

The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

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New Jerusalem at Estero, Florida.

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

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

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

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

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

The world now is one great system of disorderly extravagance. A horde of money kings, with their henching middlemen, absorb and waste the energies of the wage slave living only to eat and sleep. The doom of the money oligarchy is sealed. The sovereign people are opening their eyes to the fact of their bondage to the bond holders. Wage slavery will pass away with the roar of the coming revolution. The laboring masses who now—under the guidance of undeveloped labor leaders—strike for higher wages, will make the final strike against the wage system, and a new nation will be born in a day. Not only will a new universal declaration of liberty be annunciated, but human destiny will be fulfilled in the reconstruction of society. The new bond of unity between God and man will constitute the bulwark of organic life and progress.

"In the sweat of thy face shalt thou eat bread," was the declaration of the curse. Its woe must come as the fruit of that curse.

The True Commonwealth.

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

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

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

Above all, it must be understood that a commonwealth does not mean a form of government which secures equality of condition to all the citizens. A healthy state is a state of balance, and a state of balance is a state of true liberty. Our word *liberty* comes originally from the same root as the Latin *libra*, balance. But

equality, in the sense of placing all on one level, is forever impossible. We do not find all substances seeking the same level in the physical universe. The static point of gold is not at the same level as the static point of iron; and, consequently, if iron is to be balanced against gold, the quantities must differ—the quantity of iron must exceed the quantity of gold. In the true Commonwealth, position will be determined by quality, by intrinsic value. The utmost freedom of choice will be allowed, but with inexorable conditions attached. Equal opportunities for progress will be granted to all the members, but the necessary conditions must be fulfilled. He who would occupy a position where fineness of quality is a requisite, must reach that quality by passing through the successive stages of refinement necessary to bring him up to the required standard of excellence. To all will be granted freedom to reach the natural level—the static point of rest.

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

It will be argued that where men are forced to act righteously, without the true impulse of love to the neighbor, it does not augur well as a promise to the speedy inward fulfilment of the divine purpose. In answer to such an argument we have but to say, once institute opportunity for universal refinement, culture, and recreation, and cease to stimulate and impulse the human soul in the common direction of selfish purpose and achievement, and the mind will soon assume its normal direction. Remove the inducements incited by indigent necessity, rival and antagonistic incentive, emulous and authoritative ambition of place and emolument, and inordinate love for superdominant authority, and substitute pecunious independence and reciprocal effort, instanced by mutual ambition consecrated to the sacred and devout performance of the divine uses of a common brotherhood, fulfilling the law of love evinced in the mandate of honorable preferment to others for place of superiority, all of which may be wrought when the love of the Christ impulses and controls the purposes and actuations of the few determined leaders who have at heart only the highest good of mankind.

Koreshanity Is a System of Integralism.

INFORMATION CONCERNING IT.

There seems to be a great deal of vague speculation regarding the Koreshan movement, by many of the more recent readers of THE FLAMING SWORD. The headquarters of Koreshanity are at present at Washington Heights, within the corporate limits of the city of Chicago. By far the largest gathering of Koreshans is centered at Beth Ophrah. The principal resource here is our Publishing House, whence THE FLAMING SWORD and other literature is issued. We aim to make the New Jerusalem, Lee Co., Florida, the Head Center of the system, for there we are laying the foundations of the great and Holy City. It is our purpose, in the establishment of the New City, to turn the principles of industry and the economization of the products of labor to the most practical use. We shall be able, in the conduct of the local administration of the city government, to utilize the wealth of industry for the beautifying of streets, parks, and public and private buildings, turning all that proportion of municipal wealth which, in the ordinary great cities, goes into the hand of the boodlers, corporation thieves, and political rings, into a treasury which can be used only for the purpose of the common benefit.

OUR RELIGIOUS SYSTEM IS NOT OBLIGATORY UPON SUCH AS MAY FIRST ENTER THE OUTER COURTS OF THE ORDER.

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

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

The land thus occupied is inalienable; not one foot of it is ever to be sold. This is one of the laws of the order. In the outer marital order, where those belong who prefer to live in the marital relation, the members are employed by the Bureau of Equitable Commerce, which has charge of the commercial and financial interests of the Koreshan Unity. The Bureau controls the universal exchange department in regulation of supply and demand, and everything required by any performer of use is to be distributed—as demanded—upon the basis of the industrial credit of every individual, from a cup of peanuts to a mansion.

The performer of use (who in the competitive system

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

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

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

For these benefits something is supposed to be returned to the Unity, that is, into the general treasury, as tribute for the purposes of conducting the public administration, all of which conduces to the luxury of every individual of the body. This tribute will be classified and proportioned according to a regular pro rata grade of distribution and a gradual increase in the per cent of tribute; as, for instance, those who have an income of one thousand units per year should send up a tribute of five per cent; those having two thousand, ten per cent; and those having three thousand, twenty-five per cent, the ratio increasing till the per cent adjusts a balance beyond which wealth cannot increase. (We have not pretended to give here the exact ratio of increase, but have given the foregoing as an illustration only.)

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

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

In order to provide for the transportation of individuals and their families, we are arranging for a transportation fund to be appropriated principally to water navigation. It is our purpose to place small steamers and flatboats on the Mississippi and its tributaries, and to ply larger ships from New Orleans across the Gulf to New Jerusalem, to be owned and controlled by the Koreshan Unity. We will plant a city which for beauty of location, magnificence in architectural construction, municipal government, educational facilities, and liberality of sentiment, cannot be surpassed.

The Impregnable Position of Koreshan Science.

There is a certain well-defined acknowledged method of arriving at an understanding of natural laws through rational processes. The first step is to arrive at facts through observation and experiment, to critically compare and classify them, and from a study of particular cases to derive general laws. This is reasoning by induction. The next step is to compare remote phenomena with that near at hand. If we know that a certain phenomenon is, under given circumstances, produced by a given cause, we conclude that an identical phenomenon is always, under the same circumstances, produced by the same cause. This is called reasoning by analogy, and continues the inductive process. The inductive method may be defined as a process of reasoning from the observed operation of a law to a knowledge of the law itself. The inverse of this method of reasoning is the deductive method:—possessing a knowledge of the law, to arrive, through a rational process, at a knowledge of the phenomena which would be produced by the operation of the law. The inductive method is reasoning from effect to cause; the deductive method is reasoning from cause to effect. It should be readily perceptible to the ordinary mind that an absolute knowledge of law is essential to the successful employment of this latter method. But what is today called the deductive method is begun by the formulation of a theory, an hypothesis, which *assumes* that certain laws operate to produce certain observed phenomena; and then an appeal is made to experience, to verify or negative the truth of the hypothesis. It is really jumping at a conclusion from a careless observation of phenomena, and then experimenting, more or less exhaustively, to prove the conclusion. It is guessing at law. And then all the evidence which seems to favor the correctness of the guess is cherished, and all which tends to disprove it is slighted. The person who experiments to prove a theory is prejudiced in favor of his theory, and consequently unable to fairly weigh evidence. It was thus that the accepted theory of gravitation originated. It was thus the Copernican system of astronomy origin-

ated. These theories have never been demonstrated beyond the possibility of doubt. Phenomena constantly occur in nature which cannot be explained according to these theories. Modern scientists are puzzled by many occurrences which seem to disprove their theories, and are consequently ever modifying their theories to fit new cases. And a bad piece of patchwork is the result. Modern science knows nothing absolutely. It gropes in a dim twilight.

In the thirteenth century, Roger Bacon taught in England the supreme importance of experience as a basis of knowledge. This same doctrine was more forcefully and efficiently promulgated in the seventeenth century by the great Francis Bacon. Hence, reasoning by induction has been called the Baconian method of investigation. Bacon taught that we should always begin by collecting facts, classifying them according to their agreement and difference, and gradually gathering from them laws of greater and greater generality. He always protested against what he designated "anticipating nature," that is, forming theories as to what the laws of nature probably are, and endeavoring to account for natural phenomena by such theories. He said: "Man, the servant and interpreter of nature, can do and understand as much as he has observed concerning the order of nature in outward things and in the mind; more, he can neither know nor do." And: "Human science and human power coincide, because ignorance of a cause deprives us of the effect. For nature is not conquered except by obedience; and what we discover as a cause by contemplation, becomes a rule in operation." Tennyson has beautifully expressed this latter thought in the words, "Rule by obeying nature's powers." Bacon's method is discredited by our present day scientists,—sciolists would be a better designation,—and knowledge gained through experience is called empirical knowledge, and referred to with scorn. And yet it is through a preliminary empirical knowledge that these scornful ones formulate their theoretical knowledge. The Greek word *empiria* means experience, trial. It was through such preliminary experience that Newton was led to the formulation of his theory of gravitation, which is considered the greatest result yet achieved by the guessing process of investigation; for he first believed that he had arrived at a knowledge of the law of terrestrial gravity through observation and experiment and the inductive process of reasoning. It was his failure here which led to the colossal absurdity of universal gravitation. The reason of Newton's failure to get at the truth of the law of gravity was that his experience was not complete. He did not begin by correctly observing and taking into consideration all the facts in the case. The inductive method of investigation, to be successful, must be thorough. To begin with, observation must be both accurate and exhaustive, or the conclusion will not be complete—it will not comprehend all the facts unless all the facts were considered in arriving at it. It is this lack of thoroughness which is responsible for rules followed by exceptions. And then, to keep its brazen countenance, ignorance formulates impudent aphorisms, and

we have been told that "the exception proves the rule" until poor humanity has become so befuddled that it is well nigh impossible to find one mind sufficiently clear to grasp the truth that there is such a thing as absolute, undeviating law, and that this is not a haphazard universe in constant danger of accidental destruction, but a universe governed by eternal law, constantly wasting and constantly building up, the building process exactly balancing the wasting process, so that perpetuity of existence is the result.

