

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.

Vol. IX. No. 6.

CHICAGO, ILL., JUNE, 1895.

A. K. 56. \$1.00 per Year.

MAKE ALL MONEY ORDERS PAYABLE AT SUBSTATION 48, WASHINGTON HEIGHTS, CHICAGO, ILL.

All business communications containing checks, money orders, and express orders, should invariably be addressed to the Guiding Star Publishing House, Washington Heights, Chicago, Ill.

Issued monthly by the Guiding Star Publishing House, Washington Heights, Chicago, Ill. Subscription rates, payable in advance, \$1.00 per year; six months, 50 cents; three months, 25 cents. Discount to clubs. We mail one sample copy to applicants for the same, or to those whose names may be sent us, which, in each case, is an invitation to subscribe. We solicit from persons interested in Koreshanity, lists of names for sample copies.

The date on the wrapper indicates the time when subscription expires, which should be promptly renewed if the continuance of the paper is desired.

PUBLISHED BY THE GUIDING STAR PUBLISHING HOUSE.

EDITED BY THE KORESHAN UNITY.

ENTERED AT THE CHICAGO POST OFFICE AS SECOND CLASS MATTER.

Truth Our Vindicator.

For nine years, the cause of Koreshanity has gradually but surely made its way upward and onward, against the opposition of the monopolistic and leprous press and church of the country. Nine years ago, Dr. Teed came to Chicago with the revelation of a scientific religion. Clergy and press alike began a system of slander, vituperation, and merciless persecution. While columns in the daily papers have been devoted to the vilification of Dr. Teed and his following, by the enemies of the Koreshan doctrine, scarcely a paragraph of truth, or foundation for the manufactured fabrications of the mediocre brains of the reportorial army, with very few exceptions, has ever appeared.

It must be remembered that Koreshanity, while the outcome of primitive Judaism and Christianity, is in open conflict with the false doctrines of the modern, so called church of Christ. Clergymen and laymen will stoop to almost any pollution of tongue and pen to vilify character and destroy reputation, when character confronts, with the unanswerable logic of truth, the fallacies of their technical and hide-bound creeds. It must also be remembered that Koreshanity is in open rebellion against the corruptions of the corporate pirates called political parties; and inasmuch as the monopolistic press of the country favors political corruption, and, through subsidy, enriches itself with the perquisites of the gold god, it is not surprising that the

press of the country not only embraces, but makes opportunity to slander the Koreshan head and cause.

Koreshanity takes the lead, today, in that system of reform which will ultimately wipe out the wage system, and, consequently, the money power. It is foremost in the advocacy of those principles which must, and do, conspire to overthrow the competitive system and inaugurate the system of united life, the seed of which was planted by the Lord in the beginning of the Piscatorial era, and which will end in the fruitage of the "Tree of Life," as the dispensation closes. The charges made against us, through a slanderous daily press, are fabrications of a monopolistic power which as surely reads its doom as that Belshazzar's destiny was depicted in the handwriting on the walls of his palace.

We remember the record of false charges made against the Son of God, by as righteous a set of thieves as the press mongers and clergy of this most corrupt age, permeated in its every department by viciousness. We are familiar with the operations and findings of the so called court of justice which condemned the Saviour of men to an ignominious death upon the cross, and the unremitting efforts instituted to prove him an impostor, a disturber of public peace, and a violator of moral and social law. Despite the conspiracy of his enemies, the impress made upon the world, not from the testimony of his enemies, but the truth he uttered, characterizes him the prince of eloquence, the greatest man, the only standard of righteousness, and the power behind the throne, which is about to destroy the competitive world, the wage system, and the power of gold to enthrall the masses.

We know that truth is mighty and will at last inevitably prevail. This is our hope; upon this, and not upon the daily press, do we depend for our vindication. We positively deny—through our own channel of communication, THE FLAMING SWORD—every charge made against us by our enemies and the press of the country. Our friends will understand us; and there is potency enough in truth to destroy its most bitter foe.

We have placed ourselves upon the altar of sacrifice, for the sake of humanity. We know the consequences of placing truth antagonistic to the corruptions of the age. When the law of righteousness was revealed to us, we ate the little book which was delightfully "sweet in the mouth," but very "bitter in the belly." We shall make the fight. When God called us we made the choice, and we know that though the entire world appears to be against us we shall gloriously triumph.

"A New Napoleon."

Along the highways, on the ever present sign-boards, has been seen for a long time the *Century's* announcement of its serial entitled, "A New Napoleon." There has been a widespread inclination in the public mind, during the past year or two, to regard from quite a new standpoint the life and works of Napoleon I. The master mind of France has been re-enthroned in the hearts, not of Frenchmen alone, but of multitudes of hero worshipers the wide world over. Everything indicative of a revived fervor of devotion to a hero returned from banishment, has been manifested through the channels of literature, art, and even fashion, for Napoleon.

The enlightenment of another century's aggregated wisdom will accord him a still higher place in humanity's estimation and affections. The great and growing powers of "the man of destiny" were sufficient to endow him, in his own day, with a supremacy in the contest, for a time, at least, in the movements of all the progressive nations, and his sayings are still quoted as the utterances of true wisdom. Patriotism dominated all his selfish loves, and led him to sacrifice the most near and dear that he might *live for France* in his legitimate descendants. When Napoleon accepted the title of emperor, he briefly replied in the following terms: "Everything which can contribute to the weal of the country is essentially connected with my happiness. I accept the title which you believe to be useful to the glory of the nation. I submit to the people the sanction of the law of hereditary succession. I hope that France will never repent the honors with which she shall invest my family. At all events, *my spirit will no longer be with my posterity* on that day when it shall cease to merit the *love and confidence* of the grand nation." Judging the spirit of Napoleon to be one belonging in the median line of progress, and the law of progressive re-embodiment to be operative, the hope is justified that somewhere, in the most progressive nation of the present time, this wonderful mind should be nearing the fruition of the ultimate perfected wisdom of experience. The hope lives that it is waiting in readiness to materialize, through a waiting humanity, the perfected ideal of a truly grand nation.

The wisdom of experience should teach all progressive minds that the ultimate of wisdom must find expression in the language of the perfect law of love, whose science is the light of life. The science of its application is the saving power of the life of love. As the so called "Napoleon craze" passes away, another is found taking its place. The spirit of devotion to Washington, "the Father of his country," is awakening anew in many spheres of thought. Indications are not lacking that as the law of centralization for the increase of power is better understood, the mental tendency of many is toward an ideal paternalism in the government of a nation. The spirit of Napoleon, in its progress, may have acquired the paternal power of Washington, and the still more universal amplitude of that spirit of fatherhood in our Lincoln, who saw the angels of God ascend-

ing and descending in the despised black race. At this appointed time of the coming of the Son of man, the spirit of progress, the spirit which descended from Jesus the Christ of God,—not to bring peace but a sword, to cut into the fruit of every human experience for the seeds of the fruit of the tree of knowledge of good and evil,—*may be with us, templed in humanity*. If he, the spirit of truth, is here, it is to give us to eat of the harvest fruitage of the tree of knowledge of good and evil, that our eyes may be opened so that we may become as gods, knowing good and evil. The spirit of the Napoleon, so potential in using the sword and the spear, may, in its progressive development, have found that wisdom and understanding which will enable him to turn all swords and spears into plowshares and pruning hooks, with which he can plow up the hardened soil of the human heart and plant in it all the pruned trees of the garden, which bear the fruits of the spirit.

A new Napoleon is the great present need,—a true statesman, a noble, self-sacrificing destroyer of the present evil systems,—one who can destroy the kingdoms of this worn out age, the old church and the old state, in the execution of his purpose to create a new church and a new state, wherein dwelleth righteousness. A new Napoleon is needed, who is as great a master of all monetary problems in the sphere of a new and divine order of things as was Napoleon I in the old order of France. We need a reincarnation of Napoleon's magnificent generalship equal to the restoration of the perfection of military order out of the present Babylonish confusion. We need a general whose supreme love is for the God in humanity, a love unhindered in its manifestation by any selfish tie; a general revealed—through his devotion to the law of love—to be so lovable that he shall not lack the unified strength of multitudes of peoples, nations, and tongues to sustain him in the throne of the King of kings and Lord of lords, the throne of all human hearts. Let the starving and oppressed multitudes take up the cry of "*Vive le Napoleon*," for him who has wisdom and courage to destroy the money power by the demonetization of all fictitious money; for him who is equal to the destruction of every form of tyranny instituted by the greed of gain.

May one speedily be manifest to the world who dares to destroy every selfish, narrow, lustful human relationship by instituting the divine family unity of a Godlike father-motherhood; one with brain and heart enough to meet the wants of the children of men, which cannot be satisfied till they are born children of the most high God!

This nation needs a head to regulate its ruinous zeal, to aggregate and utilize its tremendous forces for the blessing of the universe. Is there nothing in the law or the prophets to justify a search for that man of destiny who can decree a glorious future for all nations, and baptize them with the spirit of his blood, into the life of his legitimate inheritance? "Seek ye the Lord while he may be found; call ye upon him while he is near." God dwells in the generation of the righteous. The grandest use of any attained degree of freedom o

action is revealed in the voluntary subjection of self to the highest authority of divine righteousness. May the world's great weight of woe lead it to pray without ceasing for the power to recognize the Messenger of the Covenant, the Elijah of the age, the promised restorer of the kingdom of God.—*Bertha S. Boomer.*

There Is An Antidote For Venom.

If a Judas, professing friendship with a kiss, was found among the trusted disciples of our Lord, it is not strange that among the following of Koreshanity there should appear those who, through malice, would seek to destroy its influence. We have sometimes taken and nourished vipers and cockatrices; and for the milk of the Word, and the butter and honey from the supply of our celestial pabulum, they have returned the venom they have been enabled to excrete from the aliment of our Word.

For the information of the public, and especially that smaller public—estimated numerically, not qualitatively—who may, through Providence, read the truth emanating from the Guiding Star Publishing House, we declare, from our own point of view, our actual claims. First, we believe that “He that overcometh shall inherit *all things*.” This is a promise made by the Lord Jesus, the Christ of God. We believe he had the authority to make the declaration, and also the power to fulfil it. We know that the statement, “*all things*,” means all things; hence we know that in the man who overcomes shall be fulfilled this saying: “*He that overcometh shall inherit all things; and I will be his God, and he shall be my Son.*” Having discovered the science of the law, and knowing what the law provides; having had revealed to us what is signified in the word “*overcoming*,” and having set ourselves to the task of overcoming, by the operation of the Spirit of God in us,—we know that the result will be the triumphant accomplishment of the undertaking. What then? “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” Is it possible—with this promise and the hope and purpose it inspires—that the gates of hell can prevail against the determination of Koresh, the force of Koreshan doctrine, and the power of its logic?

