

The Flaming Sword.

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

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The Earth a Concave Surface.

Extend a rail horizontally and in a perfectly straight line. We do not mean by this on a line level with the surface of the earth; we mean an air line. Place over this rail, and parallel with it, a tube twelve or fourteen inches long, horizontally across the objective end and middle diameter of which is a hair line, and through the visual or subjective end a needlehole. Place this instrument about ten or twelve inches (it may be more or less) from the rail. Now, look through the middle or longitudinal axis so that your line of vision is from the needle hole across the hair line at the objective end. This line of vision—though exactly parallel with the rail—will seem to strike the rail on a level with your line of vision through the instrument, at a distance from the instrument determined by the distance of the instrument from the rail. The hair line of the instrument (if the rail is an air line) will appear to cross or strike the rail exactly at the horizon of the rail. Place another rail curved eight inches upward, relating the instrument in the same way, and the hair line will seem to strike the sky a trifle above the horizon of the concave rail. Extend a convex rail curving downward instead of upward, placing the instrument correspondingly above the rail, and the hair line will cross the rail a little below the horizon. By this experiment we obtain three distinct visual phenomena.

If we place the same instrument over a level canal

or smooth body of water long enough to make a corresponding observation and experiment, we find that the experiment reveals the same phenomenon as the concave rail curving upward eight inches to the mile, but unlike the other two experiments. This is proof positive that the earth is neither convex nor flat, but that it is concave.

Any civil engineer may demonstrate the concave theory by a simple experiment, even more simple than the one above presented. Start a line leveled with the spirit level or the theodolite, then continue the line, not leveled with the earth but on an air line. It will be found in every instance to run into the ground. Or perform the experiment over an extended water surface: the line—we do not mean the apparent visual direction—started on a level and continued on an air line, will invariably strike the water.

Elevate a post ten feet in altitude. Place a spirit level so as to start an air line in either direction from the top of this post: it will be found that the two lines are at exactly right angles with the post. Now, if we extend these directions,—not with the spirit level, but with the instrument described above, placed by the side of the level cord,—an air line will direct the two air line cords from the post into the ground at the distance of about, or a little more than, three miles and a half. The cords would be extended to meet the earth or water surface at those points. We have then the cord, the arc, and the radius vector of ten feet. This will show a concavity of ten feet in a distance of about seven miles. This argument is unanswerable. The earth surface is concave, as actually demonstrated by physical test. Its diameter is about eight thousand miles, as already fully demonstrated and declared through the literature of the Guiding Star Publishing House.

We have taught this theory of the contour of the earth since 1870.

Never forget that the lawyers and bankers constitute the power that moves the machinery of Government. Can such legislation be favorable to the people?

"SOUND MONEY," from the "gold bug" point of view, means sound money for the millionaire, and poverty and wage slavery for the masses. It will never do to lift the heel of oppression from the toiler. It is the policy of the aristocrat to keep the masses in ignorance and penury,—and "sound money" does it.

How Slight Is the Evidence Necessary to Prove a Preconceived Theory!

Light

It is a well observed fact that the whistle of a moving locomotive changes in pitch. If the locomotive is approaching the hearer, the pitch is raised; if receding, the pitch is lowered. This is the case with any moving sound. An approaching sound is sharpened and a receding sound is flattened. A stationary sound is sharpened or flattened by an increase or decrease of tension. Knowing that this change of pitch may be produced with a stationary sound by a variation of tension, no one would feel justified in declaring that a gradual rise in the pitch of a sound is sufficient to prove that the sound is moving toward the hearer, or that a gradual fall in pitch proves that the sound is moving away from the hearer; for while the change of pitch may be caused by the approach or recedence of the sound, it may equally be caused by a variation of tension while the sound is stationary.

The accepted theory of light is the undulatory theory—that the vibrations of the luminous body produce waves in the supposed ether, which waves, striking the retina, produce the sensation of light. In the spectrum, the more refrangible colors are said to be produced by the shorter waves, and the less refrangible colors by the longer waves. It is not the purpose of the present article to demonstrate the incorrectness of the undulatory theory of light. Its purpose is—supposing the accepted theory to be correct—which is not the case,—to show how inconclusive is the evidence offered by present day astronomers to prove their theory of the rapid motion of the stars through boundless space. They claim that certain of the fixed stars are really traveling at a tremendous rate away from us, and certain other stars are traveling at correspondingly high rates of speed toward us. This motion is usually designated *star-drift*. The proof which is always advanced of this motion is the variation of the lines of the spectrum. If the lines bend toward the violet end, it is considered proof that the star is traveling toward us; if toward the red end, that it is moving from us—for this change of position is considered analogous to the change in the pitch of a sound, and although the wave theory of light is not correct, the analogy does hold. We cannot here digress to explain the true nature of a ray of light; but it has a vibratory motion. But does this change in the position of the lines necessarily indicate motion of the star through space? If the rise and fall in the pitch of a sound may be produced by a variation of tension while the sound is stationary, why may not the movement of the lines of the spectrum occur through a variation of intensity while the star is stationary—at least in relation to its distance from the earth?

It is known that the spectra of luminous bodies are much affected by temperature, and while astronomers fail to find proof through the spectroscope of the existence in the sun of some of the best known terrestrial elements, they still suppose them to exist there, and that the lack

of proof is due to the high temperature of the sun, which might so change the spectra of these elements as to destroy their identity. When one comes to consider it, the proportion of supposition in the accepted system of astronomy is discouraging, to say the least. The star Algol, in the constellation Perseus is one of the variable stars. At stated intervals, it gradually decreases in brightness and for a short time becomes very dim, but soon again begins to increase in brightness until it reaches its usual magnitude. This phenomenon, which occupies seven hours out of every sixty-nine, has been called Algol's obscuration. Of course, it is necessary to explain this phenomenon in some way, and the astronomer Vogel has lately advanced a theory, with what he calls evidence to support it. His theory is to the effect that Algol revolves with a dark companion round a common center, the dark companion coming periodically between us and Algol. This makes it necessary for Algol to be at the remote end of the diameter of the orbit and the dark body at the near end, at the time of obscuration. By photographing the spectrum of Algol, Vogel found that before obscuration the lines bent toward the red end, and that after obscuration the lines bent toward the violet end. This constitutes his evidence that before obscuration Algol is receding from us, and after obscuration is approaching us. But this variation of the lines of the spectrum would occur from a variation of the intensity of Algol's light while the star is stationary; so it is not proof of motion through space at all. And did not Vogel have a preconceived theory, he never would consider it satisfactory evidence. The absurdities to which our astronomers are reduced in order to explain simple phenomena and at the same time adhere to the principles of their system, would be palpably pitiful were they not advanced with so grave and reverend an air. In the case of Algol, it is necessary to explain why the star is merely obscured instead of being occulted. And Vogel informs us that the dark companion is smaller, and gravely computes Algol's diameter to be 1,160,000 miles, that of his dark companion 840,000 miles! The sizes and distances according to the accepted system are growing more and more absurd, until the entire fabric is toppling under the weight of the absurdities built upon it.—E. M. Castle.

YOUNG MAN, GET RICH!

Take the Advice of Public Benefactors, and Become Millionaires.

We notice that the *Chicago Tribune*, special friend of the millionaire, is collecting the opinions of various public characters as to the best course for young men to pursue in order to become millionaires. Our advice has not been solicited, but, as we are public spirited and have been somewhat observing, we would say that the most direct and certain method for the accomplishment of so desirable a result would be to employ a few thousand men, and scientifically, legally, and systematically rob them of their productions. Take Carnegie and Pullman as illustrations.

Is There Evil?

An article by Henry Wood—in the March number of the *Arena*, from which we quote—suggests some reflections. Mr. Wood learnedly says:—

All energy being primarily divine and normal, there can be no evil forces. Those which seem so wear that aspect, to us, from ignorant misdirection. Street sweepings may be valuable as fertilizing material, and for that purpose are clean; but when misplaced they are unclean to us, though not so in themselves.

But this law of universal goodness is not limited to the material or objective realm. The forces of mind are all beneficent. The skill, patience, and persistence of a thief are excellent, but they are subjectively distorted or turned into a *wrong* channel. This doctrine comes from no fine-spun metaphysical distinction, but is basic and vital in its final analysis. There is no "evil" as an objective entity. If there were, the Infinite intelligence created that which is contrary to Himself, his laws, and methods; an unthinkable supposition.

With what positive assurance do men descant upon the attributes of what they are pleased to denominate the unknown and the unknowable! If there be no evil, can there be wrong? If all things are good, are not all things right? and if right, how can there be diversions into channels that do not exist? Human observations are made through the organs of sense. If we possess any knowledge of goodness, we are enabled to judge of it through experience in which the law of contrast is effectively operative. We only know of its existence by comparison. Through the same organs that we determine the existence of good, we determine the existence of bad or evil; and we make the discrimination. Mr. Wood is compelled to say, while trying to uphold the philosophy of no evil, that the righteousness of the thief is turned into "a *wrong* channel," that is all. Why does he not keep up the consistency and say there are no *wrong* channels; that thieving is but one method of performing an act of goodness; that homicide is not committed through evil disposition, but merely through ignorance, and is not the result of evil in the mind; it is not a wrong act, for if "all is good" then all is right, and wrong is not an entity?

There are too many snags in this philosophy. How simple is the doctrine of Koreshanity, with its absolute postulates founded upon the observations of the mind and corroborated by the existence of words. The very word *metaphysics* assures us of the existence of physics or nature. We could not say *beyond nature* if there were no condition called *nature*; for there can be no beyond nothing. All our perceptive observations are through the natural organs of sense. We experience pleasure and pain through the same organs. We contrast the two, and by this comparison we can tell which we prefer.

One man, through the channels of sensation, may draw a conclusion that, because he prefers pleasure to pain, pleasure is the divine thing; and he may assert—because the pleasurable thing is the good thing—that "there is no evil, all is good." He offers no proof. No man with the belief that all is good ever offered one iota of proof that all is good. He does not depend upon proof for an attempt to prove his philosophy, it

would be fatal to his dogma. He depends upon assertion, and nothing but assertion, because there is no other ground upon which to predicate the absurdity. The other man may, with the same assertative force, declare "there is no good, all is evil; and the optimist and pessimist stand upon equal footing so far as argument goes—neither depending upon argument.

There is no other substratum of ratiocination than the material groundwork of nature (*phusikos*), which alone appeals to the perception through the material *organs* of sensation. That which is called intuition is but the aggregate experience of sense through the four channels of special sense; namely, the eye, the ear, the nose, and the organs of taste. The so called sense of feeling is but the tegumentary collation of the other four senses, terminating in the sixth or deep muscular sense, which comprises the basis of all psychic phenomena. This sense, on the grossest and most material plane, culminates in the sense of orgasm. Beyond this there is another sense, the seventh, terminating in what may be found fully defined in the literature of Koreshanity.

Do We Realize?

There are many ways in which humanity is wasting its energy. Of these, the production of whisky, tobacco, and millionaires stands at the head of the list. The creation (by the laboring people) of these three products is the main cause of all the other lines of waste. And waste of energy is the cause of all the drudgery and slavery in the world.

Does every laborer (man, woman, or child) realize that a large *part* of his hard labor goes to create whisky, tobacco, and millionaires? Does he realize that fully one half of his labor is wasted, and *worse* than wasted, inasmuch as it contributes toward the degeneration of the race? Does he realize that all the labor necessary to produce all the food, clothing, and shelter in the world is contributed by one class of people, while at the same time another smaller class is living in idleness and luxury as parasites on what labor has produced? Does he realize that, if the idlers set to work also, and all struck work on the useless and harmful productions, he would need to devote only half of the day to labor in order to abundantly supply all his needs and even some luxuries? Does he realize what opportunity for upliftment and culture, mental, moral, and physical, would be afforded by a few hours' spare time every day? Can he imagine what a burden would be lifted from every man's mind if he knew that so long as he contributed his quota of labor, his and his family's needs would surely be supplied?