If we observe an apple fall to the earth's surface when its hold upon the branch is destroyed, and then experiment with different apples, and find that each, when released from a point above the surface of the earth, falls to the surface, are we justified by that experience in formulating the law that all apples when released *fall* to the earth's surface? Let us consider this a little. The earth has a water as well as a land surface. If we take an apple some distance below the water surface and release it, it will *rise* to the earth's surface. So the first statement is not true, because whether the apple *falls* to the surface or *rises* to the surface depends upon whether it is released from a point above or below that surface. Again, if we conclude that all apples when released from a point *above* the earth's surface fall to the surface, and experiment with a number of other objects and find that each when released falls to the earth's surface, are we justified in concluding that *all* objects when released from a point above the earth's surface, fall to the surface? Take, for example, an apple, a wooden ball, and a toy balloon. Attach these three objects to the same point at some distance above the earth's surface. Now release the three objects, and what results? The apple and the ball fall to the earth; but the balloon, which is an object just as much as the ball is an object, rises. Divesting oneself of prejudice and observing this occurrence critically, it is observed that the apple and the ball appear to be no more attracted toward the earth than the balloon appears to be attracted in an opposite direction. The apple and the ball move eagerly toward the earth and the balloon moves just as eagerly in an opposite direction. The modern theory of gravity declares that the apple and the ball are pulled toward the earth, but that the air gets under the balloon and pushes it up. But no more reluctance is manifest in the balloon's ascent than is manifest in the apple's and the ball's descent, and if the balloon is pushed up, why may not the ball and the apple be pushed down? The theory of modern so called science is insufficient to harmonize the fact of the balloon's ascent with the fact of the ball's and the apple's descent, because the theory is formulated from a consideration of only one of these two facts.

From this it should be evident that in order to arrive at a knowledge of any law through the inductive method of investigation, it is absolutely necessary that all the possible phenomena occasioned by the operation of that law be accurately observed and critically considered—that *all* the facts be collected. If all the possible phenomena caused by the operation of a law could be considered, it would be possible to arrive, through

the inductive process of reasoning, at a knowledge of the law; but if any essential phenomenon is omitted, the result will lack accuracy, and as the process is continued to greater and greater generalizations, the results will be farther and farther from the truth. The reasoning may be logical, but, because the experience which constitutes the premise is incomplete, the result is false. The question will be asked, How is it possible to know whether all possible phenomena have been considered, unless one first knows what the result would be if all possible phenomena *were* considered? In other words, How is it possible to know whether all the operations of any law have been observed, without first a knowledge of the law? Or, in still other words, How are we to know whether we have seen all the effects of a given cause operating under every diversity of circumstance, unless we know what the given cause is? It is *not* possible. But when human experience is complete, it meets the sphere of the eternal God wisdom, and at the point of meeting, each complements the other, and absolute knowledge of truth is the result.

As modern science leaves God out of the question, and refuses to accept evidence from the Bible, we will in this instance appeal to the methods which modern science adopts, to prove our position. We claim to have a teacher who has arrived at the point of absolute knowledge of law. He presents to our consideration a system of cosmogony. It is not a theory at which he has guessed and of the truth of which he himself is in doubt. He declares his knowledge of its truth. He needs not to try experiments to prove its truth. The celebrated Turgot said, and well expressed the condition of modern science, "The first thing is to invent a system; the second thing is to be disgusted with it." This is to say, that every system should be put to a severe trial to discover possible points of failure. The founder of the Koreshan system of cosmogony has no need to put his system to the trial for his own benefit. He knows its truth. How he knows it need not concern us at present. But as we have not attained to this point of absolute knowledge, and as we are to leave faith out of the question in this case, we must appeal to experience to verify or negative the truth of his system. If his system is the correct one, then all observed phenomena may be accounted for through a process of deductive reasoning from the laws which he formulates. And this system does not merely account for some of nature's phenomena. It accounts for *all possible phenomena*. This is the impregnable position of the Koreshan system of cosmogony. And we have the right to demand that our system be put to the test as have been other systems, before it be declared false. Other men have presented hypotheses—suppositions—guesses—to the world, and the world has not refused them a respectful hearing:—Newton,—Kepler,—even Descartes was heard. Each of these men came saying, "I think." Here comes a man who says to the world, "I know." And he declares his willingness to have his system subjected to the most severe tests, for he knows what must be the result of such tests. But because it proves the

present so called knowledge of the world to be foolishness, our present day *savants* close their ears, and refuse to hear the truth. But truth will not long wander outcast, for "we will speak out, we will be heard, though all earth's systems crack!"—*E. M. Castle*.

The Pure Religion Must Constitute the Basis of Organic Unity.

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

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

The human brain and body, as pertaining to the vidual being (usually called the *individual*, though erroneously so), so far as it is developed toward the final fruition of the humano-divine existence, is the anthropostic microcosm, and, though microcosmic, contains the form and function of the final kingdom of organically constructed life. Jesus the Christ was more than the vidual (the divided) man; he was the individual (the undivided), and therefore the pattern, in archetype, of the kingdom to be established in the earth.

The kingdom to come—that universal embodiment of the forms of order and the principles of righteousness—is necessarily the grand man, or the man in his greatest organic unity; and it never will be constructed until the true religious principles are applied as the foundation and continent of organic and united life. True religion will constitute that bond of unity and obligation which only can cement the fellowship of men into indissoluble unity. Koreshanity will make the religious principle—that which ties man to God through a perfect knowledge of the Godhead and the revelation of all mystery, the religion scientific because comprehending the uniting factors of heavenly with earthly, spiritual with material, existence—the force of reconstruction and perpetuity.

Men may talk of co-operation without religion, but Koreshanity will demonstrate the power of true religion to cement the bond and obligation of human fellowship. The kingdom of righteousness, not the republic of righteousness, is that for which the Lord taught men to pray. It was the prayer of the Lord Christ; it is the

prayer the Father will fulfil—"Thy *kingdom* come; thy will be done in earth."

Religion is the union of the sperm and germ, which, in the beginning of every age, shapes the matrix of dispensational progress. Every age has its matrix or cell of regeneration; and no new age will ever be ushered in without preparations and forms for the gestation to progress through the cycle. Men are ranting imbeciles who ignore these eternal principles of perpetuity.

When men become a law unto themselves; when the sons of God are made kings and priests unto God, with the eternal *Logos* written in the tablets of the heart of hearts, then will they be transited to the kingdom where there is no law but the law of love to restrict the limitations and prevent encroachments. But forever will naturo-human existence be governed by the forms of law and order.

Anarchy is but a dream of an impossible earthly state. Love, not enmity; benignity, not malice; forgiveness, not revenge; protection, not murder;—these must actuate the hearts of the benefactors of the race. Righteousness will only prevail when the pure religion of the Son of God and the Son of man controls the heart, and constitutes the impulses of humanity.

Unadulterated Selfishness.

How Even It Can Be Utilized in Bringing in the Reign of Righteousness and Brotherly Love.

At a recent meeting of the Single Tax Club of this city, Robert Lindblom, who calls himself a *philosophic anarchist*, aired his views on the question of reform.

His ideal state is individualism, but he thinks this state is not to be reached through overthrow of law and order, but by gradual and systematic education to that end. Single tax is not an end to be attained, but only a factor of education. Then he declares the cause of failure of all former efforts toward reform. He says:—"Any theory, law, or scheme, economic or religious, which neglects to take into account the *fundamental doctrine of personal selfishness* must fail. Religions have failed because they have *assumed* that there could be any motive but *unadulterated selfishness*. We may be unconscious of it, but analysis will find it in the patriot, the mother, the philanthropist, the thief, the murderer. There is the one motive with many expressions. Leave religion out of the question, take up economics, consider finance, and view it in the light of this truth."

His "one motive" to impulse all human activity reminds us of the Christian Science dogma, "All is good, all is God." Only he would say, "All is evil, all is the Devil."

Why people should confuse themselves in the effort to resolve utmost complexity into homogeneity, until they cannot distinguish one quality or expression from its opposite, is hard to tell. If a mind inclines toward analysis, and has sufficient penetration and common sense to gather facts from complex nature, it must have reached the conclusion that everything that exists has its opposite. It must see that with light we have darkness; with heat we have cold; with gravity we have levity; also, carrying the analysis into the

realm of mental forces, we have love and hate, or attraction and repulsion; courage and cowardice; truthfulness and untruthfulness; firmness and hesitancy; and so on through all the range of mental faculties. Therefore it is but a reasonable deduction to conclude that if man is sometimes governed by selfishness, he is also sometimes governed by *unselfishness*. How can we reason concerning the facts as we find them in nature, and consistently say that unselfishness does not exist in the mind of man? Of course we can ignore facts, box up our reason, deny the law of opposites, and say anything,—but what have we gained or what has the world gained? The fact is that every mortal has in him more or less of both selfishness and unselfishness. Sometimes the motive for self-benefit moves him, sometimes motive for benefiting some one else; sometimes his motives are mixed, seeking to benefit himself and others at the same time.

As nothing exists without its use, there must be a legitimate, if not a righteous, sphere of selfishness. Selfishness, though in itself ever unrighteous, is a necessary element in the development of the perfect man. In every *vidual*, every *self*, there are two principles of activity, one tending toward preservation of self, the other going out in helpfulness toward other *viduals*. Either tendency may be more or less active according to the character of the *vidual*. So long as *viduals* exist as separate and distinct bodies, there must be a certain degree of selfishness legitimate and necessary to maintain the selfhood. On the other hand, so long as man is a social being he must have a certain degree of sympathy and helpfulness, or unselfishness, toward his fellow beings. The selfish tendency would work to draw everything to the pleasure or benefit of self. The unselfish tendency would operate to give pleasure or benefit to others. This double activity would indicate a conflict continually waging in the *vidual*. Is not this what we find? Must this go on forever, or is there a way out of it?

Let us examine facts as we may find them in various realms of nature. In the lower realms of animal existence we find the utmost selfishness. The sole idea seems to be to care for self. No idea of life except to eat, or to avoid being eaten, seems to illuminate their dim perceptions. They will eat their own offspring with the utmost indifference. Go a little higher in animal life, and we find the beginning or lowest sort of digression from utter selfishness in parental protection and care of offspring: self is disregarded and sacrificed in comparison with offspring. As we go higher still in animal life, we find the protective instinct extended over whole herds of animals instead of over families, with impulse to sacrifice self for protection of the whole number. When we reach man, the highest of the animal kingdom, although we find in his lower states that he embodies all the selfish tendencies of the lower animals, yet as he progresses toward higher and more noble manhood he develops more and more thought and care for his fellow beings in general, and thinks less of his own life except as an instrument of use to benefit others.

The lives of those whom the world looks up to as the grandest productions of the human race, have been lives spent, not in self-care and culture, but in devotion to the interests of humanity. Therefore if unselfishness has built up

the nearest perfect manhood, we see that selfishness grows of less and less value to the *vidual* as he progresses. The fish is all selfishness, while the perfected man, the head of creation, is all unselfishness. Truly, he who would save his higher life must lose his lower life.