We are fast merging toward the climacteric of the ages; the great and dreadful day of the Lord is at hand. The sign of His coming is in the mental sky; the heavens are ablaze with the luminousness of his presence. Either one of two spirits impulses the minds of men—the Spirit of God, or the spirit of Satan. Can it be, after humanity has produced the Son of man, the Son of God, through processes of involution, that there exists a doubt of our final inheritance in Deity? Can it be that after the Christ has proclaimed himself the offspring of man and the offspring of God, and after the declaration has been made, that “To as many as believe in His name gives he power to become the sons of God,” men in the church, professing to worship the Son

of God, can condemn any man because he aspires to become a son of God? “To all that believe in his name gives he power to become the sons of God.” *We believe in his name.* May we not rest in his promise? Behold, we come, and in our coming we sound the death knell of the old church and the old state. Old things shall pass away, and all things shall become new. It is no crime to take God at his word and aspire to the throne of God.

We know that in laying the ax at the root of the tree, we awake the animosity of all the devils in hell; and that, as in every preceding age of the world, a prophet is not without honor save in his own country and among his own kin. It is asked, “Are you Jesus Christ?” There is but one Jesus the Christ. The Shepherd of this dispensation comes not with the name Jesus, for it is declared, “I will write upon him my new name.” When the Messenger of the Covenant (conjunction of God and man) comes, as the precursor of the new genus—the sons of God, his name will be Cyrus, for thus it is written by the prophet Isaiah: Cyrus will fulfil all God's pleasure, for he is the Stone of Israel, to be manifest through the posterity of Joseph. If he claims to be actuated by the Holy Spirit, it is no more than every so called Christian pretends to claim. Every professing Christian pretends to say, “I am begotten of God through the Spirit.” Cyrus claims no more. Every professing Christian says, “I am born of God.” Cyrus claims no more. Every professing Christian assumes to believe that “To as many as believe in His” (Christ's) “name, gives he power to become the sons of God.” They pretend to believe it, but they practically deny it. If God promises me that I will become a Son of God if I believe in the name of the Lord Jesus, then if I do believe in his name, it logically follows that I will become a son of God. If I become a son of God, I shall be made king and priest unto God. The difference between our belief and that of the professing Christian is, that we take God at his word, while the so called Christian does not.

We expect persecution. The more nearly the ax is laid at the root of the source of evil in the world, the more bitter the opposition. Sometime there comes the reaction. The world waits yet a little while; its foundations will shake, and the old heavens and earth shall pass away. Already we see the mobilization of the energies of destruction; already the powers of hell quake at the prospect of dissolution.

Hundreds of people can talk for one who can think, but thousands can think for one that can see.—*Ruskin.*

Archimedes one day said to Heiro, that, could he find a spot outside the earth whereon to place a lever, he would move our planet. Well, what the great geometer of antiquity regarded as unrealizable, the church has done. It has found the point called “God” outside the universe, placed thereon the lever ignorance, shaken our earth with rightful perturbations, and raised itself on worldly gain.—*Georges Rens.*

The New Womanhood.

Because you see a few blades of grass and a few green leaves, do not say summer is here. Because you see woman reaching out and up, expanding into new spheres of activity, and demanding new rights, do not conclude that the new woman is come. She *is coming*—but she has not yet arrived; and the transition condition in which we now find her is no more indicative of her full perfection than is the blade or leaf indicative of summer's luxurious verdure and glory of blossom and fruit.

The new age is to usher in a new womanhood. She is to be evolved, unfolded from the womanhood that is, through the divine impulse working in her. Therefore do we see these signs of change, these struggles and aspirations in the present womanhood, which call forth so much comment from the masculine mind, and cause people to regard the "new woman" as an accomplished creation, rather than an embryonic condition.

HOW DO WE KNOW THERE IS TO BE A NEW WOMANHOOD?

The same way that we know any impulse must produce its legitimate result. Even those who do not want to see, are forced to confess that the womanhood of today, that is, the womanhood of the most progressive nations of the world, is strongly impelled to push forward and demand educational, professional, and legal rights which have not heretofore been desired by women, except by an occasional one. They must also see that women are gradually gaining these rights; and the more they gain, the more the impulse grows to press forward until they shall stand on an acknowledged equality with men. This seems to be the present set goal of the woman's rights movement in its secular workings.

HOW DO WE KNOW THAT THE "NEW WOMAN" IS NOT YET COME?

We know that a result or product must embody *all* of its factors, not a part. We know that woman has an impulse to win entrance to colleges, professions, and occupations hitherto only granted to men; and to win the full rights of citizenship now exercised (with few exceptions) by men. These rights may be termed outer or circumferential rights. Were woman to gain all these rights, and wield equal power with man in these fields, still she would not have reached the full rights and conditions of the "new woman." Another factor must combine to produce the ultimate production. Another impulse has been given woman, more interior, more deep and hidden, but none the less potential and necessary for her development; an impulse that is still working in the undercurrents of life, having made but few ripples on the surface; yet a mighty, and sacred impulse that is developing within her the power to demand and maintain *the right to her own person*. This is the central and fundamental right of woman. The impulse of chastity impels woman to purify her life; to regard as sacred the functions of her sex, and to devote her life-

forces to the building up of a noble womanhood and motherhood, whence must come improved offspring. Chastity is one of the rights of woman. It is the central right. It is the foundation stone of the new womanhood. The efforts of woman, outwardly, so far, have been to gain secular rights. They have worked, mainly, on circumferential lines. But in the deepest and most aspiring minds the impulse of chastity is working, and making itself felt in the daily life.

The two factors—the central impulse and the circumferential impulse—must unite and interchange forces, then we will have as the product, "the new womanhood." This will make an entirely different being from what is now termed the "new woman."

WHAT WILL THE NEW WOMAN BE?

At present, almost any woman who steps out of the old customary routine of woman and enters upon some of the new advantages that she has won for her sex is termed the "new woman." Probably the best designation of the "new woman" (now in process of development) would be to say she is the woman who is thoroughly filled with the impulse toward progress. She is the woman who wants to *know*. She wants the truth. She wants to know it and live by it, no matter if it revolutionize her whole life; no matter what sacrifices must be made for it. She knows that the truth is the only thing that can give her true freedom; the only thing that can loose the bonds that time and custom have fastened around her life; the only thing that can open for her the doors leading to higher life, higher love and joy. She knows that only by knowing and living the truth can the life of the race be elevated.

The fact that man, in general, is not ready and willing to help woman to obtain and exercise her rights, proves something. It proves, first, that he does not want to progress to keep up with her; second, that he does not want her to progress ahead of him. If he *could* check her impulse, his every opposition to her demands proves conclusively that he would do so. But the fact that opposition only serves to intensify her effort, shows that her impulse has an ultimate design back of it that must manifest itself through her. It also proves that she must become the *leader* in the true reform of humanity. Man hardly realizes the position in which he places himself in refusing to march step by step with her. It is not in the nature of things that he can step out of the procession and sit down by the wayside. But he may lag behind to some extent, and then find that women, and the few men who are willing to respect woman's rights, have become the leaders.

To sum up the "new woman:" we see in her the leader and advocate in every work of reform and education; laboring to institute conditions by which comfort, peace, and security will pervade even the most humble home; wisdom and equity reign in the government; and truth bind together all churches into one, even the church of the living Truth. We see in her the acme of womanhood, loyal to her highest ideal; cheerfully giving her best in whatever is demanded of her, whether to

serve in a public capacity or in the sacred offices of wife and mother. Does the evolution of woman to her new state make her any less tender, loving, and sympathetic; or lessen any of her womanly attributes through which she is endeared to her family and friends? In other words, Will the new woman be *less* of a woman when she has reached the maturity of her development than she is today? Will she still have the heart of a woman, or something else? We answer, by asking, What characteristics of woman render her lovable and praiseworthy? Are they not her sympathetic and loving nature; her devotion and patience; her fortitude and self-sacrifice; her aspiration and tenacity of purpose? Touch her mind with the spirit of truth, and the impulse quickens into new activity all her best attributes and makes them the mainsprings of her life. Do you say the lives of the women who are in the line of woman's progress do not prove this to be true? They do not fully prove it, neither do they disprove it. Some of their lives have shown great devotion to a cause, and their cause itself indicates sympathy with women in bondage and misery. Their lives have shown not less love and tenderness than other lives. But we must remember that the new woman is not yet complete in her development. She has not yet felt the fulness of the mighty impulse that is beginning to stir within her. Suspend judgment until the divine impulse has completed its work. This impulse is not alone for woman, but its influence will be more quickly and powerfully manifest in woman than in man, because of her aspiration for, and receptivity of mind to, the truth. When man, too, has been quickened into recognition of truth, he can appreciate the aspiration of woman for higher life, because he can enter upon that life himself.

Will the new woman, then, seem less womanly than the old? Will the essential nature of woman change because its best characteristics have been intensified and lifted up into a higher sphere of life? Truly, will not the new woman be the *glory* of the new man?—*Alice Fox Miller.*

Hypnotism and Crime.

The world of lawyers will reap a field being sown by Gotham's medical fraternity. The famous medico-legal expert, Dr. Wm. J. O'Sullivan, comes to the front upon the subject of hypnotism as a corrective of bibulous tendency. Dr. R. Osgood Mason lists himself in the arena of its advocacy, and bestows upon it the comfort and countenance of personal experiment. Thus creak the hinges of the gate which will admit a surge of humanity demanding for their offences a parentage of non-kinship to themselves, and some one pertinently remarks, "Hypnotism is said to be a sure cure for dipsomania, but how cure hypnotism?"

Hypnotism at best is a patch upon a ragged garment. It is a *ragged* patch upon a ragged garment. It may enable thousands to walk unsmirched of the material gutters, but in it we note the subdominancy of one degraded mind to another degraded mind, since the

best specimen of humanity must be confessed to be in fallen state. Thus, in its brightest aspect, hypnotic power has taint of pollution, while in its darker aspect or practice, there will rise mischiefs and crimes a legion. —*A. T. Potter.*

The Law of Atonement.

