and visibility. If it be thought so, we ask, Why should he? and what then is the philosophy of life through the life-giver?" The philosophy of life through the life-giver is, that as the energies of the physical cosmos perpetually create a material center of transmutation, so the life-giver of humano-divine existence must successively incarnate and replenish the life of humanity and of God. Why did Enoch come and walk with God and become not because God took (absorbed) him? Why did Elijah come and walk with God and become not because taken of God? Why these successive re-embodiments, if not because the law of being so orders?

The great and dreadful day of the Lord will come; it is at hand. But before the sons of God, offspring of Jesus the Christ of God, materialize, "I will send you Elijah the prophet." Elijah is the contracted form of Elohi and Jehovah; Eli, God, Hero, the Mighty Conqueror, and Jah, Lord or bread keeper; that is, the flesh preserver. Elohi is God the Spirit, but Jah, Jehovah, Lord, is not spirit, but the tangible manhood. The very fact that Elijah will come, is proof of the coming of the Son of man in the flesh. The etymology of the word Elijah is the absolute scientific demonstration, from a Scriptural basis, that the Lord, the bread keeper, will come with the bread, which is the flesh.

For Morrow's Edification.

The "plane" theory of Parallax and others has but one argument in its favor, as given by its promoters; namely, that the world is not convex. We do not mean by this that the arguments of Parallax do not disprove the convex theory; they certainly do, but they do not prove the "plane" theory. It does not follow, because the earth is not convex, that it is a "plane" surface. Analogy would at least indicate that the universe is an egg, and that all life, or universal life, proceeds from the universal egg, as specific life proceeds from the egg, womb, etc. It was in some two or three interviews which Mr. Morrow had with the originator of Koreshan unity and discoverer of the inside theory, that he received the suggestion of the egg theory of cosmogony, and first thought of patching it onto the philosophy of Parallax, and of making of it what he denominates the "Eclectic Astronomy," in which he attempts to combine the "plane" theory of Parallax with the concave theory of Koresh.

That our earth is a concave surface, can be geometrically and mathematically demonstrated,—some of the

arguments going to prove the proposition being found in another column.

THE KORESHAN UNITY.

Its Mission to the World.

Every dispensation or age has its involution and its evolution. The Jewish dispensation, in its Mosaic era, had its origin in Moses, and an evolution up to the time of Jesus the Christ. Jesus was the seed fruit of its evolution, and was therefore the involution of its vitality for its reproduction through a future evolution and involution in progressive and retrogressive formulation. Jesus, by virtue of a mastery of spiritual and natural powers, dematerialized his flesh to spirit. This Spirit being the product of a holy flesh was Holy Spirit, a divine spiritual seed which was sown in humanity. This seed, planted in receptive human wills, has had the experience of all sown seed. It died in humanity in the ages of humanity's darkness, to spring again to newness of life in due season for the reproduction of his divine life in humanity. In the springing again to newness of life, evolution and involution must necessarily continue. Jesus has evolved as a great tree or system, called Christianity, made up of a commingling of the elements of the Holy Spirit's disintegration or death, with the elements of the soil in which it was sown and the air or dominion in which it has grown. It is such an adulteration of the clean with the unclean, the good with the evil, that the reproduction of the original type would seem an impossibility, were it not for simultaneity of involution with evolution.

The simultaneous operation of the law of involution with that of evolution causes the tree or system to yield its progressive reproductive spirit to an involution of its aggregations. When fruition time approaches, the involved product of the tree's life must be found somewhere upon the tree, for the reproduction of its kind in that perfection of its life belonging to its completed cycle. The progressive evolution of the Christian dispensation has carried on, then, the involution of its reproductive powers. This involution must hold the possibilities of a new progressive and more perfect dispensation,—a dispensation which, if it is the ultimate one of the life of the divine in the human, should create in the earth the ultimate glory of the kingdom of God.

The mission of the Koreshan Unity in view of this, its understanding of the laws of evolution and involution, is to declare in doctrine and life its recognition of the involved product of the divine when sown in mortal humanity. This involved product is invariably the seed-man to be sown as spirit in human soil, for another dispensation or cycle of human development which continues to the final harvest of all the revelations of the divine in the human. Upon such a recognition and declaration does the continuity of human life and progress depend. The Koreshan Unity, in declaring its recognition of the conjunctive center of a new and better order of things, heralds the dawn of earth's new day. The name Koreshan is in itself an announcement that the central source of life is the pivot of its unification, for Koresh means sun, the primary sun which is the center of the an-

thropostic sphere. The Koreshan Unity unifies in Koresh, its Founder, because the science and life which he brings for our reception could only have had its origin in the one manifest Jehovah of the known cycles, and because he bears every mark, scientific and prophetic, of being the legitimate product of the divine when sown in the mortal humanity. This product is the father of mortal and immortal intelligence, and therefore the controlling power of the universe.

The official work of Koresh as the Elijah of this age is to quicken a sown seed to fruition life, and to sow seed for a future harvest in a new domain when, as reaper, he has gathered his full harvest. "The sower and the reaper are one." In the recognition and declaration of the center of the involved vitality of the Christian dispensation, the Koreshan Unity exalts the founder of Christianity to the position of attained Fatherhood, through the sacrifice of attained perfect divine sonship, which is marked by the Jehovistic flesh. It honors the Lord Jesus beyond all others in its full confession of the divine human, and in its recognition of the true cross which reveals the true nature of the sacrifice made for the restoration of sinful, mortal humanity to the divine image and likeness. It honors the Lord Jesus beyond all others inasmuch as it refuses to make a farce of his commands, and to make void his promises. If Jesus told his followers to keep his commandments, Koreshans believe that he would make the conditions of obedience possible, and the method of obedience knowable, if not through the presence of his flesh, then certainly through the operations of his spirit in the progressive development of humanity from seed sown to seed reproduced.

Koreshans claim that the wisdom of experience, obtained through the operation of the law of re-embodiment, has rendered the progressive humanity receptive to the influence of such wisdom, and that they behold the law of God as an object of adoration, and as a law to be easily obeyed when devoutly loved. They claim that the wisdom of the Holy Spirit's experience, in a cycle of adulteries with the mortal human, necessarily has its center of focalization in the humanity in which it has operated, and that that center must reveal the true light of Christendom in the darkness of its final disintegration or death. That center is necessarily human and mortal, as the whole sphere of the divine absorption in its descent into the race was human and mortal. This light, shining in our darkness, disorder, and death, reveals the necessity of reorganization and life, for the re-incarnation of divine life in its own body of orderly organic perfection.

Order never exists without obedience to law; therefore the mission of the Koreshan Unity is to lift the standard of the perfect law for the intelligent adoration of the people, and to proclaim it as the accepted basis of all their operations in attempting the re-establishment of the divine kingdom of God in every domain of earthly life. The Lord Jesus has taught Christendom to pray, "Thy kingdom come; thy will be done in earth, as it is in heaven,"—the heaven within the mind of the righteous man. No man is righteous who does not obey the moral law in its entirety. The kingdom of heaven was revealed in its celestial degree in the life of Jesus. It must be revealed in its natural or terrestrial degree in the obedience of mortals to his Holy Spirit's behests.