Mr. Lindblom sets individualism or philosophic anarchy as the goal of the race. Individualism is the highest state of human attainment. An individual is a perfect being, not divided or broken or imperfect in any respect, intellectually, morally, or bodily. None of present humanity have reached that perfection yet; they are all *viduals*—imperfect, divided. Anarchy is a fine thing when you get the genuine article. People who have developed a head or brain wise enough and good enough to always guide them aright, truly need no other head or authority. When, through obedience to the laws of life, we rise above infraction of the law, we have no further need of law or lawyers, courts or judges; we have the law written in our hearts, and live it throughout our whole being. Probably, Mr. Lindblom's ideal anarchist falls short of the standard of the perfected man. We do not know the methods of education that he would employ in bringing the race to even his standard. Yet one thing is certain; that if, as history shows, the highest point man has yet reached is an unselfish life, Mr. Lindblom's premise that man's only motive is selfishness is a very poor basis from which to start his education to highest human development. His premise and the conclusion, as we have seen it wrought out in the highest specimens of humanity, do not agree. The living evidences of unselfishness, of utter self-sacrifice, give the lie to his premise; else there is no meaning in language,—and we might as well be apes with no speech, as to have no meaning to our speech.

We are willing to admit that the race is pretty thoroughly permeated with selfishness, and that it is the dominant force in the outer world today. But that does not prove it the only force. There are many noble-hearted men and women who earnestly desire the advancement of humanity. These, when educated into one definite purpose, will form a mighty power for the upliftment of the race from sordid selfishness. We recognize the power of selfishness, but we propose to meet it and overcome it. How? Take the mass, the majority, first. They are supremely selfish. We would reason that they would necessarily be so, when we consider that they perform the bulk of the labor of the world, and at the same time are allowed scarcely the necessities of life, often not even these. What wonder that they feel a sense of injury and injustice when they see other people, who do no work at all, supplied with more than they can use? It would be foolish to expect people, living for generations under such iniquitous conditions, to develop much of any spirit but that of self-preservation. Now, begin with these people and start a system of equitable and just conditions. Give them their full share of their earnings, so that they may have abundance of all supplies, and feel no worry about their living, so long as they are willing to work. In a short time you have changed the whole tenor of their mind, while really working only on their selfish motives. You have done away with much of the world's misery in satisfying the demands of the physical being. There is a chance now that their improved physical conditions will be

gin to have some effect on their minds. They may begin to see that the unselfish efforts of some of their fellow beings have brought them great good. They begin to have some trust in the humanity of man, and some respect for virtue and religion. They may think unselfishness a thing worthy of emulation. Now you may begin to make some successful appeals to their intellect and heart. Give them time and place for daily education in whatever lines they are most lacking, either mentally or morally. Give them time for a little healthful recreation. Treat them as brothers whom unfortunate circumstances have deprived of early opportunities for education and culture, and help them make up for what they have missed, so far as possible; and see to it that their children lack none of the opportunities they have missed.

Such regard, education, and help is no more than is due the bread-winners of the world, as recompense for what they have suffered during past ages. Such treatment would rouse and develop the dormant spirit of brotherly love and generosity that dwells in some degree in every human soul, and help establish in earth the reign of peace and good will which it is impossible to establish until the system of equity and co-operation overthrows the system of competition and iniquity.—*Alice Fox Miller.*

Some of the Principles and Purposes of the Koreshan Unity.

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

If the love of money is discovered to be the reservoir of the momentum moving the millions of the world's inhabitants,—the surging volcano whose eruption is about to deluge the world with its molten fire,—then we reiterate the urgent annunciation of the twenty-five years of our public work; namely, that *the axe should be laid at the root of the tree*, and the love of money be destroyed by the destruction of the necessity for its use. If the love of money be the root of all evil, that love should be destroyed, and by its destruction the money power (the god of this world, the god worshiped by

Christianity today) will be dethroned. With the destruction of the money power will come the destruction of the wage system. This is the root of human degradation.

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

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

The New Jerusalem at Estero, Lee Co., Florida, is not intended to comprise a gathering of all who wish to enter into industrial communism and co-operation. It is merely to become a point for the aggregation of eight or ten millions of people, black and white, where, as a commercial and maritime nucleus, distribution and exchange from all parts of the world can be established. The Koreshan System is world wide, and its commercial principles must ultimately extend to every part of the world. It must not be supposed, then, because we have chosen a location on the peninsula of Florida, that we are getting out of the world merely to try the experiment of co-operative life.

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

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

When we began the promulgation of the equitable system twenty-five years since, we could scarcely get a hearing. When we opened our work in Chicago nine years ago, the press of Chicago opened a warfare of slander which it has pursued almost uninterruptedly till the present time. We do not object to being called

cranks, visionaries, impracticables, etc.; but it has been difficult for us to stem the tide of the lying slanders of a vituperous and monopolistic press like the great dailies of Chicago. Despite the efforts of the press of Chicago and the country, abetted by the orthodox clergy, we have made some progress. We have held our community together in the great Babylon of modern times, against every opposition of press, modern church, and court. We have been charged with almost everything vile, but not one charge has ever been sustained; and though we have been in court on the strength of a trumped-up charge made against us for the purpose of blackmailing, we were discharged without any action, the prosecution having no case against us. The press of Chicago did not mildly flourish the fact of our being in court, but it failed to present to the public the fact of our acquittal and the discomfiture of our enemies.

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

The Central Wrong of Life.

What! know ye not that your body is the temple of the Holy Ghost? Its defilement, in the prostitution of the functions of the divine temple, is the central wrong of life. Mind and body are interdependent. The one is the generator and perpetuator of the other, and the outrage of the one is the outrage of the other. The prostitution of sex functions, which is the violation of the principles of equity in the central and most vital domain of commerce, results in the destruction of commercial equity in every domain of life. The debasement of the woman principle, the reservoir of the hope and glory of the race, is *the social evil* that mothers all other evils, and makes it the great harlot to whom can be traced the production of all adulteries.

Marriage must perpetuate two spheres, the heavens and the hells. The human body is Jacob's ladder for spirits ascending and descending. Marriage is holy or unholy according to its harmony with the laws of the sphere of life in which it operates. All aspiring to the divine marriage—that conjunction with Deity which results in the manifestation of the Lord in the glory of his divine Motherhood, for the production of the sons of God—must conform to the laws of life, immortal and incorruptible. Those who seek the perfecting of our mortal humanity in the sphere of mortality must conform to the laws of this sphere. The violation of a law in either sphere can result only in an abortion to whom existence is misery. There is a great deal of talk, at the present time, about social purity, most of which is carried on by those whose lives give little evidence of a knowl-

edge of what constitutes personal purity. Many of the social purity preachers and vice hunters remind one of the inquisitors of by-gone days, who were so skillful and energetic in their heresy hunting. The vice hunters take whole houses full of women in adultery, not generally to the Lord, who might say to them, "He that is without sin among you, let him first cast a stone at her," but into the pulpit, the lecture hall, before the courts, and into the newspapers. They weep and lament over them as *the fallen*. They exhort, they frame petitions and create laws to regulate them and their doings, all this without a glimmer of an apprehension that they themselves are the most hopelessly fallen of all classes. Why? Because they uphold as Christian an institution of marriage in harmony with the *curse* pronounced upon *fallen* man and woman, after their expulsion from the Garden of Eden.

The divine marriage is that conjunction of the divine with the human which results in the union of two spirits in the biune or sexless being of Jehovistic flesh, the *manifest Son of God*, image and likeness of God, the *unfallen man*. The righteous mortal marriage is the animal conjunction of two sexes—in obedience to the law of attraction or love of offspring—for the specific purpose of the reproduction of their species, through whom their own progressive or retrogressive reincarnations are made possible.

Jehovah Jesus lived and taught the perfect standard of righteousness. He taught that the look of lust cast upon any woman was adultery in the heart; and in judgment the Lord looks upon the heart. The conceptions of lust drag the struggling spirits of men down, down into the lowermost hells. When an offspring is desired from God and for God, every law of life, health, and happiness that can be learned will direct the intelligent conception of a consecrated life, and lust will not defile or desecrate the formulation of its temple. How many of the vice hunters so guard their own temples and their children's from the defilements of lust, that Jesus could pronounce them pure in heart? He that sinneth in one point is *guilty of all*. The so called Christian marriage relation needs a very thorough examination and renovation. Much has been said to women, by professedly Christian exhorters, about being subject to their husbands, but rarely have we heard emphasis laid on the Pauline Christian exhortation, "Husbands, love your wives even as Christ loved the church." The record of Christ's love for his church is familiar to Scripture readers. He is said to have laid down his life for its sanctification and restoration to the image and likeness of God, but no mention is made of its defilement by the lusts of his flesh, which was as holy as his mind was holy. Christian ministers have so much left undone in the way of purifying the concepts of marriage in the church, it would seem they might be kept busy furnishing the world with a model of purity resulting in the perfecting of humanity and the revelation of the sons of God.

We are told of a time to be when those that have wives should be as though they had none; when woe would be unto those that bore children and gave suck; of a class virginal in spirit, who like Jesus should be as eunuchs for the kingdom of heaven's sake. The time of self-restraint has come. The saving class is being formulated. Saviors are coming upon

Mount Zion to judge the Mount of Esau. The church of the Gentile, like the church of the Jew, has sold its right to be born of divine Motherhood, as the sonship of God, for a mess of pottage, and she revels in the appetites and lusts of the flesh. She justifies the central sin, the debasement of man's glory (womanhood) to slavery to his lusts, in the adulteries of carnal marriages. She is a harlot and the mother of harlots. There is yet left her a place of repentance and a sacrifice for her sin,—the Lord's goat is left to bear the sins of the people. It must be burnt with the love of a consecrated manhood and womanhood, fired at the altar of the Lord, where the divine fire ever burns. Men and women must attain the rank of Saviors, by the sacrifice of all that hinders their divine marriage or conjunction with Deity. They must find the offering to be burnt, and surround the altar, centering there, for the love of God and humanity, all the burning passions of life in the exaltation of religious fervor for their purification, that they may flow back to humanity as the pure river of the water of life, fresh from the throne of God.—*Bertha S. Boomer.*

COSMOGONY.