(CONTINUED FROM MARCH.)

The sacrifice of the bullock by the Jews in their Levitical service, signified the necessity for the sacrifice of the desire for life; a desire which in reality obtains in its pleasures, the foundation of which is in worldly wealth,—the medium through which worldly pleasures are procured. This relationship may be the more fully perceived when the desire for worldly wealth is correspondentially compared with the desire for heavenly riches; that is, the accumulation of divine truth for the pleasures which that truth affords. The object of all truth is to demonstrate the processes of life. All truth points to the one central and final truth—the "Philosopher's stone," which is the great truth and law of immortality. No attainment of truth is complete till we have discovered the law of life and are able to apply it. Hence, the great search for truth is really that we may apply it to life, wherein is its supreme pleasure. We therefore see that truth is acquired that the pleasures accruing from it may be insured, and those pleasures are in the attainment of life; immortal life being the end.

If there is a correspondence between the accumulation of worldly and heavenly riches, and the end to be gained by worldly riches is the pleasures of sensuous life, and the other (the end for which heavenly or divine truth is acquired) is the pleasures of heavenly or immortal life, then, if what we have said regarding the law of sacrifice be true, it is plainly seen that the sacrifice of the love of worldly riches is the sacrifice for life. We will verify this by the words of Jesus, the great Teacher. "And behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life?" "Keep the commandments. He saith unto him, Which?" Jesus enumerated them. "The young man saith unto him, All these things have I kept from my youth up: what lack I yet?" "Go and sell that thou hast, and give to the poor, and come and follow me." "But when the young man heard that saying, he went away sorrowful: for he had great possessions." This love of the pleasures of natural life debarred him from procuring the heavenly life. The young man could attain the heavenly, only by the sacrifice of the worldly life. The bullock symbolizes this love, and the sacrifice of the bullock is the sacrifice of this love.

After the children of Israel had gone up out of Egypt, and while Moses was in the mountain, they murmured against him and demanded of Aaron that he make for them gods. "And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, up! make us gods which shall go before us; for as

for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, break off the golden ear-rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden ear-rings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he made it a *molten calf*; and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt." "And the Lord said unto Moses, I have seen this people, and behold, it is a stiff-necked people."

The molten calf was the symbolic representative of their desires. It was the symbol of Egyptian worship, and was also the sign of the stiff neck; that is, their intense desire for the object of their worship. The wealth of the children of Israel consisted in the riches of Egypt, which they had obtained from the Egyptians when they went up into the wilderness.

The ear signifies obedience to doctrine, hence the ear signifies the life. The ear-ring means the fulness of life, and its removal implies violation of the laws of life, or departure from the true principles of living, all of which is involved in the appropriation of wealth and its accumulation without regard to your brother's wants.

See what Jehovah said concerning the corruption of the children of Israel. "And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshiped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt." The ear-rings being removed from their wives, daughters, and sons, indicated the channel through which the love had its development and their corruption was effected. As we have already stated, this is seen to be in the direction and line of the perpetuity of that love in generation, as a special means to the end of perpetuating the pleasures of life through the propagation of sex.

The general idea involved in the term Egypt, as applied to the people, is that of knowing the truth of things in general for the uses to which those things are applicable. There are various degrees or qualities of knowing—as interior and exterior degrees, or high and low degrees. Absolute knowledge is founded upon fundamental principles, and when these are understood, knowledge becomes grounded. This may be called real knowledge or science. Science, then, is what is meant by Egypt; and the bull or calf, the object of Egyptian worship, indicates the desire or aspiration of those who so worship. Hence the calf signifies, as a symbol, the desire to know the truth for the sake of its use; that is, for life. Truths are representative of, or correspondent to, riches. In other words, truths are the riches of the mind. When the desire of knowing becomes perverted in the external man, it is made the desire to accumulate riches for the pleasures and emoluments they

afford; it is the avaricious idea gone to seed. It does not exhibit itself altogether in the accumulation of money. It may be manifest as a national principle or desire, in the love of acquiring authority over nations and peoples. It is a representative characteristic of John Bull as a nation.

A prominent and specially significant sacrificial symbol in the Levitical system was the dove. The turtle dove has direct reference to regeneration. As regeneration depends upon the marriage of the two principles, which in the supreme sense are love and wisdom, it must in every degree have relation to marriage. The dove signifies the rational principle, because this principle is the point of conjunction between the desire to know and the truth or the thing to be known. It also corresponds to the teeth, or the masticating process and function.

In the external or natural life, the dove has reference to the marriage relation, because it is that which presides over and governs generation or reproduction. The pivot of this is union for life. The dove, then, in the natural sense or degree—which Swedenborg calls the literal degree of the Word, the literal degree of the God-man, or the Lord—signifies the affection and intelligence of union for life. When it is representative of union for life in the fallen man, and is made a sacrificial symbol as one of the sacrifices to be made by the human, it implies the necessity for the killing of that special love which prompts to natural marriage. Therefore the sacrifice of the dove means—to man about to be regenerated or who aspires to regeneration—the imperative necessity for ceasing to generate on the sensual plane. As generation cannot legitimately take place except through the marriage relation, the dove signifies union for life, and its sacrifice, the sacrifice of this love. One of the characteristics of the dove is that it mates for life. The divine marriage cannot take place except through the destruction of the sensual marriage.

In the higher degree, as applicable to the regeneration of the God-man, the dove signifies the union of the two principles of life; namely, desire and the truth of the desire, or the truth which is desired. The union of these two results in the propagation of their forms. As they cannot unite in the formation of life without the planting of both the desire for the truth and the truth itself in the matrix of reproduction or propagation, and their consequent death, so in the highest degree or sense, the sacrifice of the dove was the symbol of the consecration of the marriage or uniting potency to God, and not to human relation. As in another chapter the symbolism of sacrifices will be considered more in detail, we will refer here to but one more of the Levitical sacrifices—the one relating to the cleansing of the sanctuary.

[CONTINUED.]

Of all the thousand enemies that lie ambushed along the journey of human life, there is not one that does not shrink and cower before a clear intellect, a potent will, and an honest intent.—*Ex.*

Shylock Prospers, Labor Languishes.

Dun's *Weekly Review*, under the heading, "A More Hopeful Outlook for Business," says:—

The surprising success of the new loan and the great confidence it has given to investors on both sides of the water and to business men here, encourage many to hope that it may be the beginning of a real recovery. In twenty-two minutes, the subscriptions are supposed to have been at least five times the amount of the bonds offered, and in two hours at London they were twenty times the amount there offered.

In the same article, we are informed that "wheat fell to fifty-six cents Saturday last. * * * Cotton has refused to advance, though there has been much talk about curtailment of acreage this year, and receipts have sharply decreased."

Those lying tools of usurers, the newspapers, still seek to make the impression on the public mind, that, somehow,—in spite of trusts and combines to control the money supply and the price of all commodities,—supply and demand have something to do with fixing the rewards of labor. Just in proportion as the hoards of the usurer have piled up in the country as a result of special class legislation in their favor, have the avails of honest labor diminished, and opportunity to labor at all lessened: yet, even President Cleveland, in his recent reply declining the invitation to meet the bankers and business men of Chicago in consultation, has the assurance to say: "I believe that capital and wealth, through combination and other means, sometimes gain an undue advantage; and it must be conceded that the maintenance of a sound currency may, in a sense, be invested with a greater or less importance to individuals, according to their condition and circumstances. It is, however, only a difference in degree, since it is utterly impossible that any one in this broad land, rich or poor, whatever may be his occupation, and whether dwelling in a centre of finance and commerce or in a remote corner of our domain, can be really benefited by a financial scheme, not alike beneficial to all our people."

In his *Ancient History*, Rollin says that usury has been the cause of the downfall of nations. When the inequality of wealth, of which the principal cause is always usury, had become so great in ancient Sparta that the entire dissolution of society seemed imminent, the great lawgiver, Lycurgus, instituted a code of laws that made usury, and the consequent luxury and vice, impossible; and for five hundred years—though a mere handful of men, living in the midst of jealous and powerful states—while they lived in accordance with their laws, the Spartans were free and happy. When, under the operation of this same curse of usury, the mass of the citizens of her sister state, Athens, had been reduced to abject poverty, many of them even to chattel slaves, some of whom had been sold into bondage in foreign countries, the great lawgiver Solon, was called to the rescue of the perishing state, by a famous ordinance which he named *seisachtheia*, a shaking off of burdens, he canceled the mortgages by which the lands and persons of the poor were held, and to relieve the creditor class, who were also debtors, he "lowered the standard

of the coinage, so that the debtor saved rather more than a fourth in payment." In addition to freeing the slaves who had been reduced to that condition by the operations of usury at home, he provided means for restoring to their rights, as Athenian citizens, those who had been sold into foreign lands. Rome, too, furnishes abundant evidence of the unequal strife between the heartless usurer and the free citizen, a strife in which the brigand usurer as usual, by the aid of legislation, ultimately triumphed, and the free citizen became extinct. Tacitus says, "Usury was, in truth, an inveterate evil at Rome, and the cause of ever recurring discord and seditions, and therefore restrained, even in ancient times, when the public manners were less corrupt." He further tells us that when—at the urgent plea of ruined debtors—the state first reduced the usury one half, and then forbade it all together, creditors, called in their debts and created a money panic, which the emperor stopped by placing one hundred thousand great sesterces in the several banks, which citizens could borrow for three years, without usury, on real estate security to double its value.

In the only civil polity that God ever established among men, the Jewish state, all usury or interest was entirely prohibited, except for the foreigner, who became exempt from it on becoming a proselyte, who was entitled to all the rights and immunities of the Jew. Under the operation of usury, favored by legislation as in no other country, we have made more rapid strides toward absolute despotism than any other people in equal time. Despite the fair words of our wooden-headed executive, we are inclined to think with the wise Solon, when advised by his fool friends to take advantage of his popularity (which had elevated him to the archonship, with unlimited power to effect changes in the state) to make himself despot of Athens, that "despotism might be a fine country, but there was no way out of it." There is no way out of the despotism of usury into which Cleveland has been causelessly sinking the country, already before his time almost hopelessly swamped by it, except to break it off, as Nehemiah compelled the rebellious Jews of his time to do, or by the final catastrophe whither, left to itself, it always and inevitably leads.—*Oscar F. L'Amoreaux*.