No spirit is holy spirit which justifies the violation of one of the least of the commandments of Jesus. He himself stated, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

The mission of the Koreshan Unity is to obey and teach the commandments, to promulgate the light of Koresh, which is their science and the science of their application in every sphere of human existence. The Unity can only accomplish this as it is baptized by one spirit into one body, the baptism giving it the strength of perfect organic unity. The gospel of Koresh is the gospel of the kingdom that the world has been taught to pray for. It is a very practical gospel, pertaining to a very practical kingdom to be instituted fairly and squarely and materially in the earth. It is to be an orderly, lawful, organic unity, created out of present human disorderly, chaotic conditions. It is to have a thoroughly human head, controlled by divine wisdom. It is to have a center of governmental power located by divine wisdom, and a gathering place for all its constituents and adherents. From this center it will develop as a gestating child develops, till it becomes the universal grand or God-man of earth, come down from the heaven of the mind of its divine seed,—Jehovah Jesus. From this center the law will go forth to all nations as the gospel of peace and good will, binding all together into one new nation whose God is the Lord, the divine human.

Koreshanity is all-comprehensive. Having the keys of knowledge, it unlocks every domain of mystery. The secret things which a humanity sitting in darkness has believed to be the hidden treasures of their unknown and unknowable Deity, are revealed by true science till there is no more mystery. 'Tis the mission of Koreshanity to give to humanity what it is deeply feeling the need of—a scientific religion; a religion which binds man to God and God to man, making of the twain, according to law, one new man. The tying back of man to God enables him to see the universe as it is from the central standpoint of observation; from this, he can behold the pencilings of pure scientific truth as they converge in the center, from every domain of life. He then beholds the cosmos as the universal evolving and involving order of things. Science from such a standpoint is absolute truth, pure and powerful to renovate the entire creation.

The Koreshan Unity, in its progressive formulation from present chaos, will absorb into itself all that is good, and eliminate from it all that is evil. From its primary nucleus is going forth a call to those who hunger and thirst for righteousness to come, and in the strength of unity apply to life the doctrines of purification. Righteousness is needed in church and state. Righteousness in both would necessarily unite the two. Righteousness is needed in all human relationships, and in all systems of human educational development. We need a system of industrial education that will make every man, woman, and child a performer of divine uses in the world. We need a system of generation for the animal life of humanity that will so perfect the body of man that he will praise God for his natal day. We need a system of recreation of so pure and wholesome stimu-

lus, that the whole universe will become a playground for a joyous creation.

The mission of the Koreshan Unity is to tell the world how, when, and where the glorious things spoken of may be realized. All things progress by the law of sacrifice. The old must be yielded if we would fully possess the new. Those who enter the pioneer work of the Koreshan Unity have the powers of the old church and the old state against them, but they have all the powers of the new church and the new state for them, and a hope set before them that maketh not ashamed, but is sufficient to fill them with courage, with joy and rejoicing. They are led by the personal presence of the Spirit of Truth, and are tried as gold is tried, and refined as silver is refined. By him and in him they are centralized, organized and led to a place which the stars of heaven, the signs of the times, and the uncommon sense of a wise man, unite in declaring to be the place of the divine choice for the establishment of the primary local center of primary, progressive, practical observation. At this center and from this center it is the mission of the Koreshan Unity to institute a new order of things for all the law-loving; knowing that the truth is mighty and must prevail, they fear not. Into the semi-tropical forest region of Southern Florida, they have gone with all the firm determination of our Puritan ancestors. God located, prepared, and preserved a place for their reception, unequaled in site and in possibilities by any other on the face of the earth. This is to be the rallying point for all who will lift up the standard of the moral law given by Moses, in word and type, fulfilled in the perfect life of Jesus, and scientifically applied to every domain of life by Cyrus.

At Estero, on the Gulf of Mexico, the foundations of the New Jerusalem will be laid. The plan of the city which will yield the final and most glorious revelation of the divine goodwill to man, has been given to humanity through the divinely illuminated mind of man. Its perfections will stand every test of the application of the most scientific principles, and the prophetic revelations of its marvelous beauties will make the memories of the White City a tantalizing flavor and foretaste of the Holy City to come, in which men will serve the Gods, and the Gods will glorify art and nature for men. This city by the sea, surpassing in magnificence all the recorded attainments of the ages, will be the world's great maritime center of Equitable Commerce in every domain. Here, will the equitable relations of the church and state of the divine kingdom be made manifest in earth. Here, will womanhood be revealed as the glory of man, and divine Motherhood as the crowning glory of woman. Here, the sons of men will become as Gods, knowing good and evil; and *knowing*, they will shun the evil and choose the good. Here, the white-winged ships of secular commerce shall carry on the equitable exchange of the products of the industry of freemen, freely throughout the world.

Men and women of America, who claim to be actuated by patriotism and the love of God and humanity, you are today called of God by his chosen Messenger to escape from the cities of destruction, and take refuge in the city which hath foundations whose builder and maker is God! This city shall redeem the nation from its captivity in every form

of bondage. This city shall be the citadel of universal empire, where shall dwell a King enthroned in the hearts of all humanity, and glorified in the great Goddess of Wisdom, who shall open the minds of men to their possibilities as Gods.—*Bertha S. Boomer.*

The Law of Atonement.

[CONTINUED FROM FEBRUARY.]

The disappearance of the actual body of the Lord Jesus was by a process of dissolution or sublimation, in which the visible manhood was transformed to spiritual substance. This spiritual substance was denominated the Holy Spirit. The impartation of this Spirit was the communication of the Lord's substance to the church. This Spirit descended into the race by successive degrees, being partaken of and appropriated by those who received it, and who consequently constituted the church. In thus receiving the Holy Spirit, which was in substance the Lord's body, his flesh and blood, the disciples fulfilled the saying, "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." They fulfilled the saying so far as the beginning of the appropriation is concerned. The divine nature being appropriated by the race, it must necessarily decline with the church; for with the prostitution of doctrine and life,—God's life, which was the life of the church,—it descends to its utter adulteration. It must continue this descent and consequent adulteration, till the divine truth is so desecrated that the sensual and animal inclinations of the mind are claimed to be divine by the very church in which the Word was sown, and in and by which the Word is prostituted.

It being true that the Lord's bodily structure—the divine-human with which the heavenly-divine clothed himself, the divine-human which was glorified for the express purpose of being the archetypal and germ or seed man, and hence the first man or beginning of the new genus or race of men—descended through the operation of the Holy Spirit into the race, it may be seen how his coming must be through the process of reincarnation, or through a new birth in the flesh; or at least how the man in and through whom He comes should be born a sinful man, should grow to manhood and put off his sins by overcoming the flesh with all its sinful tendencies. It may also thus be seen how the Jewish type of the pollution and cleansing of the sanctuary can and does apply to the office of the Christ as he dies in the race, and at the end of the age is born in sin and resurrected through reincarnation. Jesus was the tabernacle of God. He descended into the race by the operation of the Spirit, and was made to be sin. Thus man pollutes this tabernacle, which must be cleansed.