The earth is about eight thousand miles in diameter, with an astral center about four thousand miles from the circumference, or the earth's surface. The sphere around this astral nucleus is the solar radius. Outside of this is a series of atmospheres, the first of which is aboron; the second, hydrogen; the third, oxygen, embracing nitrogen as it nears the concave surface of the earth. The concave crust, that part upon which we dwell, is about one hundred miles in thickness. It is composed of five geologic strata, five mineral strata, and the seven metallic laminae of environment. The stars are congeries of energy focalized within these various atmospheres, and dependent for their emplacement upon the laws of reflection, refraction, and materialization of energy, having a double origin; namely, first, from the astral nucleus; secondly, from the earth's magnetic deposits and centers. The planets are reflections, in the heavens, from mercurial discs moving between the laminae or plates which comprise the metallic circumferences of the great shell or sphere in which we live. In this view, we not only pronounce the form of the physical cosmos, and, in comprehending its form, arrive at the character of its function, but we define its limitations. We locate the center in its relation to the circumference, and show forth the form and law of a reciprocal activity, which at once pronounces it eternal.

The mutual relationship and interdependence of the astral center and the outer limbus of the shell, through the intervening earths (the five geologic strata), water, and atmospheres, at once suggests a corresponding relationship of that astral biologic nucleus, God and Lord, to the correlated humanity which, as an anthropostic system, must inevitably correspond to the physical cosmos, the unfoldment and expression of the humano-divine existence. Upon such a system—purely scientific—may be predicated as correct a system of theologic verity. The circumference depends, for its deposition,

emplacement, and perpetuity, upon the astral nucleus, and the astral nucleus receives its supply and metamorphic potency from the resources of its reciprocally related and co-acting peripheral environ.

The cosmic tabature of the laws of form and function, as found to obtain in the great egg or womb, supplies the mind with a knowledge of the true relation of God to man, and man to God, corroborating the Scriptural testimony of the dependence of God upon man, found in the passage: "Send up thy tithes to the storehouse, and see if I will not pour thee out a blessing;" for God can only pour out his blessing from the resource of supply received from the heart and soul of the humanity which turns its aspirations toward God.

Rich Men.

There is no excuse for the rabid and unreasonable assaults which are often made against men who happen to possess wealth. * * * Particular instances of consecrated wealth, associated with consecrated energy, are multiplying as fast as the obligations of human brotherhood become more apparent. New York, Boston, Philadelphia, Cleveland, Chicago, and San Francisco have hundred of millionaires who every year render unto Caesar the things that are Caesar's, and unto God the things that are God's. And this does not mean that Caesar gets the money, and that God gets only empty praise. Pratt Institute in Brooklyn, Cooper Union in New York, Armour Institute, McCormick Seminary, the great University and the two magnificent public libraries in Chicago, all these are enduring monuments to Christian philanthropy which was made possible by great fortunes honestly accumulated.—*Ram's Horn.*

It must indeed be perverted vision and deficient moral sense that thus sweepingly declares Standard Oil and Big Four methods of extortion and robbery honest means of accumulation, because the unscrupulous users of them dole out a small portion of their unjust gains to what a blind world and apostate church is pleased to call Christian charity, but what, in reality, has no Christian or charitable element in it. Jesus fed men that were hungry, and taught us, both by his precept and example, to do as he did. Not by one act of his or syllable which he taught did he justify the accumulation, or even the possession, of great wealth. The fact was then, as it is now. Great wealth is never obtained by strictly honest methods. No man ever *earned* a million dollars, or ever will, and the possession of it is *prima facie* evidence of robbery, or that one is the heir of robbers.

The great need of a worldly church is for means to carry out its splendid schemes, so while professing to abhor the teaching of the Catholic church (that the end justifies the means, provided that that end promotes the interests of Catholicism), it practically accepts the same doctrine. Not only is great wealth impossible to one who follows the precepts and example of Jesus, but so is *any* vidual wealth, or any way of life except that of the actual communist. He plainly and positively declared that no one can be his disciple who does not keep (live) his precepts and follow his example. The universal fact of today, that all professed Christians, or very nearly so, do not even pretend to follow his precepts and example in their way of living—or if they do pretend to, it is sheer pretense—is evidence as plain as Holy Writ, that they are not what they think they are—true Christians, or else the Lord Jesus did not tell the truth.

"And he lifted up his eyes on his disciples, and said, Blessed be ye poor; for yours is the kingdom of God. * * * Woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger." No calamity howler of the present can equal his denunciation of the oppressions and extortions and robberies practiced by men in order to get rich, without which, now as never before, it is impossible for men to obtain great possessions. If the methods by which the Standard Oil Company and the Big Four meat combine have amassed hundreds of millions out of the honest earnings of others are means by which great fortunes can be "honestly accumulated," then there are no dishonest means of accumulation; and if the Lord's cause has need of, or can be really benefited by, contribution of funds thus gathered, the Lord himself must be very poor and helpless—worthless, or in league with robbers. God is not, as Paul declares, "worshiped with men's hands as though he needed anything." As he says through the mouth of his prophet, he has no part with robbers, and no use for their spoils. "For I, the Lord, love judgment," (justice); "I hate robbery for a burnt offering." No proportion of the gains of robbery can be acceptable to him, and no amount or vehemence of assertion of so called religious journals can ever make it so.

In the, if not quite elegant, yet truthful and emphatic, phrase of a prosperous young dentist at whose house I was recently a guest, "The competitive system makes a hog out of a man." Hogs are not, cannot be, true Christians, and the more men are possessed by swinish spirits (and only such secure great wealth), the farther they are from true Christians, as they existed in New Testament times, and only such can lay any just and truthful claim to the name Christian. The wise man says, "Riches profit not in the day of wrath." Such day is the present, and we have come to the time of which James says, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you."

TRUE RICHES.

Yet there are true riches to which a righteous man may attain. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." While in earth in his own human nature, although having nothing which the world or an apostate church counts riches, he was really inconceivably the richest man in the world, since he had in its fulness, the true riches—"yea, durable riches and righteousness." When he was thus rich in the perfect possession of the true riches, it is said of him, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." By being sown in the form of Holy Ghost, after his translation, which was a change of his whole person (body, soul, and spirit, each equally holy) to spirit, which must needs be holy, and the implantation of that holy seed in the sinful hearts of those who desired to receive it, and the conjunction of that spirit with the sinful, dying, human spirit, "he was made to be sin for us." Jesus said that the product of this planting would be in the end of the Christian age, falsely rendered the end of the world. When John was in the spirit (the spiritual world) on the Lord's day (when the Lord was again present in earth according to his promise), he saw a hundred forty

and four thousand who had been redeemed from among men, for they were *virgins*, (men-women) as Jesus was. In the spiritual world there is neither time nor space. Being in that world, although living about two thousand years in advance of that time, he saw the things which he described as then present, and so described them. These all had the Father's name in their foreheads, as Jesus, their progenitor, from whom they sprung, as the product of the seed which he sowed, had. Being set down in his throne according to his promise, as he was set down in his Father's throne, they are rich indeed, having the "durable riches and righteousness." When they appear they will constitute the kingdom of righteousness in earth, for the coming of which Jesus taught us to pray. These are the only kind of rich men for whom Jesus had, or has, any especial regard. His true followers must needs possess the same spirit which he had, and must regard all men who become possessors of great wealth out of the labor of their fellow men—whatever disposition they may make of it—as great thieves and robbers.—O. F. L.

Free Homes For the Multitude.

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

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

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

At the New Jerusalem, Lee Co., Florida, (post office, St. James, Lee Co., Fla.) people may aggregate on the basis of industry, economy, and morality, subject to the communistic, social, and co-operative principles of Koreshanity. They may enter at once into preparatory homes, subsequently to occupy homes built by their own industrial and economical application, engineered by the business directors of the Commonwealth.

The greatest fault, I should say, is to be conscious of none but other people's.—*Carlyle*.

Out of the scabbard of the night,
By God's hand drawn,
Flashes his shining sword of light,
And lo—the dawn.

—Frank Dempster Sherman.

Consistency, Thou Art A Jewel!

A leader in a prominent morning paper, in comment upon the suicide of a young man who had been gambling on the Board of Trade, makes one wonder why a museum for mental curios has never been established. While brandishing the sword defensive for this gambling den, "which happens also to be one of the leading institutions of Chicago," he inadvertantly gives its reputation a stab which would warrant it in praying, "Shield us, O God Mammon, from our friends!"

"Pinned in the clothing of a suicide, whose body was found in Washington Park, Sunday morning, the police found a note containing this strange warning:—

'I wish to warn all honest men to beware of the Board of Trade.'

"Other evidence subsequently gathered, uncovers the fact that the suicide was an unsuccessful operator on the Board, whose mischances in that arena of speculation had brought him to penury and worse. 'I have tried and failed so often since I came on the Board,' he wrote in the note already referred to, 'that I am at last disheartened and give up.'

"No doubt these words will serve as the text of more than one sermon, both lay and clerical, to be delivered against the principal grain mart in the world, which happens to be also one of the leading institutions of Chicago. We may easily anticipate these discourses, many of them perhaps well intended and uttered in honesty, and all leading to the conclusion that the Board of Trade is a vicious and harmful institution, a den of wild beasts in human form, and a snare to the unwary.

"Let us beware of hasty conclusions. This wretched suicide is not the first who has given way before misfortune in the speculative field. But are all such the victims of an existing and necessary institution, or of their own cupidity and aversion to the slow and arduous labor? The money which these men lost was invested in the hope and expectation of inflicting losses upon others. They wanted something for nothing, and found, in the machinery of the grain market, opportunity for ventures which if successful would have succeeded at the cost of others. In a word, they were gamblers who went into the game knowing its conditions and risks, and, having lost, had not the courage or philosophy to endure the shock. In like manner they might have speculated on any market, and in like manner lost. It does not follow that all commerce or all speculation is an evil against which an honest man should be warned."

This poor sacrifice to his own greed might have spared his warning. Honest men do not need it, and knaves will not heed it; so the zealous advocate of this murdering "arena of speculation" need entertain no fear of its effect, nor of the effect of any sermon, either "lay or clerical."