We wonder if any of the would-be reformers comprehend what a real *commonwealth* is. The United States, although so called, has never been a commonwealth except in some lines; and even these have come to be fraudulently administered to fill private purses. A true commonwealth, righteously administered, would constitute a store-house or reservoir of the people's sup-

plies, kept filled by their efforts and, subject to their will, in use for the common welfare. Even when humanity wastes half of its labor, as it does now, there is always a surplus (now in the hands of the capitalist). So, in the true commonwealth, there could be a much larger surplus to be *used* in times of emergency (not hoarded up while people were starving and freezing); to provide for the sick and aged, etc.; and to further public improvements and public institutions. We have some public institutions now, a few; but what value or benefit are they to the masses, when they have no time to spend at them? Can a man work at hard labor ten or twelve hours a day, or even eight hours a day, and have much brain or muscle left for anything else? Is he not rather more likely to endeavor to refresh and revive his fagged spirits by a glass of whisky and a pipe of tobacco? Do we realize that overwork is the prime cause of thirst for stimulants?

Why will people continue to produce whisky, tobacco, and millionaires? They make millionaires because they are too stupid to organize and maintain a *commonwealth*. So long as they cannot organize (and to organize on a sure foundation they must unite all labor organizations in one common plan), they must remain the slaves of private capital; and so long as capital dominates, they will be overworked. Therefore, they must continue to demand whisky and tobacco. They produce the millionaire, the blood-sucker we may say, *involuntarily*; the whisky and tobacco voluntarily.

What is the remedy? Organization. True, the people are making attempts at organization in every direction. But each little effort, instead of being united to the other efforts, is trying to stand alone, or else is trying to control and lead other efforts. They are the outcrop of the spirit of individualism, which we hear lauded to the skies by advanced (?) thinkers. But it is impossible for individualism to form an organic unity. And without organic unity no commonwealth can be established, and no permanent relief can come to the masses. For the good of the whole, the false doctrine of individualism must perish, and the people come into organic unity. The ways and means of its destruction may not be altogether pleasant. The ignorant, the prejudiced, the self-willed, will not, as yet, listen to reason or yield to wise leadership, even though God raise up one wise to lead. Yet the contest between labor and capital grows daily more positive and deadly; and, in the distress and terror of the battle that is inevitably coming, individualism will be stripped of its mask and shown how it works evil to the race.

The only basis of peace, equity, and upliftment of the people lies in their organization into a commonwealth. The science of organic unity, to operate successfully in the relations of man to man, must follow the same principles that it does to perpetuate the form and functions of the physical universe, or of the human body. The universe could not exist without a central point of force and activity, as well as an envolving sphere or circumference. These two parts, so related, insure the perpetuity of the universe of material forms.

The human body could not exist without a center of life and intelligence and a circumferential form, in which that life dwells. In every form of life we see organic unity, more or less perfected according to the degree or quality of life expressed. The organization of the individual as a personality is a good model from which to organize the whole of humanity as a grand body. An individual has many faculties, yet if he is reasonably well balanced they all support and obey his central will, and he walks uprightly before God and man. If it is proper and essential for the individual to be governed by a central intelligence in himself, why is it not equally essential for the social body to be directed by a central intelligence? Each government claims to constitute that central intelligence for its material body; but in operating down the ages, they have invariably shown themselves lacking in intelligence and have gone to pieces—besides, there have all along been *many* governments, existing in opposition to each other, instead of one central government for the whole world. Yet, if prophecy fail not, the time must come when the *kingdom* of our Lord will break in pieces and consume all these other kingdoms. Jesus taught us to pray for the coming of God's kingdom in earth, and pointed down to the end of the age (*aion*) as the time of fulfilment of that prayer. The end of the age (*aion*) or dispensation is at hand, and we behold the finger of wisdom pointing to the SCIENCE OF ORGANIC UNITY as the *method* by which God's kingdom will be established in earth.

The hour is at hand, and the hour brings forth the central man of the universe. Gather together his circumferences.—*Alice Fox Miller*.

Save Yourselves From This Untoward Generation.

There Is Only One Solution of the Industrial Problem,—a Problem No Longer Because the Solution Is reached.

We are on the verge of a greater revolution than any through which the social world has passed in twenty-four thousand years. Involved in the social transformation, money and the wage system will be destroyed. Before the results of the coming revolution can take shape, there will come a radical transformation in the character of the religious and moral sentiments of the race; for with the present condition of the animal man, there can be no permanent organic unity. There is a "coming nation." This nation will be the product of a planting which the social and industrial world ignores, but which, nevertheless, will constitute a prime factor in the organic construction that will succeed the impending social cataclysm. The origin of the "coming nation" is God planted in the race; God focalizing in the man Jesus as the archetype and germ of the evolving kingdom. When the Saviour of the world indited the prayer, "Thy kingdom come; thy will be done in earth as it is in heaven," he not only knew that the *kingdom* would come, but that through his instrumentality, as the vivifier of the race, he would come forth

heir of that kingdom and inheritor of its earthly and heavenly establishment. The kingdom is about to come to the birth. When it does mature,—and the time is at hand,—those who are struggling to continue the old threadbare fabric of recidivating generations with new patches, will awake astonished at their puerile and futile attempts to reconstruct society. There is no hope for the world but through a baptism of the Holy fire, before which Pentecost pales into insignificance.

We are on the verge of a conflagration, the kindling of which has its suggestion in the incorruptible and fiery dissolution and absorption of Enoch, Noah, Moses, Elias, and the Lord Jesus. The "coming nation" is the kingdom of righteousness to be established through the manifest presence of the Almighty Jehovah. Before his chariots, none who resist will stand. None but the wise will understand; but as the Lord opens the eyes of the blind to comprehend the possibilities of his promises, those who wait upon him see the sign of his coming and will prepare for the great catastrophe,—the impending ruin to come upon the world. The great and dreadful day of the Lord is upon us. Escape from the old, and gather to the New Jerusalem, the place appointed of the Lord for his chosen!

Commerce True and Commerce False.

As Ye Sow, So Shall Ye Reap.

Every human activity has its inception in principle. Every principle whether of good or of evil, has its antithetical principle. The ultimate of an activity is in consonance with the character of the principle involved. The principle of commerce is interchange, which, if genuine or true to the plumb-line of commerce, accords value for value. The antithet of the genuine or God principle, is the least possible output for the greatest possible income. The condition of the commerce of the world makes comment upon the principle of its actuation a non-essential.

"Love thy neighbor as thyself," finds "business is business and friendship is friendship" to be in prior occupancy of the human heart, with business posed as the senior, solid, and always to-be-deferred-to member of the firm. "Where there is a will there is a way" is mightily exemplified in the subdominancy of the duller-brained majority to the more sharpened intellect of the minority. In this subjugation we are able to note, in the oppressed, the same false principle of activity which actuates the oppressor. They have but fallen into such pit as at any hour they are willing to dig for their fellows. That certain forms of theft are unlawful, and therefore amenable to punishment, constantly reminds them that upon those proscribed lines they themselves may resist being plundered. In conforming so much to honesty as serves to avoid the law, in reality they but ape the *judicious conscience* of their oppressors, who have something worth stealing. In yielding to be mulcted as wage slaves, they (with surprising consistency) but yield to the manacles which in their secret

hearts they hope some day to rivet upon another. It is easy to deny the correctness of this statement, but it is impossible to *prove* its incorrectness. We consider its establishment easy, since any fair-minded person will readily admit that were the whole broad land, to a man, imbued with the righteous principle that wage earning is a crime against God and man, *there would exist not one wage slave*.

Only by the power of the patient educator, will man, either in the form of the oppressed or of the oppressor, come to see the enormity of the wage-slave system, which not only works a cruel wrong upon the laborer and his dependents, but also upon those who defile themselves by such unlawful gains.

One of Satan's most effective blocks to the wheel of moral progress is the opinion that a principle which works injury to a class of humanity will fail its deadly effect upon *all* humanity. "It may be pitiful to see such little shops as Miss Hepzibah Pyncheon's in the 'House of the Seven Gables' crushed out by the great palaces of trade, but though the Hepzibahs may suffer, the public profits." This, as well as "Competition is the life of trade," is quotation set to music of the arch-fiend of human weal, and to such music has a portion of humanity waltzed itself into the courts of starvation. Upon the pedestal of the destruction of one, greed reaches to the ruin of two, and, by such ratio of a geometrical progression, proceeds to the cataclysm.

The commerce of the present day is upon the base of disintegration. "Every man for himself" is not less true where numbers unite to defraud their kind, than where individuals stand alone for the same end. Analysis of the impact would but reveal the intent to master a quicker pace to despoliation. The individuals of labor organizations who pool their issues to the end that their robber masters requite them with enough to make it of moment to their bodies to entertain their souls, are but a variety of like genus.

As in the kingdom of evil we observe commerce upon the basis of disintegrality, so in its antithesis (the kingdom of good—God—) we shall see commerce upon the basis of integrality. No Hepzibah Pyncheon will be pinched out of life in an endeavor to appreciate upon the cost of needles, pins, scissors, etc. Who, loving his neighbor as himself, would choose to achieve his neighbor's substance? Who, with his mind imbued with justice, will allow any man to despoil him, thereby yielding himself a yoke-mate to fraud? Love the Lord thy God with all thy might, mind, and strength, and thy neighbor as thyself, found perfect obedience in the Christ of God, the founder of the arch-typical church, that practical exponent of divine communism. Let those who yearn for the conditions that will accrue from the words, "A new commandment I give unto you, that ye love one another as I have loved you," read Acts iv: 31-35, and ponder the harvest soon to be reaped of such a sowing.

Would-be reformers find their attempts to ameliorate the condition of fallen humanity, paralyzed. One may turn from the typed characters of the reform papers and

read the cause between the lines. The reason lies in the fact that there exists no unity of plan and no acknowledged leadership. Here, there, everywhere, springs the mushroom pilot, each with his own crotchets as to the desired haven. The nearest touch to unitization is upon the theme of wage dole, whose shredded existence they desire to patch. There is no concentration of earnestness upon governmental pivot of industry, and more remote yet the thought of a personal leadership. All that exists with the masses on this score is the esoteric yearning that discovers itself in the resurrected interest in Napoleon.

That a principle in any domain of activity has its antithet, is not more true than that it has not only its corresponding principle in all the remaining domains of activity, but its antithet has its corresponding principles as well. The passing days present the alternation of light and darkness, which we may correspond to good and evil principles; and so saying, we may assert that the lines of all living have fallen upon the closing hour of night. We have spoken of the secular degree of activity alone. If we observe commerce upon a perverted basis in one domain or degree, we may be certain of its prostitution in the remaining degrees; and since commerce is the center of life in all domains of activity, we may look for vitiation in all activities.

On the marital plane, the true commercial concept is depraved below that obtaining in the instinct of the brute, whose maternity is held inviolate to its function. The youth of the land are mostly being reared in the time-honored belief that woman sustains to the man she marries, as incontrovertibly his right, a relation whose nature they deem indecent of mention in general converse.

Church commerce is equally pronounced in its prostitution. The true *re-ligare*, the binding back of man to God, has ceased to hold a place even in the memory. The state has abrogated the right of the church to any share in governance, and the church has become churches. Variety of doctrinal opinions is not wholly chargeable with this disaffection. To the lust of the lucre of the world must some of it be ascribed; nor has the breaking of the thrall of those whose bondage created churches North and churches South served to bridge the chasm and unite these "people of God," who inhabit under the same vine and fig tree.

There comes a time when the strongest-winged bird ceases flight. The human vultures upon the vitals of universal life,—their moral natures numb from unholy gorge, their eyes blinded to wrathful portent,—are about to confront a storm whose fury will sweep them from the heights of their unlawful attainment. With them will disappear the perfidy in church, the lustfulness of man, and the degradation of woman.—A. T. Potter.

We rise by things that are 'neath our feet;
By what we have mastered of good and gain—
By pride deposed and passion slain,
And the vanquished ills that we hourly meet.

—Holland.

"The Spirits of Devils Working Miracles."

"For they are the spirits of devils working miracles; which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty. Behold I come as a thief." "And the beast was taken and with him the false prophet that wrought miracles before him."