The cross of the Christ, or the Anointed, was only symbolized by his crucifixion at Jerusalem. The crucifixion by the Jews, while a reality, only portrayed in symbol the real cross, which was the descent of the divine-human into the sensual human with which the

real cross was effected. God the Father clothed himself with the discrete substance of human aspiration. It became concrete in the manifestation of the Lord Jesus, and was glorified and made the divine-human. This glorified human became the saving principle of the race. It was transformed by sublimation (dematerialization) to spirit, the spirit or force of what was the material substance. This Holy Spirit, the real substance of the before visible body, entered into the common humanity, actually flowing into the will of the human by the law of mental or spiritual attraction. The union of the divine spirit with the human spirit constituted the real cross of the Christ, and is described in this language: "And their dead bodies" (the two witnesses, which is the Word, therefore the Lord God) "shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

The time being ripe for the coming of the Son of man in "the clouds of heaven," he must first appear as the "Sign of the Son of man in heaven;" that is, in illumination of mind. His being seen in heaven does not mean in the physical heaven, but in the mental heaven, which is in the degree of divine intelligence. Said Jesus, "No man hath ascended up to heaven, but he that came down from heaven, the Son of man *which is in heaven*." While Jesus was in the earth he was in heaven, because in the heavenly state or degree of life. Therefore, when the Sign of the Son of man is seen in heaven, he will simply be seen to be the man illuminated. This illuminated man must be the Sign, because he portrays or declares not only the fact of the approximation of the Lord's coming, but he must also declare and effect the method. He must therefore be the Messenger of the Covenant (conjunction), the High Priest after the Levitical order. Being the Messenger and High Priest, he is the Eli-jah or El-yah, which means no more nor less than God the Lord. He must fulfil the prophetic declaration of Malachi: "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" (conjunction of God and man), "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: and he shall sit as a refiner and purifier of silver" (truth): "and he shall purify the sons of Levi" (conjunction, or those who are to be conjoined to the Lord), "and purge them as gold" (this is the purification of the affections or desires, loves; or when literally applied, the external life itself) "and silver" (which is the clarification of doctrine from all errors), "that they may offer unto the Lord an offering in righteousness." This has reference to the present coming, when the Christ has passed over from the order of Melchizedek to the Levitical order, the final office of which is performed at his translation, which will be the confirmation of the Sign of the Son of man, and the last act in the cleansing of the sanctuary.

We have so far, in the presentation of the symbol and law of sacrifice, only considered the sacrifice of the

lamb or ram. We have shown its relation to the love of offspring. In the zodiac, it is the sign of the first constellation; that is, it is the first sign, and when the sign Aries or Ram is in the constellation Aries or Ram, Aries is the head. This head of the series is the point of beginning, the creative or generative point, and necessarily at this point must be the supreme place of the desire to create, which is the desire to beget; for all creation is but the product originating in the supreme center of desire, which is the begetting center. Literally, to sacrifice the ram or lamb is to sacrifice the love of offspring, which, in its most perverted state, is the mere passion for sex gratification without regard to propagation. It means the consecration of the life to God; for if sensual gratification is overcome through a higher love, which takes away the sensual desire, then those forces which are otherwise prostituted and wasted, are husbanded for God's use and appropriation. Without such husbanding, God's existence could not be perpetuated. God is fed from the substance produced in man. This substance of man goes to supply God's demands only as the waste from man ceases, or as man overcomes. It is through this that we shall be able to offer up an offering in righteousness.

In the most supreme, heavenly, literal degree, the ram signifies desire to beget the children of the resurrection. The children of regeneration are begotten only as the children of generation cease to be begotten. For instance, Jesus overcame, as one of the human loves, the love of the child as my child, as distinct from others' children. In overcoming the desire to beget, and thence the sensual passion, he was enabled to appropriate that potency to the new and higher use—that of begetting offspring through the regeneration of himself by planting himself in the race and bringing forth the children of the covenant at the end of the age, as its fruit. Thus, the Lamb of God, the firstfruits of the begetting power, was made a sacrifice that more Lambs, children of the kingdom, should be begotten.

Trusting that the principle of sacrifice as pertaining to the ram or lamb is partially understood, we will next take the bullock as the second in the order of sacrifices, and second also in the order of the constellations. The bullock, bull or ox, is the symbol of passion; not the passion for begetting children, or the love of offspring, nor the desire to beget, neither its perversion. The intellectual accompaniment of the desire to beget or propagate life is, that the man himself may perpetuate himself in his progeny. This, it will be seen, is a distinct desire or love from the mere desire to beget children, or even its perversion. The life of the sensual man is mostly manifest in the general pleasures of life which are only insured to him through worldly gains. An emperor desires a son that he may leave to him his empire. The millionaire desires offspring that he may transmit to him his wealth. The love of transmitting either the empire or the millions, is the dominating desire or love. This is the real perversion of the legitimate or normal desire to live.

The passion or desire for life is seated in the neck,

both in the neck of the head and in the neck of the body. This is represented by the bullock or ox. If a man would save his life in the divine, he must lose it in the natural; not, however, by the corruptible dissolution of the body, but by overcoming death through the destruction of the sensual desires. The bullock then signifies both the desire for natural sensual life and, in the higher sense or degree, the desire for the divine or higher life.

[CONTINUED.]

Growth of Militarism in the United States.

For over one hundred years, our country has held its own in various wars against outside nations, and put down rebellion within its borders without keeping up more than the small nucleus of a standing army. Our remoteness from other powerful nations, and the generally peaceful character of the people, who by their chosen form of government profess ability to govern themselves, have rendered it unnecessary to keep a large standing army. A few regiments to keep in check the unruly Indian, and a small army and navy which the patriotism of the country could augment to almost any size when real danger threatened from within or without, have been all that we have hitherto needed, wanted or had.

On the other hand, the nations of the Old World—both on account of their geographical nearness to each other, and their more or less despotic form of government—have felt obliged to keep large standing armies, proportionately to their individual ambition and prestige.

Several causes have combined to make these nations gradually increase the size and expense of their armies; namely, the ever improving inventions of war weapons; the increased diplomatic vigilance resulting from, and dependent on, speedy communication by railroad and telegraph, and the growing restlessness of the people under monarchical institutions. So many kingdoms crowded together on one continent and governed in a way that must be hateful to the bulk of the people, would reasonably result in the maintenance of large standing armies. But so large and expensive have these armies grown, and such a drain have they become upon the youthful vigor of the nations, that we hear the idea of general disarmament going forth. It will probably be many days before armies are disbanded, and the settlement of international differences relegated entirely to arbitration; yet that is the drift of desire of the masses from whose strength the armies are mainly recruited.