The "machinery of the grain market," lubricated by the blood of Commerce, will go right on with its hellish transformation—engulfing the people's labor, and grinding out a grist of starved widows and orphans, and men of "slow and arduous labor" converted to a horde of homeless tramps. The Board of Trade, this "existing and necessary institution," will have the shekels, and the majority of its dupes will have—"the philosophy to endure the shock." Why not be equal in "courage" with those heretofore who "were gamblers who went into the game, knowing its conditions and risks"? What right, forsooth, had this young man (who, in the previous issue of this same paper, was spoken of as being one of unusually fine parts, the possessor of many friends of repute) to quiet his aching heart with a bullet? Why, the wretched suicide is liable to injure "THE GAME"!

"It does not follow that all speculation is an evil against which an honest man should be warned."

If he who speculates does not want something for nothing, what does he want? Who but a THIEF possesses himself of something for nothing?

"The dying words of a suicide are not safe rules of conduct for living men; still less should they inspire the words of those who aspire to be the leaders of men."

God thundered from Sinai; but the world does not need to be warned against such "rules of conduct"—it has no idea of following the injunction—"Love thy neighbor as thyself." This fear that the suicide's cry may be potent for good, is as groundless as is the hope that "those who aspire to be leaders of men" will advocate the abandonment of robbery among men.

The Chicago Board of Trade, with its "machinery of the grain market," is one of the commercial centers of the world. It was constructed plumb to its use—gambling. It is ensample of all the commercial centers of the earth. The commercial center, in every domain, is the center of life. "The correct settlement of the commercial question furnishes the key to the settlement of every subsidiary issue."

—A. T. Potter.

New Jerusalem Transportation Fund.

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

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

To facilitate the rapid development of the central city, and make a place where every shade of belief and color may find opportunity for a perfect display of progressive ability and skill, we open our transportation fund in the hands of the Treasurer of the Bureau, Mr. Lucius S. Boomer, 647 The Rookery, Chicago, Ill. Any amount, from the widow's mite to the greater contribu-

tion of the philanthropist, will be acceptable and devoted to the transportation of such as by their industry are willing to become self-provident in the New City.

Application for membership with the Koreshan Unity at Beth Ophrah, Washington Heights, Chicago, can be made through Virginia H. Andrews, Secretary K. U., Washington Heights, Chicago, 99th and Oak Streets.

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

CORRESPONDENCE.

[A. T. POTTER.]

SHINGLE SPRINGS, EL DORADO CO., CALIFORNIA. MRS. A. T. POTTER: MY DEAR FRIEND:—The two copies of THE FLAMING SWORD came to hand, (forwarded from Virginia City) for which we thank you. * * * As to your choice of Koreshan Science, we have no remarks to make—you are a free agent. In the last two years, I have seen a good many numbers of THE FLAMING SWORD and the PLOWSHARE, which came to the *Chronicle* office; but I cannot say that I understand Koreshan Science. It appears to me to be an amalgamation of Christianity, metempsychosis, theosophy, and spiritualism. Still I am not able, with my present knowledge, to pass a final judgment. A Jew told me that Koresh was the Hebrew word for Cyrus. I am unable to see what connection Cyrus (a king of a heathen empire) would have with a system of religious science of the present time.

We shall be pleased to hear from you at any time. God bless you, and lead you in the right way. E. S. K.

My Esteemed Friend:

"Dr. Teed has formulated a wonderful system of cosmogony and astronomy. I am studying it. If I become convinced of its truth, I must of necessity accept Koreshanity." This was the language of a man of the world, who afterward became a noble Koreshan brother. Had he been equally interested and persevering in any line elaborated by the Founder of Koreshanity, the result would have been the same.

Falsity is inverted truth. We live in an age of inverted truths. Science (Latin *scire*, to know), by its inversion is, throughout the universe, apostate to the condition which obtained "in the beginning." At a stated point in each grand cycle all the relations, functions, and activities of the universe are brought into subservience to the divine will. The work of the enemy who sowed the tares while the husbandman slept, is undone. This restoration is referred to in the Bible as the CREATION.

The description of creation given in the first chapter of Genesis was never intended, primarily, as a presentment of the physical cosmogony, but the creation of man himself, which in his most external manifestation is in the physical form.

During the progress of each 24,000 year cycle, a certain per cent of sensual humanity (those of whom the Lord Christ said, "Ye are of your father the Devil") are made sons of the Most High. Then are they become equal with Him who said of himself: "I proceeded forth and came from God." They who are restored come into the resurrection from the dead. We are all dead in trespasses and sins. With Paul we might say: "And not only they but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption (the

putting on of the Son), *to wit*, the redemption of our body."

Churchmen hold that they can slip out of a corruptible body, and, while it falls to pestilential decay, the soul may don immortal robes. Koreshanity esteems the soul to be no less dying and corrupt than the body which houses it. When we arrive at the ability to dispose of our bodies as did the Lord Christ, then shall we have achieved what he possessed—a soul and a body alike incorruptible. Then only shall we be holy (whole), and not till then shall we cease to groan within ourselves. The wages of sin is death. Death is the seal of mortality. Life is the seal of immortality. Said the Christ, "I am the way, the truth, and the life. He could not have said that had he not been sinless, and he never held out the hope of immortality to man except through man's becoming sinless. "Keep the commandments," was his verdict to the young man who inquired the way to eternal life. Let us not deceive ourselves with the hope that we may be saved *in* our sins. Let us patiently learn to keep the commandments right here in earth where the Christ kept them.

The mass of humanity is dead to all true aspiration toward immortality. The men of today are ignorant of what it consists. This state of things includes the churchmen, who are about the most dead of the lot. With the generality of them their fallacies are their contentment, and it is impossible to get such to search for the truth. Convinced intelligence is not the ultimatum; devils believe and tremble. The affections must demand that which the intellect approves. Truth having become a convincing power in the intellect, its establishment in the affections is the power of aspiration toward Deity. If you can be made to believe and love one line of Koreshan truth, by the power of that truth accepted you will be impelled to further research. So, prior to our answer to your tacit query as to what Koreshanity embraces, etc., we will endeavor to give you an opportunity to grasp the law of

SEED SOWING AND HARVEST.

since in its arcana lies concealed the power of the resurrection; the mystery of Godliness. If our earnest aspiration proves fruitful, you will read the matter many times; you will repeatedly make it subject to the *pros* and *cons* of the family circle. The work of weighing cannot go forward with the first reading, which, from the nature of things scarcely more than proceeds to the discovery of "*what next!*"

Revolving what to say and what to leave unsaid, reminds one of mostly lopping a giant of the forest of its branches, and bidding a tyro observe what a tree is like. One never attains to the perfect comprehension of the whole without a perfect understanding of the parts. The tree of the knowledge of good and evil, in due process of time, becomes the tree of life, as deep rooted and as wide spreading as the universe. This tree of life is really our theme; but if we could present it unstinted from base to apex, if we could entirely bare the mystery of its bud, bloom, and fruiting, it would be mostly *nil* to all but the one illumined mind of the universe. We will be content to pursue, so well as we may, the stem, with little thought of branching.

Practically, Koreshanity and integrality are synonyms. The universe we see and the unseen universe are two qualities of one universal substance, or, to word it differently,

spirit and matter are the two general states of the one universal substance. Matter (as well as spirit or energy below the animal kingdom), while not conscious in the degree that animal and human spirit is conscious, possesses, nevertheless, a scintilla of that consciousness which (in its progressed development of grade and power) is the pronounced demarcation between the animate and the inanimate world. The result of this trace of a faculty usually supposed to inhere in animal life alone, is observable in every day housewifely practice when is noted the union of an acid with an alkali together with the resulting foam of it. As being pertinent to the understanding of the argument, please bear in mind that while modern chemistry holds that the atoms of the alkali and of the acid remain unchanged in this union, Koreshanity teaches that the atoms of these factors of a new compound are destroyed, and a new atomic structure of greater complexity is the result. To continue these unions is to pursue the breaking down of the atoms of the component factors, and the building up of new atomic structures, with accompanying increase of complexity.

We would also emphasize the desirability of holding in the memory the fact that any law, form, phenomenon, or function existing in any domain of the universe has a corresponding law, form, phenomenon, or function in each of the remaining domains.

The law of the cross, the law of crucifixion, and the law of transmutation, are synonymous terms. It is one of the fundamental laws of creation, the prime factor of all change, hence the prime factor of all growth. By its agency every atom of the universe has, countless times, been changed to every differing atom of the universe; and each change spoke a death before the development of the new structure. Wherever there are juxtaposed substances (and let us remember that the air, heat, cold, light, darkness, electricity, magnetism, etc., are substances, equally with tangible things) the law of the cross is operative, with change more or less rapid as the inevitable result. The leaf upon the topmost branch has many times been ingredient of the most deeply imbedded mineral deposit; it has been part of the impalpable air; it has descended in the torrents from lightning-rifted clouds; it has been the lightning; it has twinkled in the star, shone in the orb of day, and circulated in the brain of the idiot and of the sage. The substance whose offence you bury from the sense of sight and smell, some months hence may greet you in the velvety petals and delicious fragrance of the rose. The vegetable kingdom transmutes the mineral kingdom to its kind; the animal kingdom transmutes the vegetable kingdom to its degree; the human kingdom changes both the animal and the vegetable to its level, while the God kingdom (in the union of God with man) transmutes the ordinary humanity to the God-man. Thus, step by step, may the atom in the granite wall progress to an inherence in *Deity*.

Nothing in modern science is so profound as its ignorance touching this law. (Always excepting its ignorance concerning all other fundamental laws.) No word in the English vocabulary suffers more widespread misconception than the word crucifixion. To the most intelligent minds, it conveys but the idea of a human form extended upon the wooden frame which but *symbolizes* crucifixion, or to some

equal or lesser degree of physical or mental agony. The law of transmission is the law of death, and is obviously involved in the law of the cross, since without transmission there could be no cross or union. As before stated, added complexity of structure is accompaniment of each additional operation of the cross, with a resulting higher development of consciousness, until the aggregation of all consciousness is reached—the Supreme. (We are speaking now of the operation of this law in the human kingdom, and in the ascending scale.) “Consciousness or *con science*, which is *con* knowledge, implies that aggregation of contact or touch which cumulates through ages of agreeable or attractive, and disagreeable or repulsive feel, which, when aggregated and classified, comprises mind.”