In sentencing some laboring men for alleged contempt of his orders, a judge gave one man three months longer imprisonment than the others, as he said, "for being more intelligent and therefore more dangerous."

There you have it! Intelligence is a crime! The same kind of a crime it was for a negro slave to know how to read, in ante-bellum days. What is it that makes a workingman's intelligence dangerous? It was an unguarded moment when this judge let drop that expression. As the pliant tool of plutocracy, that judge well knows that the intelligence of workingmen will drive plutocratic power, and such servile scoundrels as he, from the judicial bench. Well may they fear the intelligence of the people!—*The Road, Denver, Colo.*

The time is now ripe for the harvest.

Let Hypocrites Continue Their Ranting.

Another column of the *Inter Ocean* has been devoted to scandalous and libelous defamation of character, with the published letters of three or four lunatics. Despite the fact that the press vindictively pursues us, the principles of Koreshanity are more widely disseminated, its power of resistance augments, its numbers multiply, and the love of genuine Koreshanity cements the body and acts upon the world to lead it to inquire after Koreshan truth and to accept its principles. Koreshanity was never so flourishing as now; and we are always comforted by the Lord's encouragement: "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad: for great is your reward in heaven."

No person has ever gone out of the Koreshan Unity who accepted and acted upon its principles. We have taken some into our body who never fully committed themselves to us, and who never would, nor ever did, come under the rulings of the order; and the people who have been allowed to violate its rules and maintain a disregard for the restraints which must necessarily be self-imposed for the successful prosecution of a communistic and co-operative work, are the first and only ones to complain. It was stated by the vilifier who furnished the material for the last libel of the *Inter Ocean*, that the promoter of the Koreshan System claimed that he would be theocrasised in 1891. This, like her other statements (providing she made them), is an absolute falsehood, for at no time in private conversation, in public proclamation, or in print has he stated the time of his and other theocrases.

We have repeatedly stated that the year 1893 would mark the division between the two dispensations, and that the World's Fair would constitute a period in the present epoch. This was pronounced years before the "White City" had anything but a theoretical existence. The Parliament of Religions was a pronounced fulfilment of our prediction, for from that time the religious world has undergone so marked a revolution as to be apparent to any eye watching the signs of the times. The advancement of Koreshanity, the involved and evolving product of Christianity, has been wonderfully marked from that time; and one of the principles upon which the real success of the Koreshan System depends is persecution by its enemies. One of the laws of theocrasis is embodied in the venom of anti-Koreshan animosity, and the centralization of such venom must necessarily proceed from the hypocrites who have falsely sailed under the Koreshan colors.

We do not fear persecution from our enemies. This began twenty-five years ago, and has continued through all the years of our persistent labors. We are now reaping the reward of our efforts in the steady and augmenting increase of Koreshan development.

THEOCRASIS OR TRANSLATION.

Both the Jewish and the Christian systems are pred-

icated upon the fact of successive theocrases. Enoch, Noah, Moses, Elias, and Jesus are among the recorded terminal transpositions of this character. If these were theocrasised, or even three of them,—Enoch, Elijah the prophet, and Jesus the Lord, it is enough to establish the law and confirm the testimony of its possibility. If such a law obtains, there is no reason why it may not be operative when there arises a mind capable of comprehending its principles, and with fortitude to enforce it. Koreshanity is in possession of the law, and one of its principal factors is the existence of such a calumniator, hypocrite, and defamer of character as the venomous party who supplied the material for the latest press vilification. The party in question has been associated with us for years, but never distrusted us till after we set our foot down upon the constant violation of the rules of the order; then, all of a sudden, it became apparent that the Koreshan Unity was an uncomfortable place.

For the comfort of our enemies, and for their encouragement to continue their course of calumny, we publish elsewhere a few of the favorable comments of that portion of the press of America not manipulated by the money power. We expect something of the reform press, though it does not always agree with us in our religious views; but nothing but vilification from the monopolistic and lying machine called the daily press. If any favorable comment comes to us through the latter channel, we accept it for what it is worth,—but we do not curry favor. Twenty-five years of bitter persecution from that source has given us an insight into its character. We are grateful to *The Road*, of Denver, for a favorable article, to *The World's Advance Thought* and *The Universal Republic*, of Portland, Oregon, and *The Co-Operative Age*, of St. Paul, Minn., for their favorable comment and quotation; but we smile, after twenty-five years of advocacy and practice of an industrial and exchange system, to notice this comment: "The labor check or accountant system outlined in recent issues of the *Co-Operative Age* has been adopted by the organization for commercial transactions."

The destruction of the wage system and of money has been the central and fundamental basis of our ideas of industrial and commercial revolution for twenty-five years, and before Edward Bellamy was ever thought of by the public. The Koreshan Unity is not a copy of modern fragments of constructive effort. It is the natural evolution of God's purpose predicted in the prophets, testified to by the Lord and his apostles, and is the only legitimate outcome of the promise to Joseph and Ephraim, and the planting of the Christ—the seed of communism—in the race at the beginning of the Christian age. We have no fears of the puerile efforts of our enemies. We are established upon the solid rock of a scientific system which will, in the near future, command the respect of the world. The ranting of our enemies is one of the encouragements for the successful issue of our cause.

Open Letter to Hon. John P. St. John.

HON. JOHN P. ST. JOHN.—Dear Sir and Friend: In the issue of the *Lever*, May 16, I find some quotations of your views on the money question,—the question which now so disturbs the public purse, and consequently agitates the public mind. Why not be as radical on this money question as you are on other reforms that you advocate?

Does Paul lie, or is he a fool when he says that "the love of money is the root of all evil"? You go to the Scriptures to confirm your sentiments against the liquor traffic,—why do you avoid them when money is up for investigation? *All means all*, does it not? When Christ says "lay the axe at the root of the tree," he means the *root* of the evil tree, does he not? This tree bore slavery, and still bears the liquor traffic, all manner of greed, oppression, tyranny, corruption of the ballot-box and legislatures, gambling, lust, love of power, pride, and adulteration of food, etc. Why not take the advice of the Lord Jesus and attack the root of all of these evils until not one or two, but *all* of them are eradicated, have root no more in the human heart? Destroy money, its power, and then—being useless to longer procure these evil delights—it will be loved no more.

Having taken the beam—the love of money—out of my own eye, I think I see clearly the mote (this same love) that so blinds you in this matter. You love the power and prestige the possession of money gives; the privileges, the luxury and comforts which, if you cast it upon the waters, you think would be yours no longer. Pardon personalities. It is the true friend that carries us clean of sins that bristle on our backs, unseen by us, while our enemy flatters us that we need no cleansing. Time-honored institutions deserve no support from honest men, because they are ancient or were good in their beginning, but are now evil and corrupt in practice and application. I certainly have no reverence for men or measures that do not now bless the world with their existence. I should not hesitate to attempt to overthrow the throne of Deity, where the Ancient of Days doth sit, if convinced that it was established on folly and injustice, even though the whole world gasped its last breath in the cry of "Blasphemy!"

If ever the use of money was righteous, it has come to be a time-dishonored custom, the Devil's device by which labor is robbed of its just reward. All men are corrupted to Satan's liking, and virtue is debauched. It has come to be an offence to all men, of which heaven itself can scarcely keep disinfected; it should be as ruthlessly cut off as the hand or foot that is alike guilty. You think that God Almighty created gold and silver and placed them in the mountains for the use of man. So he did, but when or where did he authorize their "free coinage" and use as money, any more than he has authorized the conversion of corn and rye into rotgut whisky? True, he has permitted both. As he has so done, silly man—to confirm and give seeming respectability to this folly—has jumped to the conclusion that he has so authorized their use. He has permitted it (if his permission was ever asked or needed), so that man might learn, by dire experience, the folly of his own self-made devices. Let us see if he *does* favor the use of money. Did not the Lord Jesus scourge the money-

changers out of the Temple, as a mark of his disapproval of their business? Do you say that was because of their profanation of the Temple by doing a banking business there? Well, if so, how could a good thing, a righteous institution, profane the Temple of God? Again, the Lord Jesus—taking a coin in his hand—said, "Render unto Cæsar" "the things (the superscription) that are Cæsar's, and unto God, the things" (the metals) "that are God's," thus showing his disapproval of Cæsar's stamp upon God's metal, thereby giving it, as compared to other commodities, a fictitious value that it should not possess. Money is claimed to be a measure of value by which to effect exchange of products, as a yardstick is of quantity. As a matter of fact, is there any valid reason why gold or silver should be selected as the financial yardstick, any more than wheat or corn, thus placing the producers of all other commodities at a disadvantage with the producers of gold and silver? A yardstick can be made at will by whomsoever needs one. Is there any excuse why the measures of value should have a special governmental manufacture and then be farmed out to the rich, to blackmail labor and commerce into yielding to luxury and leisure a robber's revenue out of the use of the standards of value? Just as well make yardsticks and bushel measures out of gold and silver, thus making them too costly for common people to keep on hand, so that the rich may filch more and more out of impoverished toil and exasperated poverty.

Now, my dear old friend and erstwhile commander, I once shouldered a musket and followed where you led. I would, at your bidding, have died, if need be, for the cause of liberty. Again, I followed you in politics in the effort to free the drink slave as well as the chattel slave,—dying morally, so to speak, many times over for a victory that never was won, and for a glory that is not yet mine. Wondering at the futility of our supposed patriotic efforts to fire the hearts of our countrymen to arise and wipe out our common enemy, I finally made bold to do a little reconnoitering myself; and while you have charged sham batteries and brush ambuscades—put there to fool you with fruitless victories and barren *coup d'états*—I have discovered the enemy's citadel of strength, his stronghold. If you will let me lead you, now, I will show you where and how, with one fell blow, you can destroy more wickedness than with all the blows you have ever aimed at public sins.

Demonetize gold! Abolish "legal tender"! Destroy all money of intrinsic value or of legal fiction,—all money whose value is supposed to be in itself, instead of in the exchange it effects. Only thus will the sword of the oppressor be broken, and his shackles fall from the hands of labor with a rattle like that of the dry bones that Ezekiel saw knit together, each to his fellow, to live, live for God and the neighbor, instead of self and the Devil.