The United States has not the reasons for increasing her standing army that exist in Europe. It is doubtful if she have sufficient cause to increase her navy. Possibly so, to insure respect of her commerce with foreign powers, though there is no indication of her commerce being in danger. But what cause can we have for increasing our army? Yet there is a demand or this—we will not say from the *people* in general—in

this land where the voice of the people is said to rule. On the contrary, the people are averse to increasing their taxation to support a larger army. But there are some of those in power who want a larger army, and it looks as though they might get it. Besides this, there is a wave of militarism going out over the youth and children of the country, that bids fair to educate in the people of the rising generation desire for more military power in this nation. We cannot note the public school observances of Decoration Day, where addresses are given by old soldiers and citizens, and recitations by the children, all to the end of making the children think what a glorious thing war is, and how they would like to be soldiers, without feeling that there is a motive back of it all that is not merely patriotism. We cannot see the school principals organizing little companies of mimic soldiers, and spending time drilling and disciplining them, making them enthusiastic over the idea of belonging to a military organization, and not feel that thereby the desire for military life is augmenting in the land. The movement is so universal throughout the country that its results cannot be ignored. There is no objection to organization and discipline of school children. We wish every child in the world could have the advantage of the most thorough training and discipline. But it makes all the difference in the world *what* you are organizing and training them for. If the object is the fostering of the martial and patriotic spirit in the lines that it is now extending, then we *denounce* the whole effort. Patriotism is a noble attribute. It is worthy of being fostered in the growing mind. But *Truth* is more noble, more desirable, more worthy of instillation.

To go back to the question, Why should we increase the spirit of militarism in this country? we find not foreign invasion threatened, but we do find that this beautiful commonwealth, this people who govern themselves, this Government in which the will of the people is the supreme power in the land, has come to be a commonwealth in name only, where the mass of the people are governed by the will of a few who, by virtue of their monopoly of wealth, hold supreme power in the land. This oligarchy, in the face of the internal dissatisfaction and rebellion that their usurpation of power has caused, is very anxious to enlarge the army as their main governmental shield against the protests of the people, and to foster, under the guise of patriotism, the military spirit of the coming generation. Capitalism furnishes the fundamental demand for increase of militarism.

If the schools, the press, the pulpit, or any other institution, can instill into the minds of our youth the principles of the true commonwealth, the principles of true self-government, the principles of the Constitution which this people are pledged to maintain; if they can educate them to become intelligent voters, zealous in the support of the principles for which this country passed through two terrible wars, yea, even train them to fight again if need be in order that their country be wrested from the clutches of greedy tyrants who are taking her life, and rescued from bondage to foreign money powers

which more absolutely control our national life through foreign syndicates than as though they had conquered us by an army; if they can train our youth to redeem our country from this quagmire of error, bondage, disgrace, and distress that we have let her lapse into through our neglect and indolence,—then we will say, God speed their work! It will not only develop them into the truest patriots, but lovers of truth and right.

But when we see that the oligarchy stretches forth its tentacles over every line of national activity, and either openly or secretly directs every movement, we cannot believe that any public institution *can* or will teach the *truth* of our degeneracy and its cause. What sort of patriotism is it to extol the brave deeds of our ancestors and ignore the danger that now threatens our beloved land? A true teacher of patriotism would be enthusiastic over *keeping* the people in the spirit and principles of freedom that their forefathers cherished. He would teach that the Government was utterly corrupt and given over to the rule of a Mammon-worshipping few, and that the people had lost their sovereignty and freedom; that their liberty and rights could only be recovered, in a peaceable way, by each citizen doing his duty at the polls; that the will of the majority *must* prevail and overthrow the will of a few; that if this could not be accomplished peaceably through the ballot, it must be accomplished by force, and that it was the duty of every citizen to aid in its accomplishment even by arms if need be. Such tutelage would encourage somewhat of a military spirit, and at the same time give it a truly patriotic impulse and object. We do not at all encourage the overthrow of the Government, but we do advocate the people understanding what a commonwealth should be, what *our* commonwealth has become, and by whose agency. We want the people to know their rights, to *insist* on their being respected, and to overthrow, by the ballot if possible, whatever or whoever stands in their way. If the ballot cannot be made to accomplish deliverance (and we see that it failed in the case of freeing the negro), better resort to force than live in a bondage whose chains grow daily more galling.

Sometimes a Goliath forges a weapon which is to cut off his own head. There is a danger to the oligarchy in training up an army for the protection of the Government (*they* constituting the Government), inasmuch that when the people come to fully realize their bondage they may win to their side their fellow slaves, the soldiers, and use them to overthrow the usurpers and gold kings. There may be a divine purpose in the growing spirit of militarism, other than appears on the surface.—*Alice Fox Miller.*

The worst charge that can be made against a Christian is that he attempts to justify the existing social order. That the old order of things cannot remain is evident to all but blind eyes. No man with moral sense, nothing but hopeless selfishness and stupidity, can fail to see that world-wide changes are at hand, with a social reconstruction and a new civilization.—*From "The New Redemption."*

Frederick Douglass.

Another great man has fallen too soon to witness the ultimate triumph of the mighty struggle for liberty, of which he could have said, with Cicero, *magna pars fui*.

Wearing, as was his wont, a melancholy and pensive look of weariness, he said to the writer, who visited him at his home in Rochester, N. Y., during the lifetime of his first wife, "I have fought through one great contest, and feel too weary and worn to enter upon another." Yet he continued to hold, by the sheer force of his own character, his position in the van of the great movement of his race from chattelhood to manhood. Like Samson of old, he slew more enemies, or, at least, enemies, in his death than in his life.

One of the straws that bear witness of his conquering genius, was the adjournment of the North Carolina Legislature, out of respect to him, on the announcement of his death, when it had but recently refused such token of remembrance on recurrence of the anniversary of the birth of the great leader of the "lost cause." The illegitimate son of the bond woman by her white master, being neither white nor black, and hence below par with both races, won, by the mere might of his genius, the meed of respect, from what had been the haughty master class, (as every member of that legislature, except two who had lived nearly all their lives in the state, were to the manner born,) over the highborn, idolized descendant of the friend of Washington, the gallant Light Horse Harry. Fittingly was this so, since, while the former was the forerunner and, in a sort, the progenitor of the returning Adamic race,—whose name means red earth,—the latter's chief claim upon human remembrance vanished with the lost cause of human slavery, to whose leadership he had, in his degeneracy, aspired.—*O. F. L.*

Crowded Humanity.

The committee appointed to investigate New York tenement houses brings to light facts not grateful to the man who loves to boast his country the par excellence on all points; indeed, this phase, as well as much stubborn ugliness which might be added, falls heavily on any ear that could be made to thrill at news of the prosperity and happiness of the race.

In one section of the city is a population of nine hundred and eighty-six people to the acre, and there are thirty-six such acres. Neither Europe nor Asia presents a parallel, but Bombay and Prague make the nearest approach; the former having a section of forty-six acres peopled with 759.66 to the acre, the latter with a quarter containing 485.4 to the acre.

More than half the people of Gotham live in tenements, and Boston stands next with regard to this undesirableness. To the end that this pestilential condition may not become a feature of all our large centers, let the people be educated. Let them be taught the true nature of the Government under which they toil, beg, steal, or starve; but above all let them be taught the processes by which a government truly paternal, truly protective of their interests—a government for the people, may be formed.—*A. T. Potter.*

Pray for Rest.