The ushering in of the Christian dispensation found the united vertical and horizontal bar the instrument through which death was made to atone for crime. “This was a figure of the crossing of God and man to bring forth from a fallen humanity the immaculate sons of God, the product of such a cross.” From him who so teaches (the Sent of God to this age), we learn that the structure of wood upon which the Lord suffered is not only symbolic of the cross of the Christ in the sensual race, but also of the operation of the cross in all domains. The *death* of the Lord upon the cross was alike a figure of the death which follows all transmission in *all* domains, as well as of the death of the Christ life in the race.

The death which succeeds the transmission in the sensual degree, wherein mortal man perpetuates his kind, is followed by a resurrection of death (the dead in trespasses and sins) unto death; the death which follows the transmission in the immortal or God degree, is followed by the resurrection of life unto life. The closing of the Christian dispensation is to witness the culminated glory of the power of this highest aspect of crossing or crucifixion.

In the vegetable domain, we witness seed sowing and harvest. Consonantly with the fact that a law which obtains in one domain is (with certain modifications) operative in the remaining domains, we know that not alone the human kingdom, but the God kingdom as well, has a seed time and a harvest. So the Lord, in the parables of Matt. xiii: 37-42, taught his followers. In the domain of sensual man we note this in the reproduction of his kind, who consummates three score and ten years, more or less, and yields himself to the harvest of death, and his body passes to foul decay. The body of the Christ had in it no taint of death. “I am the way, the truth, and the *life*.” His body did not decay. His seed sowing was in the God kingdom, as much as wheat sowing is in the vegetable kingdom. (Some may say His was a sowing in the sensual humanity. Such should also say the wheat sowing is in the *mineral kingdom* because the wheat falls into the mineral kingdom.) Since the complexity of man’s structure surpasses that of the vegetable, his cycle of years, as a rule, is greater.

When we follow this law into the God domain, we may expect the cycle to be prolonged in keeping with the added complexity and consciousness, and it is also but reasonable to suppose that the operations of the law will consort with this added complexity. Seed sowing, from the humblest to the most exalted example, involves the law of the cross. The

reproduction of the wheat kernel is witness to the transmission of the principles of earth, air, sun, etc., crossed with the life principle of the parent kernel. The seed of God sown in the race, crosses itself with the human will, and through steps which require 24,000 years, brings the sensual man up to the degree of Godhood, where he finds accreted within himself the fulness of complexity and so the fulness of consciousness. He is now the perfected man. *Perfected man is God.*

We will consider, in some of its particulars, how the chasm between the imperfect or sensual man and the perfect man is bridged, or how the imperfect man achieves the fulness of the complexity and the consciousness which is inherent in the divine center. Here shall we need to remember the law concerning the breaking down of atoms in the domain of chemics.

The functions of the body (ingestion, digestion, respiration, circulation, incrementation, assimilation, and excrementation,) are superstructured by seven centers of the human will which have a correspondence in the seven Deific manifestations which occur during a grand cycle. (Apart from the seven principal will centers there are subsidiary ones, which also correspond to subsidiary Deific manifestations.) We will turn back to the close of the golden age of the last cycle. This was eighteen thousand years ago. The Gods were upon earth in their own immaculate flesh; but the six thousand years of their reign were closing, as announced in the relation of the sign to the constellation. We read of this timepiece: "Let them be for signs, and for seasons, and for days, and years." At that period, the ordinary inhabitants of earth who had enjoyed six thousand years of divine governance, had reached the highest altitude of their possibilities. A certain percentage of them were fit soil for God tillage. One by one the Gods, the *perfect men*, dematerialized and were absorbed by the lower humanity most desirous of attaining the perfect state. This is the *fall of man; Adam has fallen into the race.* And here we note one degree of the sensual will wrought upon, one of the seven steps taken which will eventuate in the hundred and forty-four thousand lambs whom John saw on Mount Zion, or, in just such beings as then began the change in the lower order of human kind—the *sons of God.* Enoch came, walked with God, and was not, for God took him. His translation by which his life substance was transmitted, witnessed the impregnation of the second will center. He was followed by Moses, who in like manner heightened the complexity and moved the sensual organization the third step across the chasm which separates man from God. That Moses was translated or theocrasised is vouchsafed in the words, "And he buried him in a valley in the land of Moab." The Hebrew text is anglicized, with the exception of the word Moab, which, rendered, would read "the Father's seed." This was simply another sowing of the Father's seed in the human will. Noah effected the fourth of the seven principal steps, followed by Elijah, whose translation is common property of Biblical students. By these five processes, the soil, or the human will, has been prepared for the reception of him of whom it is written: "The sower soweth the Word." And what or who is the Word? "In the beginning was the Word, and the Word was with God, and the Word

was God." "And the Word was made *flesh*, and dwelt among us, and we beheld his glory, the glory of the *only begotten of the Father.*" Evidently the Word was the Lord Christ, and he, the sower, sowed *himself* in the wills of men, and to what success the parable will inform us. He had gathered twelve thousand of each of the twelve tribes. These were they of whom Isaiah said, "He shall gather the lambs with his arm, and carry them in his bosom." His translation scattered these, and they sat upon the people as cloven tongues. (When the Shepherd was smitten the sheep were scattered). They were the children of the kingdom who were cast into outer darkness, which darkness was the sensual mind of the sensual man. They were the outpouring, the baptism, the means by which was taken the sixth step toward Godliness. Those who received this baptism were impelled to the Christ life. They shared a common purse, and evinced for each other the true brotherly love.

Again is outwrought the law of transmission, which is death. In II Ephesians ii:1, we read of the "coming of our Lord Jesus Christ." The third verse of the same chapter bids the brethren "Let no man deceive you by any means: for that day shall not come, except there be a falling away first, and that man of sin be revealed."

The descent of the cycle was co-partner with the descent of sensual man, and the Spirit continued its descent, in the descending race, till the life of the Lord Christ became the corrupt life of the humanity which had appropriated it. It was dead in trespasses and sins. This is essentially declared in the saying, "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

First the blade, then the ear, after that the full corn in the ear; but before that time there must come the baptism which is to operate upon the seventh will center, when the recipients will totally inhere the Divine, and be able to stand forth the sons of God, product of the Son of the God implanted.

[CONTINUED.]

Righteous Rule Will Succeed It.

If the Standard Oil Company swallows the Gas Trust, which in its turn swallowed all the professedly competing gas companies, the people will get a good object lesson in the onward march of monopoly. Perhaps they may in turn swallow the Standard Oil Company.—*Chicago Times.*

The rods of the Egyptian magii were the instruments of performing equal miracles with the rods in the hands of Moses; but eventually the rods of the Egyptians were swallowed by the rod of Moses. Swallowing is the order of the day; the little fishes are the victims.

If history is to repeat itself, there is to come a final engulfing in the cause of righteousness, but it is far-fetched to expect a people whose government is daily growing more corrupt to become the prime factor of such beneficence. God, alone, can work the miracle, and there will ensue a changed people before a changed government.—*A. T. Potter.*

Cicero said, long ago, that the heart into which the love of gold has entered is shut to every other feeling; and it is as true now as it was in his time.—*Ouida.*

Letter to Inquirers.

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

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

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

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

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

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

Standard Oil University.

It is said by the papers, that that great Chicago institution had, until recently, two avowed populists among its hundred professors. One of these was outspoken in his condemnation of the extortion of the Chicago Gas Trust, which has come under the control and ownership of the Standard Oil Company, which, through its head, furnishes the light that flickers from that great luminary. The result is that these incautious professors are now hunting for a job. It goes without saying that, henceforth, in these parts, good orthodox Baptist science and theology can only beam forth to a benighted world from Standard Oil, or the gas which it furnishes at more than four hundred per cent above cost. What a pity it is that Jesus, at the time of his mission, did not have the help of such a great, benign, and charitable institution!—O. F. L.

Reformation et Revolution.

Revolutionary movement obtains in every domain of the universe. In the physical world it means nothing more nor less than harmonious progress, the obedience of planetary bodies to the law of succession and change. The revolution comes from the Latin word *revolutio*, which signifies the motion of a body round a fixed point. This involves a fundamental change, whether it applies to astronomy, which includes the motion of the planet or satellite in a curved line or orbit until it returns to the same point again; to geometry, which explains the motion of a point, or line, or surface about a point or line as its center or axis, in such a manner that a moving point generates a curve, a moving line or surface (called a surface of revolution), and a moving surface a solid (called a solid of revolution), as the revolution of a right-angled triangle about one of its sides generates a cone, the revolution of a semi-circle generates a sphere; or whether it pertains to the anthropotic realm where the word has acquired a tremendous meaning, particularly when it refers to the political sphere, because all motion is attended with resistance which, up to a certain point, may be a regulating and conservative power; but when this resistance accumulates to a degree that arrests the onward march of progress, it gives birth to violence of reaction that not only becomes disorderly but destructive, resulting in the act of renouncing governmental authority. This condition of affairs is usually brought about by maladministration, when the law becomes lax and a disorderly condition obtains in society at large. Law-abiding citizens endeavor to establish reform movements in order to patch up the moth-eaten garments of government with new cloth, and the rent becomes worse than ever, or else they attempt to "put new wine into old bottles," and they break, "and the wine runneth out, and the bottles perish."

Revolution, then, becomes another name for reform. The principle has been resisted too long, and natural results must ensue since the yielding comes too late. The moral degeneracy of society, whether it pertains to church or state, is the primary cause that calls for reform. Corruption and vice of all kinds have so demoralized the world that there must needs be a change. The violence of the spirit of reform is governed by the degree of the lack of just and wise administration.

Various reform movements are agitated; church reform, school reform, parliamentary reform, and the reform that bespeaks the rights not only of woman suffrage, but the still more sacred right to maintain the sanctity of both soul and body. Each of these special reform movements has several branches, reaching out to grapple with the vices that surround all. These vices rise up as wells of granite offering the greatest resistance to the progress of truth and justice. It needs a battering ram and a battle ax to overcome such resistance as arises to thwart all reform measures. No sooner is a good movement started than designing people combine to inaugurate systematic schemes to use reforms for private speculation. They dread any change, because it is for their interest to remain as they are. They are afraid to risk any alteration for fear it might affect their possessions, therefore they advocate unjust measures, or resist all progressive movements, with hope and avidity.