Learn to know that labor, not money, is capital; that the exchange of labor, or labor's products, (in the simplest, and most direct way possible, for the benefit of all mankind, not to enrich any one, especially,) is true commerce. To establish and maintain commercial equity is the proper function of righteous government. But our Government is wholly in the hands of the robbers, and is not available. So let us establish centers of accumulation and distribution, at

market towns, where the products of labor can be brought and exchanged for other products kept in stock, or deposited, as desired, the producers receiving checks of credit to be cancelled at future times, as their value is drawn from the store. These checks can serve as money, in barter and trade between neighbors, and will be a medium of exchange as elastic as the products of labor itself; cannot be hoarded or cornered, being obtainable at will, and founded upon the products of labor already on its way into the hands of the consumer.

Do not ask if any noted bankers, financiers, or statesmen believe in or advocate this system. God chooses the weak and the base things to confound the mighty. It is enough for you and me to know what is right and to do it. We can, if God so will it, help establish righteousness in the earth. It is our duty to invade the camp of the enemy and see if, peradventure, He will give us the victory.

Yours for truth and righteousness in earth.—JOHN S. SARGENT.

A Decision Which Should Be Framed.

Nebraska, with a state law prohibiting prostitution, allows her bestarred patrolmen, by a subtlety worthy the archfiend himself, to legalize infamy. Following the recent arraignment in Omaha of a woman of the town who refused to meet a levy of hush money, Judge Scott of the district court summarily terminated the affair with the following stinging rebuke:—

I do not propose to sit on this bench and aid the city to manufacture courtesans. It is called a fine, but is, in fact, a license, a legalizing of this destruction and sale of female virtue. This poor woman, however bad, is not as bad as the officials who inaugurated this damnable practice; who set a price on virtue, and then hound and persecute them for the pitiful eight dollars per month. So long as I sit on this district court bench, my voice and my power will be against this manufacture of vice and sin. I see in it nothing but a blackmailing scheme. If the women do not respond to the blackmail, the police prosecute them, not under the law, but they frame a charge and call them vagrants. This practice is abominable and will not be countenanced.

The prosecutor stated that these fines went to the school fund, but Judge Scott said that that was no excuse. It reflected no credit upon a city to have its children educated at the expense of fallen virtue.

A prominent Chicago daily informs the public that the saloons of the city pay nearly half the expenses of maintaining the municipality. The phrasing of the item is too adroit to throw any light upon the animus of the announcement. Each may read it to his own bias. The temperance worker will extract a denunciation from it; the man who peddles death across the bar will beam at the recognition of his usefulness; the *pro* and *con* of the intermediate shades will find comfort to their personal leanings. From this sophism of time-serving, one turns to the open and honest method of Judge Scott as turns the thirsty wayfarer from the stagnant pool to the fountain-head.—A. T. Potter.

The son is not under obligations, either morally or legally, to pay the debts of his father. Can the next generation be justly bound for the national debts contracted by a gang of boodlers and debauchees?—*Kansas Agitator*.

Monopoly Asking for the Municipalization of Street Railway Tracks.

The representative of the General Street Railway Company maintains that street railway car rails are as much public property as the pavement in which they are laid, and that licensed street cars have as much right to run on them, provided they do not interfere with the use of them by the company that laid them, as have other street vehicles including omnibuses and cabs, which constantly use them, charging fares. Thus it is that monopoly, in its straits, gives away the ground of all monopoly, and emphasizes the fact that government has no right to give away or sell to a few what is the common right of all its citizens.

The same principle applies to all railroads. It is only by the use of the principle of eminent domain, on the plea that it is a public highway, that any railway becomes possessed of its tracks and its right to exist. If it is actually a public highway, then every citizen has equal right to the use of it; if it is exclusively private property, as it practically claims, the Government has defrauded its citizens by giving it a right to be, and its imperative duty is to revoke its franchises and cancel its privileges. If it is a public highway, it has no right to give, out of the fares charged to the poor and moderately circumstanced, \$30,000,000, annually, in free passes to the rich and to public officers as bribes. It has no right to give in rebates, to favored rich traders, vast sums of money, thus helping them to destroy less favored and less powerful rivals in business. It has no right to give enormous, unearned salaries to favored officials and feed attorneys. It has no right to corrupt legislatures and public officials to act in its interests and against the equality of the people, as it habitually does. It has no right to pay fabulous sums in interest and dividends on stocks that are simply water. Its officials and others have no right to gamble in its stocks, squeezing out the small stockholders,—poor people who, supposing them to be secure investments, have put their hard earnings into them.

This professed public highway has done more to undermine the very foundations of good government and justice among men, and bring about the present anarchy, than any other agency now at work. It is only fitting that its great mouthpiece, "Our Chauncey," should be called to speak at the anniversary of the great Chicago University, whose existence unrighteous business methods made possible. There can be no greater, more cruel and oppressive exhibition of governmental tyranny and oppression than was exhibited when, at the call of this mighty, lawless oppressor, in hot haste and without any real need, the nation's executive sent the nation's soldiery to intimidate and suppress the robbed and wronged underlings of this oppressive power, who were seeking to secure relief from its oppressions by means clearly within their right. Not strikers, but irresponsible hoodlums, probably in the employ of the railroads, had set fire to some worthless cars to give the color of right and urgency to their appeal for protection, and to prejudice the case of the poor strikers and subject their cause to the ban of public opinion.

It is an old and sometimes true saying, that when rogues fall out, honest people get their dues. Let us hope that it may yet come true in the case of monopoly's war with monopoly.—*Oscar F. L'Amoreaux.*

What Will the "New Woman" Do With the Old Man?

The old man objects to there being any new woman. The old woman is good enough for him. Of course she is. And the new is *too* good. Here is just where the puzzle comes in. The new woman does not want a man who objects to her. Neither does she want a man who is not as good as she is. The old woman has had to put up with enough of that sort of inharmony and deficiency. The new woman wants—as either brother or husband—a man who can comprehend her aspirations; can sympathize with her, and be a help-meet to her in their attainment. In short, a man who is ambitious and enthusiastic both for his own progress in higher lines of purity, morality, and culture, and for hers also; a man who sees progress for the race only in unity of action of both man and woman.

There are a great many progressive women, now-a-days. So many, in fact, that conservative man—who comprises the bulk of the masculine humanity—is quite alarmed about it. It is a hopeful sign to the progressive woman, however, that there are some *few* aspiring men who are advancing steadily into a higher manhood, and at the same time are in sympathy with the development of woman into a higher womanhood. The subject of the "new woman" does not trouble these men. They feel satisfied that she will still be comprehensible and desirable to those worthy of her, and their own aspirations lead them up to the same plane. But comparatively few men approve of woman exercising equal rights with themselves, and still fewer approve of her setting up a higher standard of purity for herself than she now has. The standard for man now is not so high as for woman, and if the new woman adopts a still higher standard, and demands man to follow it, there is open rebellion immediately with the majority.

Yes, it is quite a puzzling question to know what to do with the old man! He can hardly be dispensed with, especially when the evolving new man is so scarce. There is nothing left the new woman to do but to renovate and repair the old man,—convert him, if possible, into the new man. There are many ways and sorts of conversion. Reason, persuasion, strategy, or even compulsion, will have the desired effect on all who are able to be converted. Those who are too wedded to conservatism to change will have to be left to drift with their retrogressive sisters; and they will find quite enough of the latter to keep them company, for not every woman is going to become a new woman, in this embodiment. The lines of progression and retrogression must be eternally kept up in humanity for the sake of its perpetuity. Only women in the line of progression can advance to the state of development to be ultimately reached in the new womanhood. Of course the same is true of man, in his development. But man seems to be rather behind-hand in his efforts. He inclines to pull back, like the mule, and needs considerable urging, of one kind and another.

What more natural than that woman should, therefore, urge? It is a very trying thing to do; but if it is *necessary*, the evolving womanhood is equal to the effort and will accomplish her mission with honor and glory to both.

We do not wish to underestimate the value of the few noble and progressive men. The only lamentable thing is,—they are so precious few! But when the new woman organizes her ranks and sets out on her crusade of conversion, there will be numerous additions made to the procession. Does this seem incredible? Study, then, the impulse that is urging woman forward. When that indeed manifests the fulness of the divine impetus given her, what will be able to resist and stand?—*Alice Fox Miller.*

Colorado Loses Her Opportunity.

Man Has Despoiled Her of the Laurel Wreath With Which a Woman Would Have Crowned Her.

In the *Woman's Column*, Mrs. Carrie Clyde Hollis speaks of the "Age of Consent" bill which, early in the session, she introduced in the lower branch of the Colorado Legislature. As reckoned upon the basis of time, this bill would only have established virtue on an equal footing with gold, in that it raised the age of consent to twenty-one years,—the time when a female is considered responsible in matters of finance. It would have been a bright record for Colorado, but alas! *men* sit in the house of her law-making edifice—men between whose theory and whose practice is a gap. Nature abhors a vacuum, and any gap between theory and practice is always stuffed tight with hypocrisy. Theoretically, man is woman's protector; practically, as concerns the contingencies of the case in hand, he is her destroyer. Woman essays to obstruct this downward way, man interposes defeat.

The measure presented by Mrs. Hollis passed the House to be stranded, at least for the present, in the Senate. Together with other amendments (?), its standard of twenty-one years has been lowered to eighteen years, and it waits. Maimed as it is, its best fate is to be strangled, that, by means of aroused public sentiment, justice will the sooner be meted.

It is shameful to permit juvenility of either sex to be taught that morality is of less value than dollars and cents. Every state that makes the age of consent of less years than the age when a female may unrestrictedly control her own fortune, practically educates the youth of the land into this vile fallacy.

Michigan, after a strong effort on the part of her women, has raised the standard to sixteen years, while Missouri after a similar endeavor, is listed at eighteen years. Thus far, nowhere has righteous decision been rendered; but the women of the country are waking, and this enormity will presently be added to the outrages of the past.—*A. T. Potter.*

You can go to Chattanooga, June 25th to 27th, 1895, at half rates, over the Queen & Crescent Route.

A Government of Bankers and for Bankers.

The demand for the re-publication of the following circulars has been so great that we have followed the policy of other People's Party papers in the matter. Those who lay the flattering unction to their soul that this is a government by and for the people, may be rudely awakened by the revelations.