Every one, soon or later, desires to echo the words of King David, when he prayed:—"Oh that I had wings like a dove! for then would I fly away, and be at rest," but with very little conception of *all* that is contained in this prayer. David (beloved) was a man after God's heart, and the "spirit of the Lord," came upon him from the time he was anointed by Samuel. God made a covenant with him, that he would make of him his "first-born, higher than the kings of the earth"; and with the divine prescience he was enabled to pray understandingly.

Jesus taught his disciples to pray that the Father's kingdom come in *earth*. Has it come? and if not, why?

"Oh that I had wings like a dove." The word *oh* in itself expresses *divine affection*; and "*wings like a dove*" has a special significance. The characteristics of the dove are its rapidity of flight, the purity of its plumage, its simplicity and harmlessness, its mournful cry, and its desire for union for life. It was the only *bird* used by the Jews in their sacrifices, it being especially the sacrificial offering for defilement and uncleanness. It was the symbol of the Holy Spirit, as shown in the baptism of Jesus by John, when was seen "the Spirit of God descending like a dove, and lighting upon him."

Noah (the breath of God) sent forth the dove from the ark three times. The first time she returned, for she could find no *rest* for the sole of her foot; the second time she returned with an olive leaf in her mouth, and stayed yet seven other days; then, when sent forth, returned not. This represents the going forth of the Holy Spirit in its three degrees,—celestial, spiritual, and natural.

All spirits looking toward the Messiah were embodied in John, as their dwelling-place; this was the going forth of the dove in the spiritual degree.

In the natural degree, it may be said, were the "lost tribes," when led to America by Columbus (dove). The wings are the powers,—the desire and its result; and considered in the character of the dove (Holy Spirit), is the desire to be conjoined with humanity. David says, "I would fly away;" that is, to foresee, to provide, to find a place. Jesus said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." The place that he had reference to was his disciples, who represented the neck of the grand man; when this place was provided, then the Head could *rest*. This is more fully illustrated in his parable of the prodigal son; for, "when he was yet a great way off, his father saw him, and had compassion, and ran" (to fly away) "and fell on his neck and kissed him." (The kiss is the sign of conjunction.)

The prophet Isaiah, in prophesying when the peaceable kingdom should come, says:—"In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to *it* (the dove) shall the Gentiles" (lost tribes, having become Gentile by neglecting the Jewish rites) "seek; and his *rest* shall be glorious." This is the rest we desire. How shall we obtain it? We, also, must be able to fly away," that is, to know the *place*;

this demands focalization. The *ensign* stands, and points the way. He gives forth the law which, if applied, will bring forth the result of our desire—rest.

"By the breath of God frost is given; and the breadth of the waters is straightened." Is there a lesson to be learned from the universal frost and intense cold that have prevailed to a greater extent than for years before in our land? Will the "breadth of the waters" be "straightened" by curbing the vitiated heat of passions, restraining from pouring forth treasure in waste, and letting the "breath of God" (Noah) send forth the "frost" (the doctrine of purity, the characteristic of the dove), giving a rest to a part that the whole may be perfected? Then it shall be blessed to them that mourn, for they shall be comforted, for they have "wings like a dove," they have flown away and found *rest*. —Elizabeth.

"Organized Labor, as Long as It Keeps Within the Law,
Has Just as Many Rights as Organized Capital."

Nature does not turn things on their heads; the gymnast of human ethics reserves this feature to his exclusive function, and the above is one of his most taking endeavors. It would more righteously read: Organized capital, *as long as it keeps within the law*, has just as many rights as organized labor.

But what is organized capital? Are the magnates of, for instance, the sugar trust, gods, who by power of will compel the sweets of earth to their caldrons, and send them forth crystallized? If one dreams, let him awaken. Let the land awaken, and tap the reservoir which fast fills beyond the power of its confines before it yields a submerging ruin. These are but *men*, and their *trust is treachery*. Their "capital" is gleaned from the thousand toilers of the islands of the ocean and the plains of the West; the rock-ribbed mountains of the East pay toll to the horde who wring tribute from the North and the South—extorting from all through some degree of *fear*, which is an element of robbery. Therefore is capital *outlaw*. Labor has the inherent right to *organize for the best good of all*, and for this alone will these combinations exist when law and order prevail, and it is discovered that capital does not and cannot exist within the law.—A. T. Potter.

It Is Either One or the Other.

The absurd attempt of any man to jump at a conclusion—and, without any argument or proof, to foist a theory because too ambitious to recognize the discovery of another, and too void of mental power to originate an exclusive fallacy—is one of the characteristic obstacles to the propagation of absolute truth.

The world is either concave, convex, flat, or some other shape; it cannot be two or three of these. And how a man can choose a combination of these and call it "Electicism," unless he wishes to place himself in the attitude of appearing ridiculous, is more than we can comprehend.

The Signs of the Times.

The universal mind is pregnant with the feeling that we are nearing the final consummation of all things pertaining to the present system of affairs. From the pulpit and the press we hear of indications that point toward the one thing desired by the faithful ones, and greatly undesired by those whose interests are wholly in this world and its treasures of gold and silver.

It seems impossible for us to sense the peculiar nature of events, or our relation to them. Everywhere the gates are opening for the message of truth to pass through, giving the warning to the people that the day of the Lord is at hand. Yet the people question,—as did the disciples of Jesus,—“When shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass, *but the end is not yet*. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the *beginning* of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. 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 into the mountain.” “For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there, believe him not.” “Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the East, and shineth even unto the West, so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together.”

The world reads these sayings of Jesus the Christ, and is as much in the dark as ever because the eyes of their understanding are not opened. From time immemorial, we have heard of wars and rumors of wars, famines, pestilence, and earthquakes. All these must come to pass. The end is not yet; these are but the beginning of sorrows. The beginning was first when sin entered the world; and there has been a constant repetition of such calamities. There are greater signs than these manifest and still the world stands on its old foundation, and darkness covers the face of the deep. The last two years have been years of peculiar trouble and perplexity, characterized by great restlessness and uncer-

tainty. It is not so much nation against nation, as it is international trouble. The signs are indeed ominous. It looks as if humanity was rushing headlong to destruction. Business enterprises are shaken to their core; suffering, suffering, everywhere. It is not alone in America; Europe and all other nations of the earth are internally agitated. Men's hearts are failing them for fear. They tremble lest this is the beginning of greater sorrows.

The student of prophecy sees much outside the general tenor of affairs. He has learned to read between the lines, and there he reads that God's judgment has begun in earth, and that we are standing on the verge of a wondrous change that shall soon bring us to the portal of the new kingdom. They cry also to the unbelieving, who would have more signs, “When it is evening, ye say, It will be fair weather, for the sky is red. And in the morning, It will be foul weather today, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?” We should not look alone to the condition of the physical universe, though the sign is written there in mystic characters only read by the eye of wisdom; but we must look to the condition of human affairs, into the moral, religious, political, and financial condition; here we will see a rapid degeneracy of thought and purpose. The systems are growing old, they have lost the spirit—the fire that once impelled men to strong action in the cause of right. They are in their dotage, and in this condition the adversary takes advantage to sow seeds of discord. Vice of every description reigns in the hearts of men, holding the mastery over reason and sound judgment.