One of the principal sources of error among theologians is the failure to comprehend and set forth the timic relation of things. Jesus and his disciples, and the prophets before them, wrought miracles because only in this way could they get the attention of men and make an impression upon their minds. A miracle is merely, as the word means, something wonderful,—something that cannot be explained by the existing knowledge of men. A real miracle, such as they wrought, is not a violation of natural law, as our ignorant theologians teach, but a fact in nature whose explanation is—while usually known to the one performing it, as in the case of the miracles of Jesus—beyond the current knowledge of men. The present well-known phenomena of electricity were miraculous before the time of Franklin. Eclipses—though from their frequent occurrence, and from men's knowledge of the law of them, they have become simple matter-of-fact events, among what we call enlightened peoples—are yet awful miracles among many of the ruder tribes of men. Any fact which is unexplainable by the science or knowledge of the time is a miracle, and mystery gathers around it. Jesus himself was, when in earth, and is, today, the crowning miracle of the ages to all outside of those in whom Christ is being formed the hope of glory as a result of their having received the Holy Ghost—which was himself—as the divine seed, in the beginning of the age, and in whom it is now approaching the maturity of the harvest of that seed, which Jesus declared should be in the end of the Christian age.

Paul says, "In whom" (Jesus the Lord) "are hid all the treasures of wisdom and knowledge." He was, and is, the great mystery to the world, including the present apostate church. But the early Christians, having received Christ as Holy Spirit into them and formed conjunction with that Spirit, ceased to be troubled with the mystery, "Even the mystery which has been hid from ages and generations, but now is made manifest in his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." "He answered and said unto them, Because it is given to you to know the mysteries of the kingdom of heaven, but to them it is not given." Jesus said, "For nothing is secret that shall not be made manifest: neither anything hid, that shall not be known and come abroad."

When in the spirit on the Lord's day, John, when he was commanded to seal up and not write the things which he saw, heard one saying, "But in the days of the voice of the seventh angel," (Messenger of the Covenant, Messiah,) "when he shall begin to sound, the mystery of God shall be finished, as he hath declared by his servants the prophets." The time of genuine miracle, true mystery, will be past, and the age of real science, knowledge, will begin, when the promise of prophecy is, that "we shall know even as we are known." "They shall not hurt nor destroy in all my holy

mountain" (Mount Zion, the humanity "redeemed from among men," the hundred forty and four thousand—the product of the sowing of Jesus, the divine seed, in the beginning of the age,) "for the earth" (human earth) "shall be full of the knowledge of God." "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord." "For the earth" (anthropostic earth) "shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." In that time, John saw no one performing miracles except the false prophet and the spirits of devils (Greek, *daimones*).

We are fast verging upon the age, not of faith, or miracle, or mystery, but of real science, in which all miracles, all mysteries, including the greatest, the "mystery of godliness, God manifest in the flesh," shall be revealed. John, when "he was in the spirit on the Lord's day," looking down to this time, saw no one working miracles save the false prophet and the spirits of devils. That they did work miracles he testifies; that they really thought they were working them by the power of God is doubtless true. Like some of old, who were the actual companions of the Lord, they knew not "what manner of spirit they were of." It is perfectly certain that whoever heals the sick or performs any other supposed miracle, now, in some mysterious or miraculous way (supposably by the help of the Lord) is mistaken, and knows nothing of the agencies with which he is dealing. The Lord, or his power, as such, has no part in the transaction; and if any other spirits than those of the immediate actors, do, they are the "spirits of devils" (*daimones*, or *daimonia*) "working miracles."

The mere healing of the decaying bodies of men, that will get sick again and die a few weeks or years, later, is not matter of sufficient importance to engross the energies of one who is laboring to usher in the time when "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new."

That thought force, when the conditions are right, is adequate to the healing of diseases and doing other things considered miraculous, is freely granted, but such force is as available to the infidel as to the Christian, entirely irrespective of divinity. The mere exercise of power to heal the body, proves nothing as to the character of the healer, and if he imagines he has formed a partnership with the Lord so that the Lord gets the credit of the work of healing while he gets a good living out of the firm's business, he will some day find out that the Savior of men never enters into any such partnerships; but the other fellow does, whenever he can further his ends by it, which are to deceive men and destroy everything good.—*Oscar F. L'Amoreaux*.

As threshing separates the wheat from the chaff, so does affliction purify virtue.—*Burton*.

If commerce were permitted to act to the universal extent it is capable of, it would extirpate the system of war.—*Thomas Paine*.

Save Yourselves From Brain Fag.

The Remedy is Within Yourself.

"It is not intellectual work that injures the brain," says a medical journal, "but emotional excitement. Most men can stand the severest thought and study of which their brains are capable, and be none the worse for it; for neither thought nor study interferes with the recuperative influence of sleep. It is ambition, anxiety, and disappointment, the hopes and fears, the loves and hates of our lives, that wear out our nervous system and endanger the balance of our brain."

The above statements are partly true; but exhaustion of brain energy through sexual indulgence for mere gratification should also be added, for this is a constant draft on the muscular and mental energies, and particularly so upon those more subtle cerebral essences which control the heart. Premature mental decay—such as loss of memory in people who are ageing—and the various forms of mental decrepitude are the result of exhaustion through sexual excess. Any indulgence beyond the use of the organs and functions of reproduction for propagation, is a violation of physiological law.

In the highest *marital* order of the Koreshan System, men and women living on the marital plane will have attained to an equal degree of purity with the lower animal life. They will have *grown* to the science of sex life as the lower animal kingdom is *born* into the science of its sex life. It must not be inferred, because the Koreshan System recognizes a plane of life adapted to the *status* of such as have not grown into the purity of the higher state, and who cannot therefore be numbered with the hundred forty and four thousand virgins (men-women) redeemed from among men and constituting the "*firstfruits*," that it does not at the same time demand the higher sexual purity for those who shall, in this age, become the sons of God.

"He that *overcometh* shall inherit all things, and I will be his God" (in him, for God is in the generation of the righteous) "and he shall be my son." The sons of God belong to the Melchizediacal order, which will be composed of such as rise above the marital plane of life. The hundred forty and four thousand sons of God are the product of the planting of Jesus the Christ in the beginning of the age. He was planted, the firstfruits, and his body (flesh) and soul (blood, "the *life* of all flesh is the blood thereof") were appropriated by the church. When the disciples of the Lord received the Holy Spirit, they ate his flesh and drank his blood; for his personality was consumed by the fire he came to kindle, and He, the Lord, was planted in the race to die. This was the death of the two witnesses "who lay dead in the streets of the great city which, spiritually, is called Sodom and Egypt, where also our Lord was crucified." Said Jesus, "I bear witness of myself" (one witness), "and the Father who dwelleth in me He beareth witness of me" (the other witness). He fulfilled the law (Moses, one witness) and the prophets, represented by Elias or Elijah (the other witness). The Lord Christ, the two witnesses, lay dead three days and a half during the dark ages, because he was planted to die, in order

that he might bring forth the sons of God as the one hundred forty and four thousand who are also the first-fruits unto God and to the Lamb. This comprises the bride and the bridegroom,—not the invited guests to the wedding, but the multiplication of the nuptial pair.

CORRESPONDENCE.

We have promulgated the Koreshan System of cosmogony, and the associate commercial and social Unity, for the last twenty-five years. The doctrines for which, twenty-five years ago, the author of Koreshanity was declared insane, are now taken up by many of the most radical reform papers and "thinkers" or copyists. It is a common thing for us to see columns of our own writings copied almost verbatim, sometimes verbatim, and often made editorial articles without even an intimation of their source. These things have led us to be severe, sometimes, in criticism. It was through one of these critical moods that Ulysses G. Morrow was induced to more carefully examine the claims of the Author of Koreshanity, and our cosmogony. Mr. Morrow is candid in the statement that he had not intended any plagiarism, and his letter, given below, is a sufficient answer to the charge made, in the March FLAMING SWORD, to that effect.

THE HERALD OF GLAD TIDINGS:—26 Overlook St., Allegheny, Pa., March 27th, 1895.

TO KORESH, THE MESSENGER OF THE COVENANT:—DEAR MASTER AND SHEPHERD:—Through the articles in the March number of the FLAMING SWORD, my mind has been arrested to deeply ponder the truth of Koreshanity; after a scriptural research, and a careful reading and study of the pamphlets and literature of the Koreshan System, I am thus able to gladly address you as the Messenger of the Covenant. This has cost me a doctrinal revolution, and I will so acknowledge you in the forthcoming issue of our little paper.

It was, all the time, my desire to arrive at truth; but the plan of eclecticism led me to endeavor to embody into one system many doctrines held by others, and hence, without intent or desire to plagiarize, I adopted some features from Koreshanity. In the whole arrangement, which I considered unique, I thought was indicated the solution of the great problem of life. But it was illogical. My doctrine of the duality of God led me astray; finally, I had conceived of God as being universal life and force, and Christ Jesus as the focus, and the man Christ Jesus as his only incarnation. In my cosmogony a similar difficulty existed; the flatness of the earth seemed incontrovertible, and yet the analogy of the egg or womb was clear, and hence another blunder resulted from continuing to hold to Parallax' points, which were only half demonstrated.

The skeleton I had erected has now crumbled before your cutting arguments; and I am free to examine Koreshan Science with my mind void of preconceived opinions. I had not before realized where and what is heaven; and the truth is now, in general senses, clear to me. I am amazed at even the small portion of truth that I can now comprehend, and will gladly undertake to correct the error I have

advanced in the past few years. I believe, if I know myself that I am sincere and honest in my endeavor to know the truth. In the past, I have sacrificed for causes which I considered the Lord's; and having passed through several sects and systems, seeking here and there for an anchor, I have come now to realize the necessity for the cognition of one Leader who is able to put an end to all controversy. I believe I have reached the goal, and come to you as a learner.

What, then, will be the methods employed for our instruction? I say ours, for Mrs. Morrow is a Koreshan also. We have a file of the FLAMING SWORD back to and including part of 1892, with nearly all of the pamphlets published by the Guiding Star Publishing House. These we are studying. Are there not some arrangements whereby we can be placed in communication with the College of Life without our leaving Allegheny, at present?

I am presuming that it will be wise to advocate Koreshanity in the same field in which the errors of the *Herald* have been sown. To present the truth exactly, it seems to me necessary to republish many things contained in the literature of the Koreshan System. I shall be glad to know what is your mind in this regard. While, of course, I know many of my readers will refuse to investigate, I believe some will be deeply interested to know the whole truth and to follow the Messenger. In this issue of my paper I advertise the FLAMING SWORD and the pamphlets, and in the body of the paper reprint some extracts from the FLAMING SWORD, etc., and in my main article, extracts from your article in the FLAMING SWORD, concerning the "Law of Perpetuity of God and Man," as being a conclusive reply to my past position. The Lord comes in the flesh, and I recognize the "Sign of the Son of man" in Koresh.

Anticipating a reply with advice as to future work, I will continue to be your devoted disciple,

ULYSSES G. MORROW.

Reply to E. S. K., Shingle Springs, Cal.

[A. T. POTTER.]

To pursue somewhat further the processes by which God prepares the sensual humanity for union with himself, we will glance at the handiwork of the human in perfecting brute life. Man has taken the animal of the forest, plain, and jungle, and brought it to a state of excellence. In this consummation he has outwrought upon two lines: first, he has subjected the animal to improved conditions; second, he has crossed the superior specimens of the families of the same genus. If, in dealing with the genus *equus*, speed was the prime consideration, certain selections were crossed for this specific purpose; if strength was the ultimatum, choice was governed with reference to that end. The greater the intelligence and skill of the directing power, the more certain the results. In any case, the resulting progeny was an improvement upon the more inferior of its two progenitors. It becomes an axiom, that IF A LOWER DEGREE IS RAISED UP, IT IS BY THE UPLIFTING POWER OF A HIGHER ORDER.

The transition of the imperfect to the perfected man is governed by the same law which, in modified form, governs the progressive development of the beast. The perfected

man (God) brings the imperfect man, or the sensual humanity, to his own degree through operation upon two principal lines: first comes the highest possible development of man by means of educational and disciplinary methods. We are given a prominent example of this in the vicissitudes through which the chosen people of God, the children of Israel, passed. Stiff-necked and rebellious, they were ground in the mill of servitude, and finally made to be Gentile by racial admixture with their final captors, the Medes, Persians, and Assyrians. Second, the Almighty, through the translation of successive degrees of the manifestations of his personality (Adam, Enoch, Noah, etc.), successively crossed himself with the people he desired to save. Parallel to each other, down through the ages come these two lines; one, the Supreme, imbued with the desire to perpetuate himself in the race, and thus create all things anew; the other, the line of humanity he is preparing to become receptive to a final crucifixion with himself. Since this crucifixion can only occur through the theocrasis of the personal manifestation of Deity, we are led to consider the characteristics of theocrasis. Desire, the paramount factor of this change, must exist in three distinct degrees. The first and overwhelming degree inheres in Deity, who would unite with man; the second degree is inresident in the prepared humanity which yearns toward Deity; the third degree is the culmination of the intense hatred which obtains in that plane of humanity which is upon the downward trend. Concisely put, this last is the spirit of the Devil; but it is none the less an essential factor to theocrasis. (God makes the wrath of man to praise him.) It is these opposing elements which create friction, and friction engenders the divine fire which consumes the body of him in whom resides the Supreme or God, and reduces the body to Holy Spirit; and now is it possible for it to flow into the humanity yearning to be uplifted, to become conjoined to God.