WASHINGTON, D. C.—Mr. J. W. Shuckers, who was private secretary for Salmon P. Chase during all the war period, has created quite a sensation in Washington by making public the secrets of the National Bank conspiracy to produce a panic and secure the repeal of the Sherman act. He goes into the minutiae of the whole affair and gives the names, dates, and places.

An attempt was made at the last session of the Fifty-second Congress to pass a refunding bond bill, and Villard and Don Dickinson were sent to Washington to push the matter. Sherman introduced such a bill, but the effort failed. It was then resolved, says Mr. Shuckers, to force the passage of the bill by wrecking the fortunes of tens of thousands of business men, and throwing three million men, women, and young people out of work, with all the sorrows and disaster which that implied.

He claims that conspiracy was composed of only twelve men: Grover Cleveland, John G. Carlisle, Assistant Treasurer Jordan, Charles J. Canda, and eight National Bank presidents, viz: Henry W. Cameron, Chase National Bank; Edward H. Perkins, Importers and Trader's National; George S. Coe, American Exchange National; James T. Woodard, Hanover National; Brayton Ives, Western National; W. W. Sherman, National Bank of Commerce; George C. Williams, Chemical National, and Frederick Tappen, Gallatin National.

There were nine different conferences held before the final details were arranged, and Mr. Shuckers gives the dates, places, and the names of parties in attendance. The most important of these was the meeting held at the private residence of the president of the Chemical Bank, at which all of the above named were present except Cleveland, and Carlisle was his direct representative. This meeting was held April 27, 1893.

At this meeting it was resolved to bring on a crash by a universal refusal to renew loans. The bankers left the Williams' residence, rushed to the telegraph offices and wired orders to every part of the United States to stop loans, and then the crash came. Within twelve days after this meeting, banks and business houses in every part of the United States were failing.

Nothing, for years, has made a profounder sensation than these revelations of Mr. Shuckers. They bear the impress of truth.—*The Exchange*.

President Cleveland's zeal to do the bidding of his Wall Street masters has been excessive and extreme. People who have memories will not soon forget the vehemence with which he, echoing Wall Street, declared that all our financial ills would speedily pass away if only Congress would repeal that mischievous provision of the Sherman law; and they will also remember that times grew worse instead of better after such repeal. By the same high authority, the people were assured that the tariff was the Pandora's box out of which poured the poor people's misfortunes, but under a Democratic tariff there was no abatement of evils. The fact is, whichever of the old parties has been in power, ever since the close of the war and before, all legislation has been dictated by bankers, and in the interest of bankers, who have amassed billions of dollars by the means, through the manipulation of lawyers who have been, directly or indirectly, their feed attorneys.

"And if one look unto the land," (state) "behold darkness and sorrow, and the light is darkened in the heavens" (church) "thereof."

"And he said, Woe unto you also, ye lawyers! for ye have laden men with burdens grievous to be borne, and you yourselves touch not the burdens with one of your fingers."

"Therefore my people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude are dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled: But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat."

From what he sees of iniquity, injustice, and conspiracy—even of those in the highest places—to defraud, destroy, and murder, whoever does not see that this is a time of judgment and of crisis in the affairs of men, must be blind indeed; and if it is a time of judgment, the judge must be here, and it behooves those who have eyes to see, to be looking around for him.—*Oscar F. L'Amoreaux*.

The Cloud Lifting.

The Political Freedom Vouchsafed the Colored Race in America Will Wipe Out the Lines of Social Ostracism.

At the annual meeting and election of the Chicago Woman's Club, held Saturday, May 18, the following amendment was made to the constitution of that body: "Membership shall be conditioned on character and intelligence without regard to race, color, creed, or politics."

This innovation is immediately the outcome of the rejection of the application for membership of Mrs. Fannie Barrier Williams, which occurred early last winter. It was then decided to wait the action of the annual conclave, which could remedy matters only through amendatory power upon the constitution. Much feeling is reported to have existed among the members during the interim. That a decision was rendered which should make the date and the Club memorable, not only to the colored people of all lands, but to the lovers of justice and human progress in all lands, is due largely to the exertion of Dr. Sarah Hackett Stevenson, of whom the *Chicago Times Herald* says:—

Her name now stands in the same light regarding the social status of the colored women of Chicago, that Abraham Lincoln's name does toward the political rights of male negroes of the United States.

The same source of information, while highly commendatory of the action of the Chicago Woman's Club, apprehends the possibility of its expulsion from the Federation of Woman's Clubs. Should this occur, the band of brave women who have cast aside the shackles of a detestable prejudice, and shown the courage to clasp the hand of worth in whatever racial guise, can afford to stand for a time the solitary beacon light in the second grand step in the righting of an injured people.—*A. T. Potter*.

A New Civilization A Necessity.

For generations men have been treated to long dissertations on race advancement and the growing civilization of each succeeding generation until we have, as a whole, settled into a complacent self-congratulation of our superior conditions over our ancestors. While we have been lulled into a stupor by such soporifics, a power has gradually arisen which menaces the whole beautiful air castle of our dreams. The poet sings:—

“A time there was, ere England’s griefs began,
When every rood of ground maintained its man;
For him light labor spread its wholesome store,
Just gave what life required, but gave no more.
His best companions, innocence and health,
And his best riches, ignorance of wealth.”

What is the condition of the great agricultural class in these times, the end of the nineteenth century of boasted civilization? Between the Devil and the deep sea, they confront conditions which, if allowed to exist, must inevitably crush them. It matters not to what extent our politicians and their ally, the great (?) daily press, may deny this statement, the fact remains, and another fact stands prominently against it—*our so called statesmen in the Congress of the United States are incapable of grappling with the question*, the sycophants of the press to the contrary. While the agriculturists are ahead of the politicians and their forty page blanket sheets of the metropolitan press, in the knowledge that they have been scientifically pirated of the fruits of their toil, they have not yet developed sense enough to know that their salvation does not reside within any political party, as now organized. The people develop through suffering, and empty stomachs will cause the people to do a wonderful thing—think for themselves. They are seriously questioning many things; and two years hence, this nation will witness movements to startle those who are anchored in the frigid zone of fossilized opinions, and stir the stagnant brains of antiquated customs to their muddy depths.

There is a class of flamboyant orators and writers, who, if their utterances are a criterion by which to judge, are unable to tell a corn planter from a mowing machine; yet, they have belched volumes of inanity regarding the prosperity of the farmers, in many cases misleading the tiller of the soil into thoughtlessly running his head against a stone wall, from which lead but two paths—pauperization and degradation, or the path of revolution. The spirit of '76 warns us which path will be taken. It does not follow that there will be a revolution by arms, unless the power that produced the conditions which the farmers face, attempts to bar the progress of the race. *Mark my words*: in that event, said power will be annihilated. This is not prophecy, but is predicated upon knowledge of the environments and feelings of agriculturists, after twenty years of intimate relations with them. If the perpetuity and stability of a nation rest upon a prosperous and contented yeomanry, then the present caricature of a people’s government rests upon a foundation of quicksand. It seems almost useless for one to prove the existence of conditions which no thoughtful man will have the hardihood to deny, but we will examine into some of these conditions. There are many farmers in Minnesota who are living from hand-to-mouth. In other states, many farmers

are unable to buy and consume the products of mills and factories, because they are compelled to market their crops at a price lower than the cost of production.

Our international interest account exceeds \$250,000,000 per annum. This is taken in the products of the farm, in manufactured articles, or in gold. In any event, it represents a clear loss to American farmers and artisans. The private mortgage indebtedness of the United States draws over \$60,000,000 out of productive enterprise. The aggregate indebtedness of the railroads is over \$10,000,000,000, and the carrying trade is taxed more than \$200,000,000 per annum to pay interest upon this indebtedness. In this article, I am unable to give the exact amount of the national, state, and municipal debts, but it reaches up into the billions of dollars, drawing an enormous amount of wealth from productive enterprise. The total wheat and cotton crops of the United States, for 1893, were valued at \$500,000,000; produced and sold at the cost of production. The yield of wheat in the United States has risen from 230,700,000 bushels in 1873, to 611,780,000 bushels in 1891, which is high water mark, although the statistics for later years do not show much of a falling from this figure. While the crop of the United States has shown a constant increase, other countries have been forging to the front and commanding recognition as rivals in supplying the wheat markets of the world. Department authorities estimate the wheat supply of the world, for the year of 1891, at 2,360,000,000; for 1892 at 2,303,000,000, and for 1893, at 2,360,000,000 (Beerbohm’s Corn Trade List, London, England, gives figures as follows: 1891, 2,319,280,000; 1892, 2,355,920,000; 1893, 2,251,600,000).

The principal grain depots of the world are loaded with stocks of wheat; while the acreage and production are constantly increasing, the consumption, owing to various causes, is not increasing. India is exporting about 40,000,000 bu. per annum. Twenty years ago she was an unknown factor. The export of wheat from Russia, in 1873, was 17,079,008 hundred weight, which had increased to 57,000,000 hundred weight in 1891. Argentine, from producing scarcely enough for home consumption, a few years ago, will have, for this year, about 70,000,000 bushels for export. In addition to the countries mentioned, there are several countries whose combined surplus wheat cuts no mean figure in the reckoning, even though they are little thought of in commercial circles as a factor. Some of these may be mentioned in this connection:—Roumania, Bulgaria, European Turkey, Turkey in Asia, Persia, Servia, Poland, Croatia, Slavonia, and Egypt, Tunis, Algiers, in Africa. During the past three years the last named countries have contributed an average of nearly 300,000,000 bushels per year to the surplus wheat of the world. Australasia also produces a surplus, and British North America will soon become a source of a large surplus stream of wheat flowing into the granaries of commerce. Statistics gathered by the Agricultural Department at Washington, from 25,000 wheat growers and 28,000 corn growers, show that the cost of raising wheat varies from \$11.45 an acre in Illinois to \$12.93 an acre in Wisconsin. It cost \$9.92 an acre to produce corn in Iowa, and \$15.53 an acre in Wisconsin. The general average throughout the Western States is found to be \$10.89 per acre for wheat,

\$12.95 per acre for corn. The cost of production for the United States is \$11.69 for wheat, and \$11.71 for corn. Wheat cost seventy-six cents per acre to market; to market an acre of corn, cost \$1.26. By prices current at the close of the year (1893), the general average yield of wheat was worth \$6.16, or \$5.50 per acre less than cost; corn \$8.21 per acre, or \$3.54 less than cost. The Department estimates the value of the straw and the corn stalks at \$5.00 per acre, which would make corn worth a profit \$1.46, and wheat a loss of fifty cents per acre.