Politics has become a hateful word, a disgrace to humanity, for it reeks with pollution and is enslaved to the tyrant—money—which will not relax its hold upon the people, but throttles them into a depth of degradation that crushes out all rights and liberties. It matters not how high up on the political ladder the man in office stands, or how low down the office occupied by those whom the people have elected to serve the nation, all will submit to bribery in order to enrich themselves. The law maker is bribed to make convenient laws wherein there are loopholes for the escape of rich criminals. The tax adjuster is bribed to make the rich man's taxes as low as possible. No wonder petty officials thrive on small salaries. Rich manufacturers, various combinations, railroad corporations, etc., find it easier to fill the small pocket of the tax adjuster than to fill the capacious pocket of “Uncle Sam.” This is how we find so many of our petty officials riding on our railroads, provided with passes. This specie of bribery is universal, and barely escapes the name of boodle. It is the bone the rich men give to the puppy that so easily does his bidding. Wealth becomes a mighty power as it centralizes. It is the pivotal point round which humanity revolves with such rapidity; but if this great wheel should stop suddenly where would the poor creatures land? As a general rule, the press is hypnotized by the power of gold. Its utterances are thus controlled for the express purpose of keeping the people blinded to the exact condition of national affairs. Each politician seeks for his own throne and crown, and there is a wild scramble for the fattest office and the highest throne. This condition must soon change; there will soon be a consolidation of the

various bodies that now make so much confusion, and they will resolve into two parties:—one a great body of stalwart men trying to obtain freedom from the small body that now controls all opportunities of life, all machinery for production, all and with nature's rich products. There will inevitably come a revolt of labor against the intolerable conditions. Men are weary of sucking the dregs of life for a little wine; weary of living in cold attics or damp dingy cellars; they can no longer sustain nature on the husks from which all sustenance has been extracted; they refuse longer to come or go at the call of the tyrant, and resolve to no longer tolerate this base slavery. Today the people are thinking, and this thinking makes them a desperate and dangerous element to contend with.

Look where we will, from Orient to Occident, the whole country is in the throes of labor pains. The old system of government is now in the hands of the power of GOLD; but, nevertheless, there is in the womb of the nation a child struggling for birth. This child is Justice, and the waves of trouble sweeping over this nation come like the pangs of maternity. It is Rachel struggling that she may bring forth a man child, her last born, Benjamin, who shall raven as a wolf; in the morning he shall devour the prey, and at night shall divide the spoil. This woman is the old system of government; from her shall be born a nation in a day. This nation will be ruled by Justice (Benjamin, son of God's right hand), who shall raven as a wolf, and shall devour all fallacious systems, purge the nation from all selfishness, and in the evening, or at the end, will divide the spoil unto every man as he hath need. This will establish a communistic nation. This is the office of Justice, the balances being in the hand of the rider on the black horse, spoken of in Revelation, who goes forth at first in a spirit of devastation resulting in universal panic, convulsion of society, disaster, and revolution. These are but the portents which shall usher in the coming of the Lord. The seer must be vouchsafed, the Sign must be manifest.

When the Pharisee questioned Jesus, saying, "Master, we would see a sign," he answered, "A wicked and adulterous generation seeketh after a sign, but there shall be no sign given unto it except the sign of the prophet Jonas. In referring to Scripture, it is necessary to understand the significance of names. The word Jonas signifies dove, and a dove is a symbol of the Holy Spirit. In Malachi we read, "Behold, I will send you Elijah the prophet before that great and dreadful day of the Lord." And again, "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."

In comparing these portions of Scripture, held by us as divine promises, we will trace the significance of names still further. We have said Jonas signifies dove, and a dove symbolizes the Holy Spirit. The word Elijah signifies God the Lord. If Jonas or dove is the Holy Spirit, and Elijah, God the Lord, he must hold this spirit; then who today stands embodied as the Elijah, the Jonas, whom it is promised shall come as the Sign, the Messenger of the Covenant? Who now teaches the people to prepare for the coming of the Lord, tearing down all systems of fallacy, and as he

builds up a system of righteousness? The truth he comes to proclaim appeals to the heart and reason, and must be its own evidence, winning its way by its purity and own divine beauty into humble and ready minds. This is the only sign of which we can be certain, but no sign will avail where there is no sympathy. When we find one who is filled with all wisdom, the spirit of truth, then we find the carcass (the carry case) or body that holds the spirit of the divine, and there will the eagles be gathered together,—eagles signifying knowledges. In him will all knowledge be centered. The spirit of God, as a dove, passed over from John to Jesus, so now all who come into the sonship will be baptized by that same spirit, when the day of the Messenger be fulfilled. All those who carefully read will understand, for as Jesus baptized the world by his Spirit,—when he passed out of his disciples' sight,—so now will the Messenger baptize the world when he passes from our sight.

These troublous times are but the breaking up of all old systems of government and religion. The times of which Jesus spoke, when he 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 him who is in Judea flee into the mountains." At no time in the world's history has this been so apparent. The abomination of desolation is indeed set up in our land. The power of Satan is dominant. He stands behind the priest at the altar, insinuating fallacy into the hearts of the people; he is dominant in our legislative halls, he manipulates finance and commerce in every domain; he stalks into the home, encouraging selfishness; he governs society and in fact he is set up in the most holy place where, by angelic power, he draws into one central idea from all kingdoms and glories of the world and makes an admirable picture of beauty with which to tempt the senses of men, saying, "All this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will I give it. If thou wilt worship me all shall be thine." Jesus' triumph over the tempter is our pledge of deliverance. It is the same versatile enemy that tempted him, now through pride, now through intellect, now through appetite; making error attractive by decking it in the garments of truth, distributing false and pernicious doctrines wrapped up in choice texts from misquoted holy writ. How many will rise up in the holy name of Jesus and say, "Get thee hence, Satan. For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve"? In this momentous *hour*, when the devout and patient watcher, having recognized the Sign, waits for the advent amid all the obscurity that is thrown around the day and hour of our Lord's appearing, let none grow faithless or discouraged; let none forget that no obscurity or uncertainty hangs around the great event itself. Of this we may be certain—our Lord, whom the disciples saw go away, will surely come again. At his first appearing in the end of the age, he is the Messenger, coming as Elijah the prophet to prepare the way of the Lord, who will then come, even as the brightness of the lightning shining from the east unto the west, for he will be manifest in the many sons of God who will awaken in his likeness.

"Watch ye and pray that ye may be able to stand when he appeareth." The Messenger proclaims, "Prepare the way

of the Lord; make his paths straight." Who will hear and profit thereby? Those who have laid God's warnings (through his prophets) to heart; who dread the pollution of the world and flee from sin as from a venomous serpent; who fear God's displeasure more than death, and seek his favor more than life; who by watchfulness and prayer have nourished the vital principles of life within them, and have cleansed their lives and arrayed themselves in clean garments, so at last when it is said, "Behold, he cometh!" the ready and joyful reply will be, "Even so, O Lord, my Redeemer, come quickly."—*Mary Everts Daniels.*

The People's Masters Object to Being Called to Judgment by Their Servants.