The perfected man, the Lord Jesus, was the sole being in the beginning of the Christian age who understood theocrasial law, or even knew that theocrasial law existed. His chosen disciples were the only men in the whole earth whose love for the Lord could have been brought to the point of intensity necessary to the work in hand. The fervor of his own desire is to be read in these words, which the modern pulpit practically imputes to cowardice: "O my Father, if it be possible, let this cup pass from me." Following this prayer came the symbolic crucifixion and the death, with the final culmination in the *real* crucifixion which supplemented the theocrasis. The third factor (hate) necessary to this theocrasis was furnished by those to whom the Christ-life was a reproach. In his coming at the close of the Jewish age or dispensation, the Lord found the Jewish church backslidden from its inception in Abraham, just as the Christian church now, at the end of the Christian age, is fallen away from the purity of its inception in the Lord Christ. To live a pure life in the presence of an impure and hypocritical people, and especially to pour upon them denunciation of their methods, caused him to become a center for their venom, the intensity of which was only equaled by the intensity of the love centered in him by his immediate disciples, and thus the fire which transmuted his body to spirit.

There is no transmutation except by combustion. Our food, by process of combustion, is transformed to spirit, then to the fluids and solids of the body. The bread and wine of the Last Supper, in their transformation in the persons of the disciples, were figures of their transformation and appropriation of their Lord. He bade them eat the bread and drink the wine, assuring them that only in their like appropriation of his flesh and blood would they have life in them, and that he would raise them up "at the last day" (the end of the age).

[CONTINUED.]

Chauncey Depew's Address to the Chicago University, Showing His Grasp of the Social Problem.

The great University of Chicago recently—on the occasion of its bestowal of degrees—did itself the honor of inviting Chauncey Depew, one of the nation's most eloquent orators, to deliver an address for its edification. The immense Auditorium was secured and the learned faculty of one of the most progressive educational institutions of the world assembled—with their pupils and friends, to the number of four thousand—to listen to this great man.

Why did they wish to hear him? Presumably for one of two reasons; either they thought he could tell them something that would benefit them, or that he could amuse and entertain them. The enthusiasm of his audience, as his speech progressed, indicated that they considered themselves both instructed and entertained. When we consider Mr. Depew's attainments, being a graduate of Yale, a natural and gifted orator of years of experience before the public, a man who has, according to his own claim, "met every man of importance in this country and Europe," and "spent hours with Gladstone, Browning, and every President" of his day, "and every man in every walk of life"; a man who is a powerful favorite of the Republican party and has some aspiration to sit in the presidential chair; who is the efficient president of a monstrous railroad corporation; a man used to dealing with men in all walks of life,—it is reasonable that the students and even the faculty of a great university might expect to learn something from him. Yet, considering the opportunity his education, talents, and experience had given him of acquiring valuable knowledge, and the opportunity given him of imparting his knowledge to the assembled youth and preceptors,—the result was very inadequate to expectations. A careful and critical examination reveals the fact that he uttered inconsistency and fallacy in eloquent and fluent sentences; that he skimmed the surface of many deep subjects in a way that showed no mental grasp of them whatever. Some things he either ignorantly or willfully misrepresented. Perhaps his effort was on a par with the minds he had to deal with—possibly a few were disappointed. Yet, his general popularity testifies that he is generally desired, whether to make an after dinner speech or to address universities and conventions.

By consideration of what a popular man says, we may arrive at a pretty correct estimation of the status of the people who flock to hear him. In his address, Mr. Depew began by warmly advocating collegiate education. His audience,

being largely of college men, of course applauded this sentiment. He gave the universities of England credit for the broad and liberal education of its statesmen, ninety per cent of whom had been college graduates; and this education had enabled the statesmen to guide the Ship of State to its present high and respected position among the nations. To liberal education and the advances made through steam and electrical appliances and other inventions, was due the advancement of civilization to its present height.

Then Mr. Depew, because he could not quite reconcile the troublous condition of the times with the peace and plenty that ought to prevail in an age of liberty and education, introduces what he is pleased to term the "paradox of civilization." He says:—

There have always been crises in the world. These have been the efforts and aspirations of mankind for something better and higher, and have ultimately culminated in some tremendous movement for liberty. These revolutions have been attended by infinite suffering, the slaughter of millions, and the devastation of provinces and kingdoms. The crusades lifted Europe out of the slavery of feudalism. The French Revolution broke the bonds of caste; Napoleon was the leader and wonder worker, though selfishly so, of modern universal suffrage and parliamentary government. The aspiration of all the centuries has been for liberty, more liberty. The expectation has been, that when liberty was gained there would be universal happiness and peace. The English-speaking peoples have secured liberty in its largest and fullest sense—that liberty where the people are their own governors, legislators, and masters.

The paradox of it all is, that with the liberty which we all hold as our greatest blessing, has come a discontent greater than the world has ever known. The Socialist movement in Germany grows from a hundred thousand votes ten years ago to some millions in 1894. The Republican elements in France become more radical and threatening month by month. The agrarian and labor troubles of Great Britain are beyond any ability of her statesmen to overcome, except by making shifts from day to day. There was an anarchist riot in Chicago, when only the disciplined valor of a small corps of policemen saved the great city from the horrors of pillage and the sack. A single man created an organization of railway employees in a few months, so strong that under his orders twenty million people were paralyzed in their industries and their movements, and all the elements which constitute the support of communities were temporarily suspended. So potential was this uprising, that two governors surrendered and the mayor of our Western metropolis took his orders from the leader of the revolt. Industrial and commercial losses of incalculable extent were averted only by the strong arm of the federal government.

The Congress which has just adjourned nominally represented several parties, but recognized allegiance to none; its ignorance and incompetence were the wonder of the world and the amazement of the country. Its idiocy nearly wrecked the credit and business of the country. It could formulate no policy nor devise any scheme of relief. Each of its little groups had its pet theories and plans. Its faults and failures were due to ignorance. There was not enough of educated intelligence to concentrate upon measures which could start once more the wheels of industry and give profitable employment on the farms and in the factories, the mines, and the railroads. The times are ripe for ignorant demagogues and educated patriots. And our colleges are the recruiting stations for the patriots.

All these are not revolutions. They are symptoms; symptoms of conditions which must be grasped, understood, met, and solved. We need fear no revolution, because revolution only comes, as it has in the past, when there is an under and oppressed class seeking to break the crust of caste or privilege. We have no caste or privilege. The people who are discontented are the governors and rulers and must solve their own problems.

They can elect their own congresses and presidents. They cannot revolt against themselves nor cut their own throats. Soon or later, and in some way or other, they will solve their problems, but it will be by and through the law. It will be by destructive or constructive methods.

By way of criticism, we would say that the paradox that here rises up and interrupts the logical course of his argument is a creature of his own generation, called into existence through his own perversion of facts. If, instead of falsely asserting that the English-speaking people have "secured liberty in its largest and fullest sense," and that "we have no caste or privilege," he had boldly told the truth, and said, "We have two classes or castes in this country; one, a small but very wealthy and influential class, which usurps about all the rights of the other people and virtually rules the country; the other, a very large, ignorant, poor, working class, which is daily growing more restless and discontented under increasing burdens imposed by the plutocracy; and that the mass of the people in every land—free America included—have very little liberty," he would have easily accounted for the state of ferment all over the world, and no paradox would have confronted him.

Viewing the world's past phases of evolution and involution, up to the present stage, from the broad standpoint of truth, we find no paradox, but only a succession of sequences, each the natural outcome of what went before it. Civilization, during the ages, has reached certain culminations; from these it has lapsed or fallen like the rise and fall of the tides. During the progressive half of the grand cycle each succeeding phase has reached, at its culmination, a higher level than the one preceding it. It has always reached this higher level through having a specific impulse imparted to it at its inception, and whatever has been the character of this impulse it must work out and blossom in its fulness at the culmination of its age. We have only to consider what was the specific impulse given to the Christian age in order to know in what this age will culminate. The impulse given was the life of Jesus Christ. This life infused the church, and through that channel the whole of civilization. It was as the seed planted to bring forth fruit *after its kind, in due season*. The impulse that this Life gave was the spirit of peace in earth and good will toward men; the spirit of love and helpfulness; of co-operation and communism. Hence, in the culmination of this civilization, when the results of this specific impulse shall be manifest, we will expect to see efforts in this line. Therefore, do we see progress and civilization struggling to advance into new paths and at a new gait. Conservatism, bigotry, greed, and corruption cling to its skirts and impede its efforts. It reaches out eagerly but blindly for new light, striving to free itself from the errors and evils of the past. Progress does not feel (as Mr. Depew does) that it has reached the climax of liberty or the fulness of its life. Neither can it reach it under the old system of competition, of which Mr. Depew is one of the plutocratic mouth-pieces. Progress has gone as far onward as it possibly can under the leading strings of competition. Here it must stop and fall, and civilization go backward unless some higher force take it by the hand. But we, as Koreshans, know it cannot fall because we know the impulse given it in the beginning of the age has not yet reached its culmination. We know that that impulse is in it and guiding it.

That it is nearing the point of breaking off entirely from the old system and culminating in the line of its impulse from the system of the Lord Jesus, any one may know by simply noting the preliminary efforts toward co-operative organization being made in so many directions at the present day.

These are signs of what is coming; signs that any one may read who has eyes,—and *wants* to read. But the trouble with many people is that they do not want to read. We could not reasonably expect Mr. Depew to want to interpret these signs and proclaim their portent to the rising generation, even though he were able to do so, for it would condemn his plutocratic principles and life, and offend his plutocratic audience. Yet he says of this discontent and restlessness, "All these are not revolution. They are symptoms; symptoms of *conditions which must be grasped, understood, met, and solved.*" Does he intend to help meet and solve them? Oh no, that is not in his line. He says that "The people who are discontented are the governors and rulers, and they must solve their own problems." "Soon or later, and in some way or other, they will solve their problems, but it will be by and through the law." Facts do not verify his statement that the discontented "are the governors and rulers." It is the mass of the people, the laboring class, that is struggling to throw off the yoke that his class has placed upon them. He may feel willing that they should solve their own problems, and be perfectly indifferent as to their fate, but he cannot *know* that the solution will come "by and through the law." They will indeed be solved *by law*, not the law he has reference to, however, but by the great and eternal law of retribution and organization, of which he has probably less conception than he has of the solution of the social problem. How does he know but the question will be settled through revolution and bloodshed, and result in the overthrow of the very class that he rests in so securely, feeling no responsibility imposed in his gift of eloquence to sway men's minds by his "silvery tongue"?

Another inconsistency of his speech may be given. He says, "Ours is a government of lawyers," and that "most of the lawyers are college men." Of course this is an encouragement to our youth to pass through college. A little further in his speech he says, in condemnation of the late Congress, "its ignorance and incompetence were the wonder of the world, and the amazement of the country." "Its idiocy nearly wrecked the credit and business of the country." We would like to inquire what had run away with the wits of this "government of lawyers"? His masterful summing up of the greatest problem of the age, in his "soon or later, in some way or other," etc., must have been an inspiration to his audience. After a few more such addresses, the university may reach the height of wisdom on which he stands.

Mr. Depew is a great man, as men rank in the world; the popular orator of the great Republican party; a man who can have the ear of the public whenever and wherever he chooses to open his lips. The fact that he is so popular and can draw such large audiences, and then give them nothing better than the dry husks of emptiness—of which the above quotations are a fair sample—plainly shows the depths of fallacy and indifference to which his party has sunken.

It would seem to need the stern vehemence of revolution to rouse them from their self-complacent torpor into any degree of realization of the social movement and their own dangerous position.