The question arises, What is the cause of the present agricultural depression and the low price of staples? First, the great staples of agriculture are sold in the free trade markets of the world in competition with the cheapest farm labor of other countries. Second, the price of the great staples in our home market is just what they are worth in the Liverpool market, less cost of transportation. Third, the agriculturist is forced to buy his goods in the most highly protected market, therefore to pay the highest price, while he is compelled to sell his products in the cheapest market in competition with the cheapest labor of the world. Some deny these statements, claiming that only the export must meet foreign and destructive competition. To illustrate: out of a crop of 611,780,000 bushels of wheat for 1892, we exported 255,665,812, leaving 356,114,188 bushels for home consumption. By an examination of the markets, we find that our wheat for home consumption brought not one cent more per bushel than the lowest Liverpool prices at the time of sale, less the cost of transportation, not only from our seaports, but from the place where it was produced, even though it was ground and consumed within sight of the fields and mills where it was raised and ground. This needs no discussion, for it is the business experience of everyday life. While our farmers are compelled to face the destructive competition of the peon of South America, the India ryot, the coolie, the fellah or moujik, in the free trade markets of the world, he is forced to buy in the most highly protected markets, all those things other than the products of his soil, which are necessary for his convenience or existence. That there is no remedy under existing conditions, many people affirm. While some hold that free trade would supply the remedy, others claim the remedy to be a reduction of the cost of transportation, even to the extent of paying it out of the revenues of the government and giving the farmer the full market price at Liverpool. These will be examined in their turn.

To realize that there can be no hope entertained of a lessening of the world's supply of the great staples, thereby enhancing the price, glance at the output of agricultural devices, from this country alone; this will convince the most skeptical of the futility of such hope. The United States report, No. 4, series 1893 and 1894, of summary statements of imports and exports, shows that we have shipped to the Argentine Republic, reapers, mowers, harvesters, and other labor saving machinery for farm use, to the value of \$1,244,484 in 1892, and for the first ten months of 1893, \$1,620,450. How much machinery was shipped from other countries to the Argentine Republic, we have not the means at hand to determine, but it must have been as large as, or even larger than, the shipments from the United States, as

England virtually controls that republic through her investments there. The resources of Argentine are almost limitless, as there are vast areas of cheap land, and plenty of cheap labor can be had to work it. India, Russia, Australia, and Africa are being supplied with the latest labor-saving devices for farm operations, and English capital is furnishing them. Why? Because England is the largest consumer of agricultural staples, and it is policy for her to stimulate production and buy as cheaply as possible upon a gorged market, at the same time making those countries contribute to her wants for as near nothing as possible, by the absorbing power of usury.

The outlook for the future, if present conditions prevail, is gloomy enough to cause the most rattle-headed to pause and consider whither we are drifting. The days of partisan politics are past. The days when the people's voice must be heeded by so-called representatives, have come. Narrow prejudice and appeals to sectional interests or hate will no longer be tolerated. Fifty years ago, that great Scotchman, Thomas Carlyle, made the following prediction. "The republic west of us will have its trial period, its darkest of all hours. It is traveling the high road to that direful day. And the scourge will not come amid famine's horrid strides, nor will it come by ordinary punitive judgments. It will come as a hiatus in statescraft,—a murderous bungle in policy. It will be when health is intact, crops abundant, and the munificent hand open." He could have said, also, that it would come as a climax of some of the most flagrant legislative crimes of the age. There was no need to go outside of the United States to find those who were filled with dread forebodings of our country's welfare. Washington saw a vision of what we are now facing, and Lincoln felt the gloom of coming events. Many, since Lincoln's time, have persistently given the warning, to be only mocked by the thoughtless crowd.—*W. H. Pavitt, Hubbard, Minn.*

Whited Sepulchres.

The preacher prayed in a woeful tone
For the thief in the felon's cell,
And told of his punishment here on earth
And his endless days in hell;
But the thief that sat in the best front pew
That he might be seen and heard,—
Of the Shylock thief of the helpless poor,
The priest never uttered a word!

And he told of the harlot steeped in sin,
And the rum-seller's awful doom;
And he said if they didn't cease to increase,
Hell would run short of room;
But the pirates that have stolen the earth,
And their brothers' blood have shed,—
But the parson smiled as he winked at them,
And never a word he said!

Lord help the preacher, and help the church,
When the Morning Sun shall rise,
And cast the veil that has hidden the sham
Away from the people's eyes!
And the big thief then, in the best front pew,
And the man with the blood-stained hand,
Shall stand alone in the daylight clear
In sight of all the land.

—*Omaha Commonwealth.*

Signs of the Times.

One of the auspicious signs of the times, for Koreshanity, is the special interest taken by a number of editors in the promulgation of our gospel. The recent conversion of Ulysses G. Morrow, with Mrs. Morrow, to the Koreshan Cosmogony,—which is the basis of the entire Koreshan System,—brings into the field of Koreshan work a publication having brains behind it capable of investigating and promulgating scientific subjects. Mr. Morrow is an unusually brainy man, as well as a highly developed spiritual character, with refined and pure tendencies. With him comes his manifold following, many of whom are at once becoming interested in the Koreshan System; their investigations having been in this direction and along these lines. We rejoice to be able to welcome so pronounced a character to our fellowship.

We trust that every subscriber to THE FLAMING SWORD will embrace the opportunity of availing himself of the perusal of so valuable a periodical as the *Herald of Glad Tidings*, 26 Overlook St., Allegheny, Pa. The subscription price is within the reach of all. Do not fail to subscribe.

Sound Money Demonstration.

Want Cleveland in Chicago.

General George W. Smith, T. W. Harvey, David Kelly, Henry S. Robbins, and President Baker, of the Board of Trade, went to Washington last evening. John A. Roche will go tonight. Monday morning these six representatives of Chicago's leading business and banking firms will invite President Cleveland to permit the citizens of Chicago who believe in sound money to give him a public reception at as early a date as his official duties will allow.—*Times-Herald*.

It is entirely within the proprieties that our would-be-Caesar—who reigns, the suppliant tool of Wall Street and Lombard Street, and doles out to their representatives, free grat's, as in the last bond issue, many millions of the people's money—should be “wined and dined” by Chicago's shylocks and sharpers. If, when deep in their cups, their vision were only opened, as was that of Belshazzar and his myrmidons in olden time, they would behold their impending doom plainly written on the wall—“God hath numbered thy kingdom and finished it; thou art weighed in the balances and found wanting; thy kingdom is divided and given” to the sons of the Most High God. As Belshazzar with his thousand lords had profaned the golden vessels of God's temple in their drunken revel, so these have debased God's real temple, his humanity, with the infinitely more precious vessels thereof, “and have praised the gods of gold.”

In fancied security, they assemble to drink wine and to wallow in surfeiting and excess; but Cyrus is again turning the course of Euphrates, the fruitful river, and through its dried-up channel will, ere long, suddenly enter their strong city and overturn their corrupt and oppressive reign, setting free the Lord's captive people. As was to be expected in this age of monopoly, these modern worshipers of mammon have become more

exclusive, more monopolistic, than were their compeers of the olden time, since they worship only gold, whereas their predecessors “drank wine and praised the gods of gold, of silver, of brass, of iron, of wood, and of stone.”

“As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image.”—*Oscar F. L'Amoreaux*.

Why We Accept Koreshanity.

We accept the doctrines and philosophy of Koresh, and recognize him as the Shepherd and Bridegroom, the Messenger of the Covenant, because:—

All truth is focalized in him.

He comes to emancipate woman.

The time is fulfilled for the Lord to come.

He comes as the personal Elijah, before the great time of trouble.

He speaks with authority, and presents his doctrines as absolute.

He illumines the Bible, and presents the gospel upon a scientific basis.

He comes performing the work that is prophesied he should perform.

The standard of Koreshanity is the Lord Jesus Christ and his virginity.

Koreshanity is the demonstrable evolution of primitive Christianity.

His mind is gigantic,—superior to that of any other man in the earth.

He illumines the whole arcana of the universe, and unravels all mysteries.

He brings the scientific religion, the science of God and his relation to man.

Whatsoever truths are found in other schools of thought are but fragments of Koreshanity.

He removes all theological and doctrinal difficulties and puts an end to controversy.

He demonstrates the principles and laws of life and resurrection by the evolution and involution of the life of a seed or grain and its propagation.

He proves the truth of the Cellular Cosmogony, the basis of the true and scientific theology.

Koreshanity is the fulness of that system of Truth of which our Eclectic System was only a crude likeness.

He comes as the Son of man in the flesh, the *sign* preceding the manifestation of the 144,000 sons of God.

He comes as the “Shepherd, the Stone of Israel,” descending from Joseph through the lineage of Ephraim.

He seeks to destroy the unjust competitive system of commerce, and to establish the Kingdom of God in earth.

He comes clothed with credentials of authority, with

the Lord's "new name," Koresh (Cyrus), the Lord's anointed.

His birth was at the ending of the "2,300 days;" his illumination, at the age of thirty, at the beginning of the present harvest.

There is necessity for an authoritative Leader to bring the elect into the *unity* of the faith. Such a one is manifest as the Messenger of the Covenant.

He is the master, by illumination, (not as a student) of the Hebrew, Greek, and Latin languages and of all sciences of both the natural and spiritual realm.

Koreshan Science appeals to us as the *amplitude of wisdom, the acme of perfection, the climax of logic, reason, and science, wonderfully harmonious, marvelously beautiful, astonishingly exact and entirely scriptural.*

He possesses the whole truth, and is *specific* in every department and domain of doctrine. No other man has appeared in this harvest with his credentials, demonstrating the laws upon which immortality may be attained, the necessity of absolute knowledge of God, and of the conservation of forces of mind by definite laws of restraining and destroying sensual desire, together with scientific utilization in the *cognition of a divine centre and personality*, in order, to reproduction as sons of God. He is the "WORD OF GOD," the scientific and Messianic mouthpiece of Deity. The Lord comes in the flesh, and we recognize the *sign* of the Son of man in Koresh, the Messenger of the Covenant, the High Priest and Mediator of the age of light and life. What will you do with him?—*The Herald of Glad Tidings, Allegheny, Pa.*

PRESS MENTION.