Political revolution becomes a necessity, when there are defects in the laws which the milder measures of reform will not cure. It is for the good of nations, not for the emolument or aggrandizement of particular individuals, that government is established, and that mankind is compelled to support it. If there are defects in the principles and form of said government, man owes society the duty of pointing out such defects; and if the nation will not reform its government, then let the more potent spirit of revolution step in and completely accomplish a fundamental change in the political organization. Great revolutions have generally been achieved by men of marked ability. Circumstances have gradually arisen from the laxity of law,—the want of wisdom in the head of the government who has directed the affairs of state in its hour of tranquility,—which in the hour of revolt, transmit to the leaders of reform a marked power of success. History is replete with the marvelous plans by which nations have been purged from their corruption and made to stand upon a purer and broader base. England, France, Italy, America, all have passed through the great baptism of fire. Kings and subjects have laid down their lives for their country. The soil is rich with the blood of martyrs and heroes who valiantly fought and died during the various reigns of terror. Our own America threw off her yoke of dependence on Great Britain. It was a question of principle, and one rose up as a mighty leader to command a small army of *twenty thousand men*. The result is well known to all,—the name of George Washington, the father of our country, will ever remain embalmed in the nation's memory, "First in war, first in peace, and first in the hearts of his countrymen."

But at the very core of the system was one great crying injustice. The nation was half slave, half free. As time went on it became a portentous evil, ruinous to the nation. The people could not, or would not, legislate against it, because the opposing element was the strongest. A house so divided against itself could not stand. It was against the law of nature, and nature's God, therefore one was provided to control affairs, and the immortal proclamation of emancipation sounded the death knell of slavery, commanding the applause of all Christendom. There could not be harmonious reform, therefore the Almighty decreed that there should be an overturning of affairs, and it was resolved that the nation should have a new birth of freedom; that a government of the people, by the people, and for the people, should not perish from the face of the earth. The famous leader whose administration subdued the rebellion of eight millions of people, the emancipator whose pen struck the shackles from the limbs of four million slaves, the wise ruler who assisted in demonstrating the fact that a government founded on the enlightened popular will is strong enough to maintain itself under the most harrowing circumstances, now wears the martyr's crown, but occupies a sacred niche in the temple of fame, previously vacant. The name of Abraham Lincoln will receive loving homage even unto the latest generation.

We have said that revolution in the physical world means nothing more nor less than harmonious progress, an obedience to natural law. It would seem that in the religious and political world in which humanity figures as the

planets and satellites, it means nothing more nor less than inharmonious progress. Perhaps the discrepancy may be explained by the fact that in the physical universe there is no disobedience to natural law. It is an harmonious whole, while in the anthropotic universe rebellion is everywhere found. It is a house divided unequally between God and the Devil. God demands obedience to law. His opponent defies all law, and his power is universally felt, for his adherents are many and they rise up as a legion to resist all efforts at reform, until this resistance accumulates to a degree that gives birth to the violence of revolutionary measures in order to re-establish the principles of right government.

There has never yet been a revolution but the people involved have been baptized in blood. Nations progress and retrogress. In their iniquity they descend to the lowest depths of selfishness. Today we look over our land. Washington freed it from foreign shackles, and placed it on a good foundation for prosperity. Lincoln purified it from the curse of slavery, but now the mass of the people are writhing under a sense of injustice, cramped by the iron bands of monopoly, ground under the heel of competition, steeped in selfishness. Who shall say that the hour is not at hand when the tide of a great revolution will sweep over this land? Look at the various so called reforms that are struggling to purify the morals of society. Look at the brave men who are striving to establish these reforms,—founded, so they think, upon love for humanity,—striving to keep them free from all selfish commercialism and all institutionalism! True reform must have a philanthropic motive, but ere long the heaped up resistance will cause the fuel of political hatred to ignite, the flames will burst forth in all their wild fury to destroy the base institutions that are schooling the people to live for self and self alone. There is not a principle established in the land but is calling for reform. The church in its senility looks up in the abandonment of childish grief, and says, "Our religion is not what it once was." The moral tone of society has become dull and unmusical from too frequent orgies. Politics is corrupt to the core, and virtue in every domain draws her garments closely around her and veils her face, unable longer to successfully cope with the foul and festering vices around her. Corruption breeds disease. It is here that the worm destroys the body. This is the hell of which Apollyon is king.

Since the means used for reform fail, there must needs be more urgent and heroic measures used. There must come a fundamental change wrought out by revolutionary measures so that this land may be freed from the corruption that now permeates its whole vascular system. The people turn instinctively to look for one who shall lead them out of this wilderness of woe; who shall help them throw off the fetters that are as galling to them as was the iron chain to the Southern slave. They look not for a Washington, or a Lincoln, they filled their places grandly, nobly, but today the world demands a different character from either of these. Man's heart-call is for a benefactor whose wisdom will teach him to set a right value on the life of his brother man; one whose eloquence in legislative halls will sway the intellect of the multitude as one body; one who will cause "mercy and truth to meet each other" in unity of purpose; one under whose auspices shall arise a new order of things, a new gov-

ernment wherein dwells purity and justice, a government worthy of a man who is a rational and moral being, a government more adapted to him as a social being; not the kind of Utopia for which enthusiasts sigh so that they may dose and dream in idle bliss, not the golden era of which poets sing, but an age of reason and sound judgment, equity, and justice, when the Fatherhood of God and the brotherhood of man shall be proclaimed through their manifest interrelationship with each other.

Would that the scales might fall from the eyes of the people! Would that they could recognize the voice of the Moses of today who comes to reform, *if possible*, the existing evils of society as a whole!

If words of reform are too tame, then will the tocsin of revolution be sounded that the earth may be purified from her sins. He comes with words of wisdom and truth to teach man how to obey the laws of life that there shall be no more sin, sickness, or death. Today, he stands in the gate of the camp and says, "He that is on the Lord's side let him come unto me." As the Moses of Egypt once said to his people, so the Moses of today says, "Ye have sinned a great sin; and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, *him* will I blot out of my book."

Will the Lord forgive the sin of this people, or will he continue to plague them because of the molten calf? What atonement can be made except the turning away from the sin and the destruction of the god of gold, the tempter to evil? This will never be accomplished till there is a radical change in our Government; the total destruction of all that adheres to the decaying systems, and the purification of the body politic, as the result of the atonement that will be made whereby they will be prepared to welcome the birth of the kingdom wherein dwelleth righteousness.—*Mary Everts Daniels*.

England Eager to Complete and Perpetuate the Bondage of our Country.

Twice has Britain tried in vain, by force, to fetter the hands of Americans. What she failed to accomplish by force, she now finds no difficulty in securing through the treachery and venality of our chosen and trusted nominal servants, but real masters. Under their manipulation of our affairs, we extend willing hands and beg to have the manacles adjusted. The shameful record of the recent senseless loan represents British bankers, nothing loath, nay, eager, to put the shackles upon the hands of matured manhood, decrepit age, and tender infancy alike. Without the blush of shame, they seek to enslave unborn generations. Let them remember that God is not dead; he is only asleep in the race, and when he wakes up out of sleep, as the Bible assures us he will, he will surely "break every yoke, and let the oppressed go free." He will laugh at their cunning, lawyer-made devices, and "mock when their fear cometh." He has said by inspired lips, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you";—and we are upon the eve of that coming.—*O. F. L.*

Another Method of Conquest.

The press of Great Britain, in its commendation of every step toward a gold standard in the United States, has shown clearly enough that there is a well-defined aim in Europe to destroy our industries and to ruin our producers. The sale of bonds and the immediate shipment of the gold received for them, to Europe, are sufficient to demonstrate that we cannot remain on a gold basis and live, and that Europe is at work plucking us of the last feather. Our financial policy is the laughing-stock of Europe, although it does not permit us to see it smile. We have been induced to commit financial suicide for the benefit of the English creditor and banker, and for the benefit of our own traitorous Shylocks.

What interest has Europe in the character of our money, except a selfish interest? If we chose to adopt silver as money, why should England care, except that she can make more out of us by inducing us to recognize only gold as legal-tender money? If we pay in exports one hundred cents for a silver dollar, what can be the objection upon the part of the English creditor even to accept silver in payment of his debt, if he is honest? A silver dollar for which this Government would pay one hundred cents, in any product of our farms and factories, would be worth just as much as a gold dollar anywhere in the world. But that is not what England wants. She does not want one hundred-cent dollars. She wants two hundred-cent dollars. She wants dear dollars and cheap wheat; she wants two hundred cents upon every dollar of debt she holds against us;—and we are infernal fools enough to let her have what she wants.

Truly, she is conquering her old colonies at much less expense, and with much more certainty, than she could do with an army.—*Farmers Voice*.

Labor and Wait.

Think not that martyrs die in vain;
Think not that truth so soon will fail;
We only break to form again,
We only bow before the gale.

There groweth up a mighty will,
And time will only give it force!
It tendeth to an object still,
Though somewhat swerving in its course.

Though vengeance were the battle-cry,
And fell revenge first drew the sword;
We seek a nobler victory,
More firm in act, more true in word.

And all the failures of the past
But make the future more secure;
The triumph of our cause at last,
Do bygone sufferings insure.

Secure in faith, we wait the day
As watchers wait the morning light;
The false alone need dread delay,
For time will only strengthen right.

—*Robert Nicoll*.

Our fellow countrymen in chains!
Slaves—in a land of light and law!
Slaves crouching on the very plains,
Where rolled the storms of Freedom's war!

—*Whittier*.

SHARP CUTS.

We believe in the demonetization of gold. If that be "gold-buggery," make the most of it.—*New York Voice*.

If men are reduced to the condition of starved animals they may be expected to act accordingly.—*Western Laborer*.

These times are out of joint, and the continuance of such struggling will result seriously for our generation.—*Progressive Age*.

If the disappearance of that gold reserve is not a solution of perpetual motion, science may as well stop all experiments.—*Western Laborer*.

Money is the invention of the Devil, the father of all lies; it is the keystone of his power,—without it the arch of sin would be destroyed.—*J. K. Jones*.

The proposition of our millionaire governors to train 7,000,000 schoolboys in the art of war is an infamous one. This country should train for peace, not war.—*New York Voice*.

Productive industry should have some encouragement offered by the people in their capacity as government, rather than to have all the favors granted to a gang of speculators whose only object is to rob and plunder.—*Chicago Express*.

Congress was only playing with the people. It had no intention of passing the Carlisle currency scheme. It has a worse one to pass just as soon as the people get tired of their play and stop watching its operations.—*Denver Road*.