To the credit of the race, let it be said that wiser men than any of the plutocracy realize that the reign of competition is doomed to destruction, and that the reign of organic co-operation will operate in its place to the further advancement of the race. If the old system cannot be given up except through revolution, let the revolution come! Those who persist in clinging to the old system to defend their ill gotten wealth will be the greater sufferers.—*Alice Fox Miller.*

The Millennium Hastened by a Great Philanthropic Combination.

Says the *Chicago Times Herald*:—

The finest combination of capital and political influence ever gotten together, has been organized to enter the telephone field and rout the Bell monopoly by giving cheaper and, as it is claimed, better telephones.

The capital stock of this company (\$360,000,000) is backed by the following great philanthropic and humanitarian concerns; namely, the Sugar Trust [very sweet on the common people, through taxation to the demands of special legislation in its favor], the Standard Oil Company [enlightening the millions], the immensely wealthy Crocker interests of California, and the Pullman Company interests. It has also among the men "who are on the ground floor," some of the shrewdest capitalists of every city in the Union. Parallel with its line of capitalists, is a line of politicians who rank among politicians in the same fashion as the interested capitalists do among moneyed men. This great combination has in view, principally, the object of hastening the millennium by cutting the prices of telephones to \$25.00 per year, wiping out the Bell monopoly.

In other words, it purposes to compel the Bell company to enter the combine, after which it can manipulate the telephone business to suit the best interests of the combination against the interests of the people. It is one more lesson in the science of that capitalistic aggregation which, in the near future, as the upper millstone, grinds to powder the face of the poor. God grant that the pressure of the millionaire combinations may augment, till the burden becomes so great that endurance ceases to be a virtue. The masses will not learn the lesson of their oppression except through the greatest tyranny of so called capital. Roll on, great Juggernaut! while the people enjoy the immolation to thy destructive wheels.

Some people are terribly wrought up when any one says that we must have more of God in our every day lives, and especially in our political life. The Devil has run many of us so long that we shudder to hear the name of God, but all the same God's moral laws are not alone for Sunday. They are for every day and especially for election day, because on that day you sum up and deposit your moral standard in the ballot-box, where it will go out into the world for good or evil. Your ballots have made drunkards and paupers, millionaires and soulless corporations.—*Contestant.*

A Vision of the New Jerusalem.

After the great drama of the world is finished and this dispensation is closed; after our Lord has appeared in the clouds of heaven with power and great glory; after the dead have been raised and the judgment has set; after the old heavens and the old earth have passed away, and the new creation has appeared, then, but not before, the chosen people of the Lord shall behold the Holy City of their habitation, the "New Jerusalem" in which is the fulfilment of the ancient promises of God.

The Bible is one long account of the wonderful preparation of the city of God, the Jerusalem which is above, standing in relation to the Lord as "the Bride, the Lamb's Wife," and in relation to man as "the Mother of us all." If the final vision of the Holy City were stricken from the pages of the Hebrew Bible, we should have an unfinished order in which human capacities have not found their full realization or divine preparation, their adequate and most glorious consummation. Revelation decrees not only the individual happiness, but the corporate perfection of man, and closes the book of prophecy by assuring the children of the living God that he hath prepared a habitation for them.

When the prophet Ezekiel was in exile, and the city of Jerusalem lay desolate, he was "brought in the visions of God and into the land of Israel," and set upon a "very high mountain by which was a frame of a city on the south." He proceeded to describe the ideal city and its temple. John was in exile, and Jerusalem "below" lay desolate when he was taken in the vision of God to a great and high mountain where he saw Jerusalem in splendor descending out of heaven from God, prepared as a bride adorned for her husband; a vision of the holy church washed from her sins, clothed in white raiment, her loving heart given in virgin simplicity to her glorious husband, her Lord,—at once her Savior, and King, the grand consummation of heavenly bliss.

Since the day that witnessed the finishing touch of the Revelator's pen, there has been in the world as true a spirit of prophecy as found in the pages of Holy Writ. In obscurity, humble minds have dwelt upon sacred things, and the spirit has led them up into great and high mountains and shown them of things to come. There is one such person of whom we would particularly speak, for her words of prophecy seem perhaps more marvelous from the standpoint of human judgment, as she dwelt in humble retirement, an uneducated, unpretending woman, but her conversation ever, as it were, in heaven. With the eye of prescience, she looked into futurity and saw things beyond what the most vivid imagination could picture, and with unutterable joy witnessed the establishment of the restored Zion church accomplished, not by mortal wisdom or skill, but by the Holy Spirit which Christ, the Prince and Savior, hath sent, in his new name, to build upon the rock, indeed, the rock which has remained unshaken from all eternity, a holy city consecrated anew to the service of the living God, through the sacrifice of his own personality and the final or seventh overshadowing of the Holy Spirit. This woman, under the direction and guidance of the Spirit, addressed her words

To the living stones gathered and to be gathered to Christ,

the Foundation Stone wherever hid, scattered, and dispersed; to those who are elected in God for the New Jerusalem glory and Mount Zion church, all love, peace, and joy be multiplied from him who was, is, and is to come.

The Lord took me away from my mortal part and shewed me the situation of this great glory, and said: "Behold, and see the pattern of the heavenly houses and mansions which make up the New Jerusalem, where the glory of the one only God doth fill all with the essential light and splendor of his divine goodness." I shall, as I am able, describe what I did see in the heavens of this Mother City (for so it was named to me) who is to bring forth her first and free-born to replenish the new earth and heavens. It appeared as a city founded upon one square stone whose dimensions were very large. It was all paved with light-flaming colors, appearing like so many various sparkling stones, inlaid on the great foundation stone, which gave forth a lustre as if so many bright suns had been there. Toward the verge or outside of this square stone were seen many seraphic bodies, wreathing arm in arm, and several rows of various spiritual forms of different ranks and stature. These rows appeared like the stories of a building, which were carried up higher and higher in asquare figure, till it was wonderfully high. Upon the heads of the most inward glorified bodies a covering was spread by one more diaphanous and of greater splendor than all the rest; the height of his person was higher by the head than all the others who called to me, out of this most glorious building, to take good heed of all I had seen, for it had a further meaning which I was to have revealed when driven by the spirit into the light mystery, where all deep things do open. O my dear Lord! be thou an all-springing testimony within, and from, this New Jerusalem.

My spirit being drawn out for a further inquiry concerning this New Jerusalem state, and what the appearance to us did signify for this present time, the Foundation Stone thereof gave forth this word:—That such a city the mighty Cyrus would himself be the founder of upon the visible stage of this world, although there be little appearance of it as yet, because the elect stones are at present lying amongst the rubbish of confusion, who in due time are to be linked together to make a strong city of defence, through the gates of which no unclean vessel shall pass, nor whatsoever is lame or blemished, according as was seen in the pattern. This, the Lord will effect by his might and spirit, and establish this city on Mount Zion; at which the whole world shall tremble. While the Lord was communing with me about this heavenly city, I saw it descend and cover the whole earth, and all those who were not prepared to enter, and who could claim no birthright freedom in this Mother City, did flee away by multitudes, heaps upon heaps, to hide themselves from the bright splendor of the divine body with the anointed head in the midst of it. The glory was so great that we can only give an eclipsed account of what was seen. But as the descent of this magnificence did terrify and cause about three parts of the world to flee away,—as having an irreconcilable enmity to spirits and bodies of such purity,—so, on the other hand, I saw a numerous company gathered to it from all quarters, the trumpet shout of Jerusalem's great King calling them from all parts; they were all the first-born of this Mother City, who well knows her own, calling them by that name which is impressed upon them in flaming characters of love. Multitudes of this kind encompassed the Holy City, but few were admitted to the seraphic wreath, even those only who had put on the glorified body. Whereupon I asked, Why those who were called and had the name of the heavenly city upon them were not received in? And the Lord said that those who were taken into the glory had finished their inward transformation to the utmost perfection, waiting only for the consummation of the nuptial glory. The rest, though far advanced in true regeneration, could not be admitted until their redemption was perfectly wrought out, to the end that no flaw be found in the stones that are to constitute this divine building; but as any shall arrive to this degree of perfection, this city shall descend and take them in. Hereupon followed another discovery, to let me know the royal

freedom of the spiritual seed proceeding from the New Jerusalem as the virgin Bride of God, who, though come down into the visible birth of time, yet was before all time, in the substantiality of spiritual essence, by whom the renewed fruitfulness of this free birth shall, in this last age of the world, be made manifest: which was the joyful message which sounded in my heavens with what is further to be declared for our consolation.

It was thus laid before me: That the Jerusalem from above hath been these many ages travailing to bring forth her first-born according to that divine likeness whose descent is not to be found within the verge of time. For here the gate of God's deep hath been opened to let us see the wonderful mystery that was foreordained to work through all the vicissitudes of time since the first creation.

Now then, let us consider what the first plant of Paradise was, from whence we are all sprung. It was but a flower from the earth, for out of the dust of the earth the Lord God created man and breathed into his nostrils the breath of life, and man became a living soul, which was pure as immediately proceeding from the Most Holy. But how soon did this glory fade and return to earth again; whereas, if he had kept his first estate he would have been advanced to higher degrees of perfection, and become fruitful in God's virgin offspring. All which design was overturned for a limited time; but the foundation of God's election stood so firm in the essentiality of the out-breathed Word (which was the light of Adam's life in the center of immortality), that the same Word will restore all again according to the first gracious intent of the wise Creator, whose purposed grace shall renew the face of all things that have been marred in the first Adamical image. But though so desperate a fall hath overtaken the whole creation, yet is it but as the fading or cropping of a flower whose eternal root, remaining, will put forth and spring afresh in a more glorious beauty and figure than the first ever had. For though by one man's disobedience all were made subject to death and the curse (which is the bruising of the heel), yet the head-life remains, which will recover, raise up, and make all sound again; for in this promised seed the faded life will be quickened, according to the election of him who will hereby more eminently make known the riches of his grace and the glory in his vessels prepared thereunto. For though there be in all men a holy seed remaining whereby they are in a possibility of recovery, yet because all have not a heart to improve this talent, it continues an unprofitable seed to many, notwithstanding all are called to take of the water of life freely, that, by its quickening virtue, the buried seed may be raised to a new life in a body of its own kind, which seed through many deaths does renew its never-fading flower of life for a higher degree of glory in the New Jerusalem state of fixation.

Now, from what hath been said, we are informed that there is an elect number which are to make up the New Jerusalem Bride, here upon earth, who shall finish the mystery of the seventh seal and be instated in that kingdom which the Alpha and Omega hath designed for his Virgin Bride, before Paradise or this world were. That I might know that this design and unchangeable purpose of God is still going on, there was shewed me a clear WHITE STONE on which were engraven numberless names, all ordained to make up the glory of this City of God, which shall be the praise and admiration of the heavens and a dread and amazement to the earth; for the revelation of it will bring a woe upon them who have no part in it. This the Lord himself did signify, saying, "Henceforth know your free birth name and place in this city, and be not fearful or unbelieving, but travel on in the assured hope that shall not be made ashamed, for the everlasting Father hath prepared for you this city of which I am the builder in you." The hand of the Lord was strong upon me still, and took me up into a high and lofty place where I saw a burning furnace which appeared all blue like the dry cloud. The Lord, walking in it, to and fro, said: "See whether thou canst make thy pass to me and abide in the pure, everlasting burning region, the spirit's purging fire, which will devour whatsoever is not of the same essentiality with me." Upon which I replied: "Ah! my Lord, I am free to make my pass to

thee, but how shall I get rid of this body? I would fain exist in that pure essence with thee, where nothing of this lump of earth might prevent my constant walks in those places with thee whose presence will make these outward elements to flee away from the superior spirit." The Holy One replied: "Be not troubled at thy binding mortality, for I will descend in this fiery cloud into thee as a baptizing fire which shall take away the gross impurities of the senses that thou mayest be clarified in order to thy co-deification, which will manifest the out-spreading name of Emanuel, whereby thou shalt receive power to ascend through fire and air, and continue that all-desirable freedom of communion with the holy trinity; and though none in a body of flesh and sin can come up to me, yet grace, pity, and love do move to descend in the spirit's flaming cloud to make the way free that such may have a pass who account no place their rest or dwelling beside me. Wherefore, pursue and watch to drink of the pure spirit of burning which will clear and take out of the way whatsoever hath kept from ascending into the Holy City." Whilst these words were inspoken from the anointing, I felt a sensible rising and spreading all over my heart, head, and body, as if all were covered with a cloud of sun heat, giving out light by which I could see what was inwardly done, as well as feel it. Then it was further spoken to me that I should take notice that this was also the bright garment of the sun. Such is the nature of this secret flaming matter that it feeds, strengthens, and clarifies a naked spirit, all at once. Then was I inquisitive to know the substance or ground of it, but it was replied: "Meddle thou not with that; only receive it passively and co-operate with it when it ariseth, and then walk with and draw in the feeding fire and air, and when it resteth in its own place rest thou with it, and be assured it will not leave thee until it hath co-centered thee in Deity."