When the bill to pay for the services of those deputy U. S. Marshals who had been chosen by that illegal body, the Board of Railroad Managers, during the Pullman strike, was presented, and Populist congressmen moved an amendment calling for specifications as to the kind of services and for whom rendered, congressmen who profess to represent the people, indignantly objected to any inquiry into the matter. The people ought to have learned by this time that it is none of their business what their masters—the politicians and the corporations which run the Government—do. Such conduct is impertinent intermeddling with the business of their masters. A government of, for, and by the people has long since come to an end, and it is time the people learned better than to meddle in matters beyond their sphere,—at least, so think the powers that be.—*O. F. L.*

PUNGENT PARAGRAPHS.

God has been masquerading right among us in various human embodiments all along down the ages.

The moment we listen to a doubt, the Devil gets his hook in our mouth.

If ye love not your fellow men whom ye see and know, how can ye love God whom ye do not see and know?

Of course a man worth his millions would doubt the existence of God. He has no use for any other god than his money.

It is a curious anomaly why professed Christians deem it a duty to wear smiling faces before the world, yet to be gloomily solemn and long-faced before God—in worship.

Evil men absorb vile spirits, giving them a place to dwell, thereby relieving others who wish to be rid of their (the evil spirits) presence within them. Thus the wicked man is a spiritual scavenger—a human buzzard.

What is the sphere of man's duty, and who is to determine it,—himself or God? If in his blindness to God's will he has elected to burden himself with the care of those who are determined not to become the children of God, shall he, therefore, upon awakening to a sense of God's requirements, decline God's burdens because of his own earlier selection for himself?

Ingersoll, Adler, and Hirsch.

When it comes to sum up the total of the activity of the three gentlemen whose names head this article, one is at a loss to understand the real difference in the results gained. The only divergence exists in the methods applied by the individual members of this curious trinity. There is no doubt but that the personality of Adler is the most sympathetic one. He draws men's hearts to him by virtue of that unexplained power called "personal magnetism." He seems to possess that natural force, consisting not in the eloquent tongue merely, nor in any acquired artificial aids,—but in his own individuality, which is undeniably strong and at the same time magnetic and pleasant. On the other hand, both Ingersoll and Hirsch are scoffers, and with their Mephistophelian smile they scorch and blight and make wither the sweetest, the most beautiful flowers of the human heart and soul. And yet there is a silent and unanimous agreement in the work of all three, which tends to rob those whom they happen to reach of the inestimable gift of trust and faith.

No matter how long we study, we, in all humility, but with firm conviction, must deny the existence of any variation in the destructive work of either Ingersoll, Adler, or Hirsch. We have come to this decision by a careful study, through many years, of the utterances of these men and their ilk. It is the same old story in the one as in all of them. The expressions may differ, the outward coloring may vary, but the effect is always the same—*un-faith!*

The Rev. Dr. Snyder, the noted Unitarian minister of this city, and a very forcible writer, in a singularly happy vein describes the first of the above trio in a recent *Globe Democrat*, as follows:—

Colonel Robert Ingersoll is peculiarly exasperating at times. He said some time ago: "Somebody ought to tell the truth about the Bible. Ministers dare not do it, for if they did they would be driven from their pulpits. College professors dare not, for they would lose their positions. Editors dare not, for fear of losing their circulation; and politicians dare not, for fear of being defeated. Even merchants dare not, for fear of losing custom; and the poor clerks dare not, for fear of being discharged; so I thought I'd do it myself." This may be paraphrased in this wise: The world is full of cowards and liars; and as I am the only person who gets \$1,000 a night for caricaturing other people's religion, I am the only person likely to tell the truth about the Bible. And then he proceeds to "tell the truth." And if he "tells the truth" about other things in the same clumsy, evasive, partial, anti-judicial, and partisan spirit in which he "tells the truth" about the Bible, it is not difficult to tell why he was selected as an advocate in the celebrated Star Route cases.

Before the eye of every impartial mind, Ingersoll cannot be the only one who has besmirched the purity and sacredness of the Book of books, who has earned the contumely of those sorrowing hearts which prefer to see humanity strengthened in the pure faith of a loving God. And if there is any difference between him and the two last-named in the trio, it is that he is ever the same scoffer, while they occasionally, for one reason or another, catch up with the wind.

Oh that people became aware of the true character of some of their so-called leaders, for there are, first, *Pagan Agnostics*; second, *Ethical-Culture Agnostics*; and third, *Jewish Agnostics*. They sail under different colors, but the aim of all is, not humanity's best interest.—*Jewish Voice.*

SHARP CUTS.

Only the golden rule can bring the golden age.—*Ram's Horn.*

It is pretty hard to prophesy more than an hour in advance what the national circus will do next.—*Denver Road.*

The security of a nation was never cemented in blood any more than was ever the security of a family cemented by red stripes across the backs of its weaker members. A nation as a father must be loved to be secure and not feared or hated.—*Nonconformist.*

A meteoric stone which fell recently in Texas is said to contain nuggets of gold. If the prayer of the gold bugs is interpreted to mean that they want gold to become plenty, the powers above should be informed that such is not the case. When they cry, "gold, gold, give us gold," they do so merely because we haven't got the gold and think we can't get it. If they had the least idea that we were to have a shower of gold-bearing meteors they would insist on something else, anything else, providing it was scarce and so difficult to obtain that the poor chaps had to do lots of scratching around to get enough for interest and taxes.—*Chicago Express.*

Capitalists are arming every man they think they can depend upon to fight for them. The fellows they are going to shoot are too poor to buy a gun and too ignorant to know what is going on, even if they were able. Events every day convince me that the ruling classes will not give up the Government when they are voted out. They are preparing to hold the Government by force. There is no other conclusion to be reached from the evidence given by even their own press. What the future will bring forth is not a pleasing picture. All Europe is in exactly the same condition, and there is certainly a remarkable coincidence in the strategy being used in every country. The next six years will be stirring political times.—*Coming Nation.*

A Waning Faith.

Whatever may be said to the contrary by its zealous adherents, the Christian religion is a waning faith. Churches may continue to crowd their pews with fashion plates Sunday after Sunday, contributions for the heathen may proceed among weak-minded ignoramuses, and anachronistic laws may remain on our statute books to be spasmodically paraded by bigotry as evidence of Christian strength;—but the fact is as patent as the day, that this faith no longer has a hold on the intelligence of the people, and everywhere can be observed a laxity and an indifference to its teachings. The pulpit sees this, and fulminates in vain against the agencies that cause this condition. The Sunday paper continues to be published, the cars run on the "blessed Sabbath," steamboats carry their thousands of pleasure-seekers, and the woods and shores are thronged with men and women to whom Christianity is but a name. Thus the liberalizing tendency goes on, and the prophetic eye can discern the ultimate decay of Christianity as a living faith among men.—*Boston Investigator.*

THE LATEST SPOKEN.

THE PRESENT STRUGGLE.—Just as well with the truth first as last. There is no longer any doubt in the minds of thinking people that the present great struggle is between concentrated wealth intrenched behind the law, and aggregated poverty in an open field without fence or fortress to shield it from the merciless missiles that are being hurled into its ranks from the ramparts of the rich.