Were Christ to come in earth and advocate doctrines he taught over 1,800 years ago, he would be dragged into court for conspiracy and sent to prison. There is slight show for the man who is not in league with the corporations.—*Chicago Sentinel*.

There is no place in a revolutionary movement for timid or time-serving leaders. Their place is among the baggage trains and camp-followers. In all the tide of time, there has been no instance of an army of lions marshaled to victory by a bleating lamb or a braying ass.—*Nonconformist*.

If the people of today had the patriotism and grit possessed by the great grandfathers who threw the tea overboard in Boston Harbor, they would throw a few millions of bonds overboard and defend the action so vigorously that British money lords and bankers would barely have time to escape.—*Chicago Express*.

A correspondent says that "Mrs. Havemeyer has great influence over her husband." If Mrs. Havemeyer controls Mr. Havemeyer, and Mr. Havemeyer controls the United States Senate, who is the most important personage in this country?—*Indianapolis News*.

You have omitted the final sequence. Mrs. Havemeyer is doubtless bossed by the youngest baby; if your logic be correct, it is that puling kid that holds strings on the nation. Ridiculous as this seems, it is better to be controlled by actual infancy than by that second childhood which is characteristic of those who govern us at Washington.—*Nonconformist*.

AN ARCH HYPOCRITE—Andrew Carnegie delivered a lecture to the students of Union College, on "Wealth and Its Uses." The funny part about it was that everything Mr. Carnegie said was diametrically opposed to his own acts and conduct in every respect. His text was, "Thou shalt earn thy bread by the sweat of thy brow." Mr. Carnegie thinks that his text should apply to everybody except himself. He also said that the epitaph which every rich man should wish himself justly entitled to, is that seen upon the monument of Pitt:—"He lived without ostentation, and he died poor."

For unmitigated gall, Mr. Carnegie takes the palm.—*Trades Unionist*.

GIVE THEM BONDS!—Several parties want me to berate the President for his message advocating a half billion of bonds. I cannot see it that way. The President is right. He was nominated by the money influence of the nation to do just what he has done, and the poor dupes yelled for him. voted for him, elected him, and therefore endorsed him. They are getting just what they voted for. They, and not the President, are deserving of the censure. I hope the full amount of bonds will be issued, and the voters ground down to the poor-house to pay the interest. That is the only method that will arouse them from the hypnotic spell that enslaves them in the belief of private property, competition, gold basis, and other equally illogical, absurd, degrading beliefs.

Give them bonds, Mr. President, lots of bonds; bonds by the billion. Best thing ever happened.—*Coming Nation*.

WHILE JUSTICE WEEPS.—Francis Lester tells of a Polish lad of twelve years, who was sent to the Chicago Bridewell thirty days for stealing coal. He admitted his crime and could talk enough English to say that he stole coal. He served out his time and then he tramped home to his widowed mother. She was dead. He had stolen coal to warm her as she lay dying.

Mrs. Lena Johnson of St. Paul, Minnesota, was arrested and thrown into jail for stealing in order to keep her four children from starving to death.

A wealthy New York girl, Miss Sufferin, was arrested for shoplifting. Forty dollars' worth of stolen goods were found in her possession, mostly jewelry and trinkets, concealed in her fur muff.

The judge called this kleptomania and she was discharged.

If you are poor and take a loaf of bread it is stealing.

If you are rich and steal a few hundreds, it is kleptomania.

If you are sharp enough to steal a railroad, you are a great financier and business man.—*Chicago Express*.

OUGHT NOT WE?—Some say we ought not to look on the dark side of things; that we ought to maintain a cheerful smile, say pleasant words, and whistle lively tunes, rather than tell of the ugly things that are upon us. That is good advice, excellent—regarding unavoidable calamities. "Things that cannot be cured must be endured," and it is the part of wisdom to make the best of what is beyond our power to prevent.

But suppose a calamity has been forced upon us by the

greed and wickedness of selfish men, a calamity that could be prevented if the people could only be made to see its origin and purpose. Must we whistle, and say all is well? Suppose a house were on fire, and the inmates, all unconscious, were slumbering beneath the invading flames. Should we sing a merry song to make their slumbers deeper? Suppose a blind man were hastening to a precipice, down which he must soon tumble, to be crushed upon the rocks below. Should we smile and encourage him in his mad course? Suppose a ship were nearing the fatal rocks, and those on board were lightly passing their time away, unconscious of their danger. Should we dance gayly upon the shore, and withhold the danger signal?

God forbid! For a hundred and twenty years Noah preached of the coming flood. We see a flood of ruin sweeping over this country, which, if not stayed, must lead to the catastrophe that overtook all the great nations of former days. The people who could prevent it are slumbering amid the ruin already wrought, and, wrapped in the security of their own prejudices, they are calmly floating on to the hastening crash. In the midst of these conditions, seeing them clearly as we do, our duty is plain; we propose "to cry aloud and spare not!"—*Farmers Tribune*.

A DARK RECORD.—During the year 1894, there were one hundred and ninety lynchings reported in the United States, one hundred and thirty-four being negroes. The highest number reported in one year previous to this was in 1892, when the number exceeded that of 1894 by forty-five.

The number of suicides in 1894, reported through the daily press was four thousand nine hundred and twelve, which is doubtless fully twenty-five per cent below the actual number. The record for past years runs as follows: For 1889, two thousand two hundred and twenty-four; 1890, two thousand six hundred and forty; 1891, three thousand three hundred and thirty-one; 1892, three thousand eight hundred and sixty, and for 1893, four thousand four hundred and sixty. Despondency and business losses are the leading causes which lead to suicide.

The most startling increase is shown in the number of murders committed during the past year, the figures being nine thousand eight hundred, which is fifty per cent higher than last year, and double the number reported in any previous year. Of all this reported list, only one hundred and seventy-nine are claimed to have been caused by, or incidental to, strikes and labor troubles.

The reported defalcations and amount of money stolen by embezzlers reached the sum of \$25,234,112, which was three millions above any previous record, the highest before this being in 1892.

Doubtless, the real number of murders and suicides reach a total of more than twenty thousand. Surely, the record is one of cheerless gloom, the darkest in the history of the country. Yet the dance of Shylock goes merrily on. Belshazzar's feast, with all its gorgeous display, is spread, and the guests are too badly intoxicated to see the hand-writing on the wall.—*Chicago Sentinel*.

JEALOUSY AND IRRITABILITY.—The jealousies of life and the unreasonable irritability of men do incalculable injury to

the world. Every good cause stands constantly over a seething volcano which is liable to break forth at any moment. Envy, unrestrained temper, and stubbornness make this threatening volcano. Like a clap of thunder on a clear day, a ruction suddenly occurs in the ranks of reformers, and the shock makes good men and good causes tremble and reel. Sometimes the cause is so trifling that the trouble, fraught with such serious consequences, is incredible. It seems like a dream. Just now, Mr. Lexow, the chairman of the committee that investigated the corruption of New York, and Dr. Parkhurst, who originated the investigation, are at loggerheads. Dr. Parkhurst is lampooning Mr. Lexow and Mr. Lexow is flaying Dr. Parkhurst. The fact is, that neither of these gentlemen is perfect. No man is. But each is acting as if he thought the other should be perfect. Neither is willing to overlook the mistakes of judgment, the mistakes of conservatism, or the mistakes of radicalism, as the case may be, of the other; and like two mad boys, they are glaring at each other and declaring that they will not play. If men would only learn to agree to disagree on certain points, as long as they agree upon things in general; to make a sacrifice of their pride and feelings when unjustly censured; to wait for time to vindicate the purity of their misjudged motives, what an incalculable benefit to the world would result. It is the duty of every man and woman to hold himself and herself in control; to think well before uttering the word that may sting deeply; to be men and women, and not children. In no other way can we hope to advance popular interests.—*Progressive Farmer*.

NOTICE.

Pamphlets containing special information regarding the present work of the Koreshan Unity and its Bureau of Equitable Commerce may be obtained for distribution by sending twenty-five cents in stamps for a package of fifty, or ten cents for a package of twenty.

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Gen. Booth's Prophecy.

Gen. Booth, of the Salvation Army, said, in reply to a question with regard to the prophecy lately enunciated by him, that the end of the century would be signalized by catastrophes; that this forecast was one which would be made by anyone who knew the present social conditions throughout the world. The great mass of people in all countries had not only become aware of the fact that they had wrongs which required redressing, but were determined to have them redressed, and unless various governments instituted legislation tending in that direction there would be a popular outburst which would resemble in its fury the French Revolution.

The statements of the General, quoted in the above dispatch, are nearly, though not quite, right. If the powers that be do not ease up in their extortions soon, the storm that will burst will resemble the French Revolution about as much as the ocean resembles a barrel of brine; about as much as a terrific thunder storm resembles a gentle summer shower.

Americans have a chance to right their wrongs at the ballot-box, and if they have not sense enough to use their votes to good advantage, they can give their blood. The plutes prefer the latter alternative, and it would seem that most of the workingmen would enjoy bathing in gore.—*Co-operator*.

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Government Belongs to the People.

The day of reckoning and of the swift execution of God's vengeance is upon us, and as the oppressor has heaped up treasure unto the day of wrath, vengeance will surely fall upon his own head. This is said neither in the spirit of threat nor revenge. The competitive system—being the Devil's plan and incentive to human activity—must go, and the system of united life be substituted. If all men would fall into the line of peaceful but revolutionary progress, and submit gracefully to the equitable adjustment of human relations, there might be a preclusion of the disastrous termination of the dispensation. The bad so completely permeates the whole system of ecclesiastical and secular activity that dominion throughout the world is the Devil's.

The course pursued by the rich toward the poor, we utterly detest and abhor. That inaugurated by the lawless, though poor, moved by the spirit of animosity, is equally despicable; yet it will be noticed that lawlessness is always commendable and commended when the execution of its behests favors "our side" of the question.

Our government is a commonwealth. Its treasury is a common interest. It belongs to the people. Quiet patience, perseverance, united action, and the Spirit of Almighty God incentive sweeping the great tide of human sympathy and brotherly love, will restore to the people their rights so dearly purchased by our Revolutionary Fathers, socialists, (including Washington,) who defied their country's laws, but are glorious in our estimation because their lawlessness resulted in our liberty.

Church and Society Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 7:30 o'clock P. M., at Beth-Ophrah, Washington Heights, Ill.

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

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

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

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

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