This light-flaming cloud encompassing me gave this further revelation, to show what the Holy One is about to do in order to the laying of the foundation of this strong city in which the mighty God will pitch his tabernacle and settle his rest forever. Many types, images, and foregoing figures of this Jerusalem have been given through the several ages of the world, but the heavenly thing itself hath not been brought forth as now it will be, because the set time approacheth; the trying, burning furnace is kindled, and the wind of the Almighty forcibly blows up the flame thereof in the center of the soul of all who are the elect members of this holy corporation. Now is the time for the spirit of burning and judgment to prepare each stone which is designed for this superexcellent glory. No counterfeit gold or reprobate silver can pass through this furnace which is ordained to prove whatsoever comes to be built on this foundation. The mighty king sends forth his decrees to fulfil the ancient prophecies concerning the return, from the long captivity, of those who belong to this Mother City, that they may know their original freedom and no longer abide as captive exiles among the Babylonians, in confusion and reproach. And what sign will the Lord give for this but by loosing the last seal under which doth lie the rich bank and vast treasury of wisdom, spirit, and power, which shall so vigorously carry on this New Jerusalem building, that all the powers which the dragon and beast can raise by their agents, visible and invisible, shall but turn to their shame and confusion when the Lamb ariseth to open the seventh seal, under which the most precious things—even that fine transparent matter—lie hid, to be manifest in due time for the beautifying of the divine building?

But here an objector may arise and question this revealed grace and proclaimed liberty to the children of the captivity, who are now called to sit upon this heavenly building, which is this: That the time is not yet, and that the last seal is not so near breaking open. And who is it that can give a sign for a testimony that this decree has already gone forth? To all which, the Spirit of Truth (who best knows what he hath wrought in order hereunto in the central deep of some elect vessels who are not to make any outcry until the mystery be fully finished in them) gives this answer: Know that the time is at hand, wherefore let none look afar off or run out from themselves and neglect their

own vintage at home, but regard how near the grape is to ripeness, which contains the wine that is to be drunken at the marriage supper of the Lamb, who charges it as a great oversight upon those that are regenerate that they have put this day afar off, not discerning the Lord's body, who is quickened from the dead in them who are passed from death with him, and so are put in subordinate commission with the Lamb to open all those seals which shall make way for the descent of the Holy City. For what in John's Revelation is mentioned concerning these things is very obscure and mystical, and there is no fathoming of it to the utmost until the Lord himself come with the plummet line of the Holy Spirit to measure out the meaning.

Though there are some who have been favored with this light of revelation, by means of which they understand what lies hid under those allegorical expressions, and through the opening of the seals have discovered those rich jewels which were concealed under that dark covert, I shall set down in order—according as it was acted in my own particular, through my soul's waiting with the Lamb's rising power—a particular experience of my own in the divine mystery.

This marvelous vision, so vivid in every particular, so full of holy fervor and love, so full of expectancy and joy, comes to us as a voice from heaven reminding us of an early prophecy when the Lord spake through Isaiah these words: "That saith of Cyrus, He is my Shepherd and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid." That same spirit spake through the devout and humble Jane Leeds about a century ago, saying that the mighty CYRUS would himself be the founder of such a city upon the visible stage of this world, and that the Lord himself would come with the plummet line of the Holy Spirit to measure out the plan thereof. The Spirit of Truth, today, through his chosen and anointed one, proclaims that the Master Builder is now with us. He has interpreted the words of the Revelator and the Prophet with exquisite clearness and grace. It is the spirit of prophecy speaking through God's anointed, the resurrected Cyrus, chosen not only to be our Shepherd, but the Messenger of the Covenant, the High Priest of conjunction.

The supernal light of divine wisdom will spread through the darkness of all minds that will listen and receive without prejudice the words of truth he utters, and the spirit will bear record with all such of what was, is, and is yet to come. The thing yet to come is the princely reign unto glorification, which hath long been prophesied, when the Lord will suddenly come to take his kingdom. To all who are blessed with the inestimable privilege of living in this hour when all prophecy and revelation are to be fulfilled; to all who are permitted to be in communication with the source of light, with the fountain-head of truth, being fed from the heavenly store-house, and dealt with as one cared for by the One who is life and love, there will come a consciousness within corresponding to the position; there will come affections which will associate in spirit with that life which creates a longing for the kingdom of Christ to come, and the city of God to be manifest. The blessedness ascribed to him who reads the words of prophecy and revelation belongs to those only who read and, in faith and patience, await the hour of fulfilment. It will soon be known who are the true, holy, elect, and precious stones. Let none longer sleep, but let all set the morning watch, for tidings are come, to make all things ready for him. It will soon appear who are the wise virgins, by their making themselves ready to meet the

Lord, ready for the eternal marriage and an uninterrupted nuptial fruition, to be ever with him as his bride, perfectly redeemed from earth.

While the work of the divine building goes on silently, with neither sound of hammer nor ax, it goes on surely; even now the keen eye of faith penetrates the obscuring cloud and beholds the sacred temple, the perfection of all beauty, a light ineffable, set in the midst of the Holy City of which God himself is the builder, the temple, and the light thereof. It is the paradise of obedience where the love of knowledge is satisfied in the contemplation of substantial truths—a feast which Wisdom has spread; the love of beauty in the unveiled source of all that is beautiful; the love of humanity in the society of holy and responsive kindred spirits, and the love of goodness in a union with God himself.

Blessed vision of unfading glory! Seraphic vision of purity, love, and eternal rest!—*Mary Everts Daniels.*

Incomprehensible.

Long experience has demonstrated that, with few exceptions, the politicians who are sent to Congress or who become members of the cabinet are not capable of mastering the intricacies of the banking business.

The above specimen clipping is taken from an editorial in Harper's Weekly on "The Government and Banking." The newspapers persistently and systematically seek to make the impression that bankers only can understand the deep mysteries of finance.

Something like two decades ago, the Hon. Gilbert De La Matyr, M. C. was invited to discuss, with a representative banker, the subject of money before a Boston business club. The banker very innocently admitted that he knew nothing about the philosophy or science of money. He only knew how to amass it out of other people's earnings. That is all any of them know, and it is a knowledge that the people would be far better off without than with, if they would only cease to allow cunning bankers to use their superior knowledge to fleece them. It is said that to place \$2,600,000,000 war bonds cost the Government \$3,500,000; but it actually cost about ten millions to place the last loan of \$62,315,000, although there were more than ten dollars eagerly offered for every dollar of the loan. Half of this prodigal squandering of the people's substance was upon a foreign Jew banker, to aid him in the laudable (?) enterprise of drawing gold out of our treasury to endanger the public credit and force the issue of more bonds.

Of course, the unsophisticated masses know nothing of such "intricacies of the banking business," of how to draw vast sums of usury on their own indebtedness, of how to run a corner in money and create panic, and so gather in the property of their debtors, of how to hold back the needed supply of money to carry on trade and so speculate on prices, or of the thousand and one subtle crookednesses by which bankers turn an honest penny. Nor are they much better posted as to the tortuous ways by which they secure the election of their officers

and attorneys to represent, ostensibly, the people, but, really, the bankers who fee them.

By some potent alchemy, unknown to the people, or if not unknown, at least, unheeded, in every considerable town, while the masses live in modest tenements, principally of wood, often mere hovels, blocks of brick and stone are the ordinary quarters of usurers, to build which has taken large amounts of the people's earnings in the form of usury. Nay, more, these greedy blood-suckers have become, by means of usury, owners of vast sections of territory, which are now tilled by tenant farmers. Worse still, a large part of this so called capital has come to be owned by foreigners, and the lion's share of the annual income is, as a rule,—all above the slave wage,—sent out of the country to help enslave it, and enable foreign nabobs and nobles to live in nameless luxury and vice.

Of course, such mysteries of iniquity are too deep for the comprehension of the so called representatives of the people—the attorneys whom the money power covertly gives them! Nor is the lying newspaper without responsibility in the matter.—*O. F. L.*

He Got Behind a Prayer to Throw Mud.

LOS ANGELES, Cal.—Judge Clark has overruled the demurrer interposed by Rev. J. C. Campbell in the suit charging him with slandering Miss Tesea L. Kelso, librarian of the Los Angeles public library. The basis of the action was a prayer offered by the defendant before his congregation in the First Methodist Episcopal church, in which he said: "O Lord, vouchsafe thy saving grace to the librarian of the Los Angeles City library cleanse her of all sin, and make her a woman worthy of her office." Rev. Mr. Campbell, in his demurrer, took the position that his statement was privileged. The court held that a slander can be perpetrated in the form of a prayer as readily as in any other form of speech.—*Chicago Times-Herald.*

The slander of an individual is a mere *bagatelle* to the slanders the modern clerical fraternity is heaping upon the Almighty. With the record of the undefiled life of the Son of God open to them, clergymen go on marrying and giving in marriage upon the carnal plane practised by the entirety of unregenerate man, the while they style themselves the "called of God," "men of God," "children of God," "sons of God"!

In the face of the example of divine communism,—one of the basic principles of the primitive church,—they continue pastorates wherein all the processes of greed rampant in the outside world flourish unchecked, to which they add the goad of emulation in accepting the call which proffers the highest pecuniary wage.

There is not a principle of life in the category—from "Thou shalt have no other gods before me" to the command concerning covetousness inclusive—that is not being dishonored by the clergy. With the teaching direct from the throne of God, that to "keep the commandments" is the way to eternal life, these blind leaders of the blind proclaim faith in Christ the sole *sesame* to bliss.

All honor to Judge Clark's decision regarding the demurrer. It is time a halt were called, when clerical pique makes prayer an ambush against reputation! The dawn of the day is upon us wherein the Almighty will settle the whole score of the libelous procedure which lies beyond Judge Clark's jurisdiction.—*A. T. Potter.*

"The Gospel of Buddha."

In this book, which is already in its second edition, Dr. Paul Carus has arranged in systematic form the teachings of Buddha. In a clear and suggestive preface is disclosed the author's purpose—to set the reader thinking on the religious problems of the day. "All the essential moral truths of Christianity are, in our opinion, deeply rooted in the nature of things, and do not, as is often assumed, stand in contradiction to the cosmic order of the world." A table of reference is furnished which shows the sources from which this gospel is collated, and the parallelisms in the Bible. There is also a glossary of names and terms, with a method of pronunciation, besides a complete index. The author is an earnest student of the religions of the world, and like all his works, this book gives evidence of painstaking scholarship. It is a valuable addition to any library, as nowhere else can the life and doctrines of Buddha be found in so clear and manageable a form. The book is especially adapted to ready reference.—*E. M. C.*

PUNGENT PARAGRAPHS.

The Devil finds little trouble in making the acquaintance of the idle.

There are people who are always ready to help the Lord find out other people's iniquity.

The man who is picking the Bible to pieces gets lots of fuss and feathers but no meat out of it.

A great many professors of religion never tire of following Christ;—they never follow far enough to get tired.

The churches are rapidly outlawing the saloon-keepers from the churches, but they still sustain secular legal protection for his business.

The Devil has easy sledding with the churches so long as he can keep them hoeing and watering the root of all evil—the love of money.

What can angels think of the man who makes loud professions in church, yet keeps all his money and tries to get that of everybody else?

"As a man thinketh in his heart so is he." If he thinks he has to die to attain glory, he dies and attains the orthodox expectation of glory—singing psalms and making long prayers. It is a very cheap glory.—*J. A. Sargent.*

ALL CLASSES PROVIDED FOR.

The Koreshan Unity is composed of orders of various degrees suited to the conditions and aspirations of all people. Those who are not religious, need not adopt the religious principles and enter the religious orders of the System, if they prefer not to do so. The secular system provides for variety of common sentiment, though there are general social principles with which all may agree.