The only distressing feature about the matter is the utter indifference to the condition of things that is shown by the army that is being laid low at every volley, and driven steadily backward by the stubborn and relentless battalions of buccaneers that press them. So it was ever. "In every struggle for civil or religious liberty the greatest indifference is always shown by those who need relief most."—*Nonconformist.*

PROPOSED MILITARY TRAINING IN SCHOOLS.—That is a very pretty scheme, originating in New York, to train the schoolboys of the country in military tactics. It is a trick of the plutocracy for certain. There are nearly two million boys under the age of eighteen attending the public schools of the United States. Their drilling is not necessary to the national defense against a foreign foe, and it is only too probable that the object of the promoters is, not patriotism, but to train a force for use against workingmen when on a strike, and generally for the suppression of the masses. The oppressors of the people are beginning to show a fear of the popular wrath to come, and are resorting to the old resource of tyrants to maintain their disputed privileges. The military training of the schoolboys should not be tolerated on any pretext whatever, since it is plainly leveled at the liberties of the people.—*Farmers Tribune.*

GOOD PHILOSOPHY.—Between right and wrong there is no ground save a battle ground.

When the reformer grows popular he has missed his mission and made terms with the enemy.

What is possible and right, is duty; and duty brings us to judgment.

Real reformers are always more divine than human; they are ushered in by a revelation to souls prepared to understand, and heroic enough to do God's will.

Time makes savage analysis of character, and develops or rots the fiber of it, according to quality.

A government which allows truth to be slain in the streets, faces the future and the inevitable righteousness of God.

Compromise with evil always brings disaster; it has builded the tombs and written the epitaphs of the nations, and will while truth is truth. Well may this republic pause amid her starving and unemployed millions, and ask for diviner reasons than administration, tariffs, and silver bills for her confused councils, financial panics, and industrial disasters. Back of them all God reigns, and when mischief is framed into statutes, and through iniquity built by law, but one of two results can follow: "Repentance unto righteousness," or "Wrath unto retribution."—*Mary L. Lathrop, in Champion of Progress.*

LAWYERS IN POLITICS.—The lawyers are to politics what the Jews are to finance—they are too devilish smart for anything. They will control a caucus, select the delegates, and adjourn the meeting while the honest people are scratching their heads and rallying their faculties. They are trained mental athletes with no more honesty, as a rule, than would keep a rat alive over night. Some one has said that a lawyer is like a case of itch in a public school—he will set the whole community scratching. Three or four of them in a state convention will turn it up-side down, stand it on its head, and the members will not recover their mental equipoise until a week after they get home. It will take a week of country air to blow the devilishness out of a man that a lawyer will inject into him in five minutes. They may be counted on to be instinctively on the wrong side. You might just as well try to construct an image of Virtue out of a bowl of quicksilver as to hold a lot of lawyers together for any honest purpose.

And subtle! O Lord!

They will a hair divide!

And argue twixt north and northeast side.

Truth becomes plastic in their hands, and assumes shapes that God himself could not recognize. They will make white, black; and then, with a turn of a hand, it becomes ring-streaked, speckled, blue, purple, and vermillion. If a dozen of them ever get into heaven they will move to annex hell to increase the territory; and they will carry it and let in all the rest of the lawyers who have died since Cain's time.

The Savior of mankind knew them well.

"And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

"But the Pharisees and the lawyers rejected the council of God against themselves, being not baptized of John."

Of course they did. They belonged to the old parties.

And the Lord said: "For John the Baptist came neither eating bread nor drinking wine, and ye say, He hath a devil.

"The Son of man is come eating and drinking; and ye say, Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners!"

How adroitly that was turned. Nothing would satisfy them.

And the Lord said: "Woe unto ye, lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you, for ye build the sepulchres of the prophets, and your fathers killed them."

But some one will say: "You were a lawyer once yourself." Yes; but I was caught young.

Personally, lawyers are good fellows, brilliant, talented, jovial; good husbands, good fathers; splendid chaps for a fishing excursion or a tea party; agreeable conversationalists, literary critics, and all that. But when it comes to making laws for a people, and protecting the poor many from the fee-paying wealthy few, they are of no good to God or man. How can you make a statesman out of one who has been trained, from his youth upward, to defend wickedness as vigorously as he does virtue; whose whole genius and mental powers are at the entire service of whomsoever will hire him; who will rejoice to turn the redhanded robber and

murderer loose unpunished, if he is paid for it; and whose greatness consists in his capacity to defeat justice and thwart the laws of his country?—*Ignatius Donnelly*.

LESSON IN BONDS.—It is important that the people should grasp this bond idea. Here is an object lesson. The original bonded debt of the United States was \$2,600,000,000, on which has been paid about \$4,400,000,000. Yet, despite this vast sum already paid, the debt is still one third as large as it was when first contracted, and now that the gold standard has been adopted it will require as much taxation and labor to pay off the remaining one third of the national debt as to have paid off the entire debt prior to 1873. With this appalling condition before him, President Cleveland coolly proposes to add to the indebtedness \$500,000,000 in bonds, running fifty years at three per cent, payable, principal and interest, in gold. The interest, on this sum for fifty years will be \$750,000,000.

And what are the people to get in return for this frightful addition to the public debt? Here is Mr. Cleveland's proposition: The proceeds from the sale of the \$500,000,000 of bonds are to be used in paying up and canceling an equal amount of outstanding legal tender notes. These bonds are to be receivable at the Treasury as security at their par value for national bank circulation. The interest, amounting to \$15,000,000 a year, goes of course to the banks which hold them. The bank circulation is to take the place of the canceled legal tenders. Now the point in all this is that the banks are to be paid \$15,000,000 a year for furnishing to the country \$500,000,000 of paper money which it now gets for nothing. In other words, the legal tender notes now outstanding, and which do not cost a cent of interest, are to be destroyed, and bank paper, not a whit better, if as good, is to be substituted and paid for at the rate of \$15,000,000 a year or \$750,000,000 in fifty years. After having paid the banks the enormous sum of \$750,000,000 for kindly allowing us to use their due bills for currency, we will still owe the original \$500,000,000 in bonds. This is the scheme that is urged upon Congress in a panicky message by the President, which is approved as "wise finance" by all the daily newspapers of this city, and which, we are told by the "able financiers of the John Sherman stripe, is absolutely necessary to save the country from ruin. Just why the country should be saved now to be devoured later is not explained. How any one, except national bank stockholders and national bank officers, can approve this scheme is a mystery. Simply to state the proposition should be sufficient to secure its condemnation in the mind of every honest man. If carried out, the United States at the end of fifty years will be able to say in the language on the tombstone over a confiding patient: "I was well, I became sick, I took (bank) physic, and here I am."—*Nonconformist*.

The old Ship of State is drifting. Her rudder is broken and her bow has been stove in bumping around on the rocks of goldbug conspiracies. We need a brand new "master" on the bridge; he must be a man of the people and not a man of the corporations.—*Denver Road*.

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 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.

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