Equitable exchange, or the plumb-line of commercial intercourse and exchange, all must adopt. Industry must constitute the basis of appropriation.

Press Mention.

The brethren of the Koreshan Unity at Estero, Lee Co. Fla., are practicing the art of living and carrying on business without a currency. We should be glad of a few pointers, as a condition is coming on us here in which we shall have a fine opportunity of testing Koreshan theories of finance.—*Bartow News*.

The Koreshan colony now forming in Florida will, it is claimed, soon have a million inhabitants. Mills are already in operation, a ship yard is being built and boats are in process of construction. Fine timber will be brought from Central America, which will be made into the best furniture. The projectors are planning to build two railroads,—one to run across the peninsula, and the other north and south through the state.—*Cleveland Citizen*.

Koreshanity Explained.

The following clipping, from a paper—(name not given) published in Haverhill, Mass., was sent us by a friend:—

"Mrs. S. R. Stevens of Chicago, delivered a lecture expounding the doctrines of Koreshanity, in Independence Hall lately, to a small but interested audience.

"The speaker declared that the end of the Christian era has been reached, and that humanity must prepare for the dispensation of Koresh, the indwelling spirit of God. We are in the midst of turmoil, unrest, and distrust. The leading factor of disturbance is the attitude of the great mass of humanity against oppressive monopoly and capital. The laborer sees the product of his industry devoured by others, while he himself constantly becomes harder pressed to maintain an existence. To all such, Koreshanity comes with its gospel of love to the neighbor.

"At Estero, Fla., on the Gulf of Mexico, a co-operative colony has been established. In some of the larger cities, as, Chicago and San Francisco, smaller movements are going on—as a preparation for the fellowship of Estero. All are expected to labor, but the hours are short and the fruits of industry sure. The industries already established include a printing office, a saw mill, planing mill, etc., but the great occupation, of course, is tilling the soil. Few have gone from New England as yet, but the indications point to a large exodus the present season. Very few leave the colony after living there. None are denied admission except those whose wealth prevents them from appreciating the fundamental idea of work—brotherly love."

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.

Our own readers should interest themselves in this movement,—the greatest work of this or any age.

Send stamp for sample copy.

Shall the Rich Inherit the Earth?

There has been a great deal hoped for from the result of the recent election in New York City (through the influence of the committee of seventy, the non-partisan elements, and the reformers under Dr. Parkhurst) of a mayor who, it was said, was outside of party, and above all suspicion of bribery or corruption. But is it not possible that a new and different type of danger has come in with the death of the Tammany tiger and the advent of Mayor Strong? It is observed that he appoints to office (and indeed he is reported as saying that this is his intent) only rich men—"men of large property interests and assured social position."

Shade of Benjamin Franklin! Is this indeed to be henceforth a government of plutocracy, by plutocracy, for plutocracy? Does the history of the world go to show that it has been the "men of large property interests and assured social position" who have had a genius or a desire for wholesome, honest, and progressive government, and for equal justice to all classes—that corner-stone upon which we supposed this Government was built? Is it the very rich (and a man who has large property interests in New York City is indeed very, very rich from the point of view of the general citizen of this country) who are best fitted to see and to meet the serious problems of the day? I recognize that there is a theory, and it is doubtless the one upon which Mayor Strong is building, that there will be fewer temptations for extortion of money, for blackmail, and for general financial corruption, if the office-holders do not feel the need of money, are not poor men; but what are the facts? Whose tenement houses are the worst in New York City? Whose breed the most disease and vice and crime? If even half the reports of the committee of investigation is true, if even half of what Mr. Felix Adler says is true, it is to the enormously rich corporation of Trinity church that we must look for the worst crime, disease, and death dens and traps in all New York.

Have we indeed and in truth come to the time in our American politics when we are ready to announce openly that "money makes the man"? Was Jay Gould a better or wiser citizen than Horace Greeley? Neither Thomas Jefferson, the simple planter, Benjamin Franklin, the printer, nor Abraham Lincoln, the rail-splitter (and at his very best estate, the poor lawyer), would stand even the ghost of a chance under the new *regime* inaugurated by Mayor Strong, and heralded the world over as the "reform" administration of New York. Why, even the Tammany tiger, in his temporary grave, can afford to smile and wink his other eye at such a conception of reform as that. And there is no question about the grave being temporary, if this is what the "reform" is to end in; for, be it distinctly understood, Tammany Hall was not, as is so generally understood, wholly a Democratic or even a political organization. Tammany Hall was a "boodle" organization, first, last, and all the time. Some of its members were Democrats, some were Republicans, but all were for Tammany "and what there is to be got out of it."

Now, a city government which is founded first upon the avowed principle that the only road to office or to political preferment is through a large bank account—"large prop-

erty interests"—is abrogating with a high hand every principle of a Republican or a Democratic form of government. It cannot fail to be a question of only a very brief time when the moneyed aristocracy of office and the plebeians of poverty will have a far more disastrous collision than the one which resulted in this unique conception of a "reform" administration.

It has been pretty well understood for some years that the United States Senate is a rich man's club, and that if a man desires to become a United States senator, he must first prove his ability and willingness to become a millionaire and buy his seat. Naturally, the infection would spread and would sift down; but to have the open avowal of this policy established in the largest, most powerful, and most corrupt municipality in America, as the direct result of the most gigantic "moral-reform upheaval" ever experienced in this country, has its comic as well as its tragic side.

Just how far will the blind man attempt to ride the political ass? Just how far will the ass consent to be driven into the mire? Just what will happen when he finally balks? Mayor Strong is doubtless sincere, but he is certainly not a very profound philosopher nor a very good reader of human nature or of history, if he honestly believes that this plan of reforming a municipal government by a liberal distribution of offices to the rich only, will result in anything short of the direst disaster. Human nature never did, and it never will, stand that strain, in office or out. In this connection be it observed that Mr. Morton, the newly elected governor of New York, himself a multi-millionaire, is too shrewd a politician to make any very open remarks to that effect; but it has not failed to be pretty generally noticed that he has substantially swept the state for men of "large property interests" to put upon his staff. Does this Government want ever again a president nominated or elected from a state whose entire body politic is permeated with nothing so surely as with the thought that to be or to become anything, the first and the only requisite is money, and plenty of it? Is not the effect upon the whole nation already painfully apparent in a thousand ways? Can we endure very much more of it?

The fact is, that the methods and ethics of Wall Street permeate the politics of the whole state of New York, and through it and its tactics in the past few years, those of the entire nation. It is run on the bull-and-bear basis and method. There is little perceptible difference in the parties except that in the main the Republican is a bull party and the Democratic a bear party. The leaders of the two play into each other's hand with as consummate skill as do those who manipulate a "corner" in stocks, and they "squeeze" the people with the same pitilessness. When Gould and Fiske and their co-conspirators manipulated the market far enough, Black Friday came, and they had to escape in a boat from the wrath of their victims, and from the sight of the suicides which resulted from their work. When Platt and Hill and Cleveland and the rest shall have a little further manipulated, on precisely the same methods, the political fortunes of the people, what will the political Black Friday be, and what will it bring? Are the American people ready to hand this nation over to those whose sole idea is, "Put money in thy purse"? No matter how it is done, no matter

at whose cost, no matter what disaster it may bring, "put money in thy purse." That is the New York political, as it is her financial, platform, and our national politics are already tainted and permeated by the infection.

How far off is the political Black Friday, and what will it bring?—*Clinton H. Monroe, in March Arena.*

Nothing but Spirit.

I have recently met a being whose physical organism would kick the beam at more than a hundred and a half, who stoutly maintained that there was no such thing as matter, though he was hustling for a soulless railroad corporation to obtain that which certainly was not spirit. If there be nothing but spirit, Why need such a man disquiet himself to obtain that which is not bread, or even bread itself, since that too is not spirit? Why need he be the slave of what he considered a conscienceless robber, which, according to his own belief, could not monopolize the only existent thing, which was spirit? But the great proof to this man of the soundness of his views was that he was able to heal his wife, and his wife was able to heal him. One might reasonably ask, How happens it that he or his wife ever become sick? Is mere spirit liable to sickness? If spirit is liable to sickness, then there must be two things—spirit and sickness—and not merely one, to wit, spirit, as this man maintained. If then there are two things, spirit and sickness, then there must be something to be sick, as sickness is, in its nature, a morbid condition of something else that is not exclusively spirit.

It is not necessary to the possession of power to heal that one believe that there is nothing but spirit, since many people who possess the power of mental healing believe in both spirit and matter; of whom some believe that they are mutually convertible; and still others that there is nothing but matter; that what is called spirit is only some phenomenon of matter. To the ordinarily sane mind, it must be apparent that the last view is quite as consistent as the first. The fact is, everything that exists has its opposite. Light cannot exist without darkness, knowledge without ignorance, love without hate, heat without cold, matter without spirit; and each is interconvertible to the other. In every case of mental healing, the immediate agent of the same is spiritual, but the spirit is generated in the brain cells of the healer from the destruction of matter, which is its change to spirit. There is no power, force, energy, spirit, that does not come from the destruction, the burning up, of matter. When the woman who touched the hem of Jesus' garment was healed, he knew that the healing was effected by the virtue (Greek, *dunamis*), force, energy, spirit, which had been generated in the cells of his own brain, and which he perceived to have gone out of him. Precisely in the same way is every case of mental healing effected, whether it be by professed Christian Scientists, materialists, or those who believe in the interconvertibility of matter and spirit. Only the latter can give a reasonable explanation of the process by which it is accomplished. Herein lies the absurdity of the claim of those who call themselves Christian Scientists. A real scientist, as the word means, is one who knows; but these people do not even claim to know the method of the cures they perform; if they did make such claim, it must certainly be without foundation, as they deny the only rational foundation of such explanation.—*O. F. L.*

Another Disgusted Preacher.

The Rev. H. O. Sommers, of the Central Universalist church, in this city, read his letter of resignation to the society, on Sunday at the close of the morning service, and stated that he had surrendered his letter of fellowship to the Fellowship Committee. No one had anticipated his action.

When asked if he had renounced the doctrine of universalism, Mr. Sommers replied: "No, I still hold to the teachings of universalism, so far as it relates to the destiny of mankind in the immortal life, but I believe that the gospel of Jesus Christ deals more with the interests of humanity in this world than the hereafter, and here is where I part company with all church organizations and denominations. I do not believe we can establish the kingdom of heaven in earth by the application of prayers and sermons which reach no further in their influence than the pews in which the people sit who hear them. I believe that the church should take an active interest in all reforms, even in politics, for true religion and pure politics go hand in hand; they are both related to the physical welfare and moral elevation of humanity. But the traditions of all denominations preclude the introduction of any idea that was not sanctioned by the 'church fathers' and the 'church brothers,' and the churches demand that the ministers shall spend their time discussing theological questions that are as dead as Moses, and in which the toiling multitude have no interest. This is a very practical age, and the people are beginning to ask the question: 'What is there in Christianity that can be made applicable to the needs of the present?' Theologians may be interested in the discussion of miracles, or what kind of wood the cross was made of, or who rolled away the stone from the sepulcher; but the toiling, earth-bound millions have no interest in these questions. The despairing cry is: 'Give us homes; give us bread; give us clothes; give us the comforts of life; then we will listen to what you have to say concerning the future.'

I have no definite plans for the future, but after a brief season of rest, I will take up some practical line of reform work, for there is room enough for all."—*Nonconformist*.

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SHARP CUTS.

A nation that lives off of the suffering of its people can fold its arms and await its doom.—*Gladstone*.

I go in for all sharing the privilege of the government who assist in bearing its burdens, by no means excluding women.—*Abraham Lincoln*.

The spiritual church, cool, intellectual, has obtained in the snowy regions of the North. Will the celestial church, warm, emotional, gravitate toward the equator?—*New Church Messenger*.

Advanced thought is condemned only by those unable to grasp its import. If you catch the higher monitions, upon you devolves the responsibility of diffusing them.—*F. E. Mason*.

The gold basis nonsense is simply the proposed and deliberate work of the money power to live off the rest of the world, by putting it in bondage wherever it can find a government or a people eager to become its bonded slave.—*New Commonwealth*.

It is much easier to live without morality than without food, and when one has to be sacrificed to procure the other, morality is sure to go. The stomach is commander of the soul, and therefore the great labor question is the great moral question.—*K. of L. Journal*.

There never was an era in the history of the world when the masses were asserting themselves as they are in this last decade of the century. The ideas of justice are permeating the people. This is the one sublime anchorage of the lowly—justice is becoming better known.—*Progressive Age*.

"Please give me a job; do, please." When big, strong men, with lines of anxiety in their faces, thus plead to employers for a chance to earn an honest living, it is time we ceased to prate about being "freemen," and began to build up a system where men would be free in reality.—*Justice*.

While brother lifts hand against brother; while men like wolves, snarl and fight over the bounties of God; while the strong set heels on the necks of the weak; while an accursed social system says to every child born into the sunlight:—"Fight or starve, eat or be eaten!"—so long will poverty, crime, and prostitution be the fate of millions.—*Phil Francis, in New Charter*.

The Rothschild and Morgan syndicate promises, "as far as lies in its power," to protect the treasury of the United States against the withdrawal of gold.

Has it come to that with us, that we are powerless ourselves to guard the treasury? Have we sunk into such a state of idiocy that the despoiler promises to shield us from despoliations? Verily, it is time the eagle was taken down, and the other paraphernalia with which we advertised our freedom were put by in camphor, until such time as we can again hoist them without making ourselves the laughing-stock of the world. It will be difficult to repress our natural desire to brag, but a little discretion may save us from being known as a nation of fools.—*Twentieth Century*.

THE LATEST SPOKEN.

OVERPRODUCTION.—There is an overproduction of palaces and hovels, and not enough homes.

There is an overproduction of millionaires and paupers, and not enough manhood.

There is an overproduction of luxury and misery, and not enough comforts.

There is an overproduction of officers and taxation, and not enough benefits therefrom.

There is an overproduction of monopolies and bankrupts, and not enough legitimate business.

There is an overproduction of rich and poor nonproducers, and not enough wealth makers.

There is an overproduction of political fools, and not enough thinking voters.

Yes, overproduction is the cause of our misery.—*Coming Nation.*

THY KINGDOM COME.—Jesus taught his followers to pray, "Thy kingdom come, thy will be done in earth as it is in heaven." Is this prayer ever to be answered? Certainly it is, and that just as soon as the so called Christian church is willing to lend a hand and help the people remove the worship of Mammon which converts earth into a hell instead of a heaven, as it might be.

Our bounteous mother nature has provided an unlimited abundance for all her children. All that we consume is returned to the great store-house of nature. Nothing is lost. All that is needed is the intelligent application of labor to our natural resources, and today we have millions who would be rejoiced if they were permitted to furnish the labor. And yet, we have systems of finance, transportation, land tenure, etc., established by law, under the operation of which we cannot afford to employ these destitute millions in the production of the food, shelter, and raiment which they so much need. When will the church be willing to assist in the repeal of these iniquitous laws, so that the Lord's prayer may be answered, and the gospel of "peace in earth and good will to men" be permitted to convert the earth into a heaven? The world is rapidly getting ready for this grand culmination, but strange to say, the popular church opposes any such radical change for the betterment of the condition of our common humanity.—*Shawnee Drum Beat.*

NEWSBOY TEACHES ECONOMICS.—He was only a small newsboy under arrest. A big, gruff policeman in citizens' clothes held him strongly by the arm, while the little fellow pranced along unwillingly. There were big tears in the boy's eyes,—eyes that looked so innocent and frightened,—and he was loudly bemoaning his fate, while a gang of youthful newsboys followed, jeering their unfortunate fellow-craftsman as he was being led to prison. Raising his tearful and pleading eyes to the face of the officer, the youthful offender sputtered out:—"Dog on it, they all do that!"

As this boy was led down Wabasha Street a few afternoons ago, for having failed to return the change for a quarter he had received from a customer, he uttered a philo-

sophical statement deserving of attention from even the deepest thinkers. He was only a newsboy, ten or eleven years of age, yet he realized and declared that the underlying principle of the competitive system is to cheat whoever you have dealings with. "Dog on it, they all do that," with emphasis on "all" and "that." Under the present system, this boy has the making in him of a successful banker, financier, or politician, not to mention the side crafts of every description. To be successful, is to be without conscience or principle; entirely lacking in those essentials that should go to constitute a man. This is true, from president down to township constable; from the head of a ten-million-dollar trust down to the newsboy. This boy is sent to jail for what they "all do," and when he regains his freedom will doubtless be more careful to be secretive about his little peculation, possibly some day becoming the head of a great corporation or powerful bank, wielding an immense political influence. It is men who develop from such boys as he, who win the great rewards under the present system. Honest men are at a discount. Or, as the beggar says:

"To pick pockets with your fingers is a crime,
But to pick them with your tongue is sublime."

—*St. Paul Herald.*

THE CURSE OF SELFISHNESS.—Rockefeller has one hundred and seventy-five millions; Stub Peters has a wife and nine children. Rockefeller and Peters both work hard—one to care for his millions, the other to keep his family from starving. One cursed with too much; the other cursed because he lacks enough. Both industrious; both thrifty; both slaves. In a few years, both will go away. One to—; the other to—. Both will leave families. The family of one, nursed in luxury to effeminacy, will gradually yield an existence and go out in silence; the family of the other, the prey of temptation, chased by gaunt Want from refuge to refuge, will fly, at last, for temporary surcease of pain and woe to a life of dishonor; crime will, at last, be the only resort. A few escapades; death, prison, the gallows, and the curtain will drop. Two families will have gone out forever. Strong and good blood coursed through the veins of both, at the beginning of their careers, yet darkness and oblivion will soon claim them all. Why this mockery of human aspirations and human consecration? That is the question this generation of men and women is called upon to answer.

A social system, based upon greed,—giving to the shrewdest the monopoly of life's opportunities,—by a strange fatality damns those who take advantage of the unjust conditions it decrees. As a consequent of the wreckage of the one class, the other contemporaneously goes out to certain destruction. Dismal death obliterates every scion of every family. Ruin to all is decreed in the immutable law which curses with its persistent evolutionizing energy the selfish systems of humanity.

The story of man is the demonstration that selfishness destroys those who grow fat over its gains and its indulgences, as well as those who suffer by the consequent injustice. Men go out under the doom-laden operation of this law. Families vanish; nations struggle and succumb; civilizations perish. All history amplifies, and is a commentary upon the statements herein made.—*Progressive Age.*

THE SUBSIDIZED PRESS.—Mr. Jay Cooke, in a recent interview, gave a bit of history which has an important bearing upon the present attitude of the goldite press in explanation of its remarkable jumping jack quality, and its general and immediate unanimity when somebody pulls the string. Just previous to the passage of the national banking law, Secretary Chase explained to Mr. Cooke that he desired the latter's assistance to pass the bill, as there were at that time only eight congressmen to be relied upon for the purpose. Mr. Cooke's banking house was then advertising Government loans freely all over the country, and, to use Mr. Cooke's own words, "We were naturally in close communication with the newspapers, and were able to present the matter very clearly to editors all over the country."

"The articles they wrote," continues Mr. Cooke, "were all mailed to members of Congress every morning and laid upon the members' desks; extracts of them were published in the Washington papers, and the same efforts were made that I was making to float the Government loans, with such success that in a few weeks the bill was passed with scarcely any opposition."

That is a very important story, and is in excellent evidence of what the *Item* has been repeatedly saying; that the goldite organs are wholly unreliable for honest and independent opinions on financial questions, no better proof being required of this fact than the most extraordinary unanimity of these goldite organs in all parts of the country in shouting aloud that insanity: The greenback and legal tender money must be retired, and the people be burdened with a bonded debt in their place, but to no beneficial end whatever to the people. The money lenders now hold their power over the goldite portion of the press of the country, the same as they did in Mr. Cooke's day, by loans, or in some way best known to the papers concerned.—*Philadelphia Evening Item*.

THE REVOLUTION MUST COME!—"It seems to be a failing with you," writes a California subscriber, "to be continually predicting fireworks for this civilization. What do you base your opinion upon, anyhow?"

We base our opinion upon two facts. First:—Plutocracy will not recede in its demands, one iota. Second:—Productive toil cannot stand the demands. The accounts in our present order of things to be met are as follows: first, cost of living; second, cost of sustaining government; third, the interest account.

The importance of these accounts comes in the order we have named them, but the interest gatherers have placed their account above and beyond the first two accounts.

Hungry stomachs furnish a poor foundation for a republic. The Grecian republic tried the scheme, but it only lasted about eighty years. The Roman republic stood about two hundred years, and our own republic cannot stand it much longer. The only government that can make hungry stomachs lay still is the sort of government Rothschilds deals out to the Egyptians with the aid of the English navy.

Americans, that is, the lower classes,—mechanics, labor unions, etc.,—in cities are hopelessly ignorant. These people always divide up among themselves, and the money power keeps them continually squabbling and competing

among themselves. The Brooklyn strike is a fair illustration.

Now to our subject. Prices are going down steadily. Wages and the products of toil are growing cheaper and cheaper every day. The gold basis is here to stay, so far as legislation is concerned. Our statesmen (?) are owned by the money power, and they are all sworn to assist plutocracy in its efforts to pound down the prices of the producing classes *without pounding down the face of the mortgages or the bonded debts* at the same time. The great middle class is beginning to feel the effects and know full well that prices have hardly started in their downward course, notwithstanding the awful decline the past thirty years have recorded.

The great middle class must fight the battle when it comes, for money will hire the ignorant to carry guns as it has bought their votes.

In 1896 Ben Harrison and the widow Stanford will run for the White House; it being the turn of the Republican wing of the gold party to have a whack at the offices, the Republican wing will no doubt be permitted to win. Two years of Harrison will demonstrate to the old party fools that his administration policy will be but a continuance of Cleveland's well-known piratical policy. By that time the great middle class will have become weary, *Oh! so weary*, of the downward course, that they will call a halt, and when that halt is called, the earth will tremble—then look out for trouble in the great centers of population—Chicago, New York, Boston, St. Louis, etc.

The fun will probably begin in Chicago, and when it begins, a display of fireworks will occur that will light up the world. That fireworks are in store for us before the close of the century is pretty generally conceded by all advanced thinkers, for humanity is too busy, too greedy, too ignorant, and too cruel to see a chasm before its yawning depths.

The hindsight of the people is better than their foresight. False leaders are driving them on to the revolution. If people would only stop and think this thing all out, the horrors of anarchy might be destroyed at the ballot-box—but will they do it? They never have done it.

Labor casts eighty per cent of the votes. If labor would unite and ALL join the Republican party or the Democratic party or the Populist party, and *run it or themselves*, the industrial question might be settled peaceably—but, will they do it?

No! Too ignorant and selfish.—*Denver Road*.

"Lord of the Universe! shield us and guide us,
Trusting thee always, through shadow and sun!
Thou hast united us, who shall divide us?
Keep us, O keep us, the Many in One!"

—*Oliver Wendell Holmes*.

John Ruskin said, "Good work is never done for money, but for love of the work, love of the master, or b.th." When Ruskin penned that he felt the depths of human action. No good work was ever done from any other motive. However humble your station, what you do in love, in a heart pouring its soul out in the effort, that work will be effective. One such reformer will do more ultimate good than the most brilliant lips ambitious for fame or aggrandizement.—*Coming Nation*.

Analogous Reasoning.

This word *analogous* is formed from the Greek *ana*, according to, and *logos*, word. Hence, analogous reasoning is reasoning according to the word; and the Word in the supreme sense is God. "In the beginning was the Word, and the Word was with God, and the Word *was* God." Now this Word which was God was manifest in the flesh as Jesus, the Christ. "And the Word was made flesh and dwelt among us, full of grace and truth." "For the law was given by Moses, but grace and truth came by Jesus, the Christ." To understand the truth as involved in Jesus is to possess the key to unlock all the doors of knowledge. Jesus was the promised seed. In the seed is involved all the elements of the tree in the same proportions as manifest in the evolved, or unfolded, tree. Jesus was the life and light center, the seed, of the universe. All the elements of the universe were involved in him. To understand the law as operative in him, is to possess the measure of universal law; and according to this Word, that is, analogously, truth in all domains is accessible.—*Ella M. Castle.*

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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.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 3:00 P. M., at the residence of Mrs. C. L. EASTMAN, 337 Evans St., Denver, Colo.

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