On Tuesday evening, May 21, at the People's Tabernacle, Dr. Cyrus R. Teed, of Chicago, delivered an address on the System of Equitable Commerce and the Co-operative City at Estero, Florida. He outlined the righteous system of industry, wherein labor, the creator of all wealth, is the sole purchasing power and the labor certificate is the medium of exchange. This system is already in operation in the Florida colony with marked success. It is the purpose to establish there a center to which the unemployed masses may gather and find employment in an industrial system which recognizes the right of the worker to the possession of all his earnings. The land is held in common, but each member holds undisputed possession of his personal property. In connection with the industrial system is an educational system which offers to all members equal opportunities for culture and refinement.—*Denver Road.*

We have received a pamphlet from the Koreshan Unity, whose head-center is at 99th and Oak Streets, Washington Heights, Chicago, Ill., outlining a new system of co-operation whereby the necessity for money as a medium of exchange, among the co-operators, will be done away with. The Koreshan Unity has acquired a large tract of land at Estero, Florida, and will there put into practice its equitable industrial and commercial methods, and will commence to build a city, to be named New Jerusalem. The location is said to be one of the most attractive on the continent. The climate is unsurpassed; and the situation is such as to afford open communication with the world by water.

The principles on which the new movement is founded are "socialistic, communistic and co-operative. Commercially, the labor check or accountant method will be substituted for the present monetary system."

"No money is required, if none is possessed by the applicant. Moral people (those not addicted to evil habits) will be received on their merits, their industry being regarded as sufficient to meet all requirements." Neither will it be necessary for those joining the new enterprise to give their adherence to the Koreshan religious doctrines. All are welcome to come, irrespective of race, creed or condition. "Whiskey, beer, tobacco, and opium, and the vices which usually accompany these factors in commerce, will not be tolerated."

Concluding that "the love of money is the root of all evil," the Koreshans are seeking to establish an industrial, commercial, and co-operative system that will be carried on without money. If they can succeed in doing this they will be the greatest benefactors of humanity.

They intend to coin labor, and will regard the industry of the individual as so much wealth brought to aid in the success of their enterprise. Here is a chance for every unemployed man or woman who is industrious and willing to work, and who has sufficient means to go to Estero, to start anew in life. The Koreshans request, however, that no person should go without first making arrangements with the authorities there. All inquiries to be addressed to Victoria Gratia, Pre-eminent of the Koreshan Unity, or to her private secretary, Mary C. Mills, St. James City, Koreshan Unity, Lee County, Florida.

Most of similar enterprises have been failures thus far, for the reason that it is impossible to bring together enough people who are sufficiently advanced to live the community life harmoniously. The permanency of any equitable system depends upon the sense of right and justice of those who live under it. But the average men and women, with their disorderly minds, are not prepared to conform themselves to this better way of living, and in a little while their inherent ignorance and selfishness will cause dissensions and strife, which break up the community. All these efforts have, however, been educators, and are foreshadowings of the approaching time when the whole world will be united in unselfish co-operative efforts for the good of each and all. It would be well for those who feel that this is the best way to live, to correspond with the Unity, and see if it is not just what they are looking for.—*World's Advance-Thought and the Universal Republic, Portland, Oregon.*

The Koreshan community, which publishes THE FLAMING SWORD and other publications, has established two communistic settlements, one (Beth Ophrah), at Washington Heights, Chicago, and the other (New Jerusalem), at Estero, Lee County, Florida.

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

It has two circles—the outer or marital order, and the inner or celibate order.

Of its system of landholding it says:

"The land thus occupied is inalienable; not one foot of it is ever to be sold. This is one of the laws of the order."

The labor check or accountant system outlined in recent issues of the *Co-Operative Age* has been adopted by the organization for commercial transactions.

It is one of the few associations which does not require money as a preliminary step to membership. On this point it states that:

"No money is required, if none is possessed by the applicant. Moral people (those not addicted to evil habits) will be received on their merits, their industry being regarded as sufficient to meet all requirements. Where money or wealth is invested in

the secular order, it is restored in the exchanges of the bureau—in case of withdrawal from the order.”

Koreshanity was inaugurated twenty-five years ago, and if persistence will ultimately bring success, its claim—that in time it will rule the world—may be well founded.

From “Koreshan Unity” we quote:—

“Despite the efforts of the press of Chicago and the country, abetted by the orthodox clergy, we have made some progress. We have held our community together in the great Babylon of modern times, against every opposition of press, modern church, and court.

“Today we find the reform press of the country advocating the principles for which twenty-five years ago we were pronounced insane: namely, the destruction of money, the wage system, and the power of monopoly. The revolution then predicted in the administration of our public affairs is now so near us, and its principles are so well pronounced, that the most advanced thought gains a hearing from the populace.”

Such writers as W. D. Howells and Edward Bellamy have drawn “inspiration” from the community’s teachings, or Koreshanity has adopted some of their ideals, as will be seen from the following extracts from the same source:—

“The construction of the city (New Jerusalem) will be of such a character as to provide for a combination of street elevation, placing different kinds of traffic upon different surfaces; as for instance, heavy team traffic upon the ground surface, light driving upon an elevation of its own, pedestrianism upon a plane distinct from either, and all railroad travel upon distinct planes, dividing even the freight and passenger traffic by separate elevations. There will be no dumping of sewage into the streams, bay, or gulf. A movable and continuous earth closet will carry the debris and offal of the city to a place thirty or more miles distant, where it will be transformed to fertilization and restored to the land surface to be absorbed by vegetable growth.

“Our system is to rule the world. To create it a controlling factor in politics, in social life, in scholastic culture and refinement, it must include the elements of a moral force that at once exalt it above the influence which today degrades the race and places it at the mercy of bestiality, and which has reduced it to the conditions now demanding a revolution. We will not tolerate whisky, beer, tobacco, and opium, nor the vices which usually accompany these factors in commerce. Our city will grow rapidly enough without admitting these disgusting and degrading elements.”

While we give Koreshanity a fair review, do not mistake such notice for indorsement, as we are willing to treat in the same manner any co-operative community or association which we believe to be fairly conducted.

In all cases, persons contemplating joining such societies should fully investigate before joining them, no matter how fair they may appear upon the surface. Too many colonizing schemes are devised to extract dollars from the pockets of enthusiasts, who do not always stop to look before leaping, but live to regret a too hasty leap.—*The Co-Operative Age*.

‘Church Union’ Excluded.

WASHINGTON, D. C., May 28.—The *Church Union*, a religious paper published in New York by Miss Elizabeth Grannis, and which has for associate editors the Rev. Dr. Charles H. Parkhurst, Bishop J. P. Newman, Miss Francis E. Willard, the Rev. C. C. Salter, Dr. Joseph R. Wilson and others, was today excluded from the mails on the ground that it contained a lottery advertisement and that the paper was in fact conducting a lottery business.

The last number of the paper contained a full-page advertisement offering a total of about \$2,900 in prizes to aid in securing subscribers for the paper. The plan for distributing the prizes is somewhat unique. All letters received containing subscriptions will be numbered as received. The person sending the letter on which No. 100 falls will receive a gold watch valued

at \$50; No. 300 will receive a bicycle worth \$100; No. 1,500 will receive a clock worth \$400; No. 3,000 gets a trip to Europe at a cost of \$500; No. 4,500 gets a tour of the Orient at \$700, and No. 6,000 a grand piano worth \$825.

If the above be true, it is merely modern Christian paganism gone to seed,—it being the legitimate outgrowth of the competitive system as practiced in the modern church. It is nothing new.

PUNGENT PARAGRAPHS.

Money has more influence with man than has God.

There is nothing so trying as to be tried and found wanting.

If history repeats itself, why read it? Why not listen to its repeating?

Shall your son be a man? If so, be a man yourself, that he may find in you a model.

Wherever the Christian minister goes in heathen (?) lands, there the rum traffic goes also. What is the connection between them?

Maxims of men who grow suddenly rich are more sought and heeded than those of Him who said, “Take no purse or scrip with you.”

Bonds, Government bonds, are rightly named; the sale of them means the bond slavery of the masses to the moneyed classes, every time.

If reformers would quit pruning the tree of iniquity, and lay the ax at the root of the tree of evil,—the love of money,—they would accomplish more.

Fish nets are so made as to catch the big fish and let the little ones escape. The meshes of the law are so knit as to catch the small offenders but let the large ones go free.

Many so called wise, assume to be teachers of men. When they do not know the functions of the different organs of their own brains and bodies, in fact, do not know how to run their own machines, how, then, can they teach others?—*J. S. Sargent*.

The Reformer.

Alas for him, for all whose minds are free!
Alas for the unfettered few who see
Beyond the bounded realm where usage reigns,
And servile sons still wear their fathers’ chains!

The brave reformer, wedded to his cause,
But rarely hears the trumpet of applause.
Reviled by rich and poor, misunderstood,
He lives unhonored—yet his work is good.

While cowards in their coverts safely bide,
He ventures forth to traverse fields untried;
Toils on, unmindful of abuse or scorn.
And builds a better world for men unborn.

For principle he forfeits transient praise,
For lasting glory lives inglorious days;
We never take his gospel for our creed,
Until his noble heart has ceased to bleed.

—*Solidarity*.

American Patriotism.

Wonder what the Father of his country, or those patriots who emptied the British tea into the waters of Boston harbor, to express their disapproval of an insignificant yet unprincipled tax, or those who endured the horrors of winter at Valley Forge and braved almost certain death to make their way through a river of ice and gain that memorable victory over the red coats at Trenton,—or those who in the heart of winter followed the undaunted Montgomery into the far North and made that hopeless attack upon England's best fortified city on the Western hemisphere,—aye, all those who participated in that most gallant and noble revolt against tyranny in the history of the world,—would have said could they have foreseen the closing events of the nineteenth century, when the British banker, Rothschild, with American brawn and muscle on the auction block, is disposing of it to those of his colleagues who will give the most of that idol of the world—gold, for it.

Wonder if those lovers of liberty would have prosecuted that memorable struggle to such a successful issue, if they could have had an intimation of how soon that for which they endured such hardships would be relinquished by their descendants?

American patriotism, whither hast thou flown?—*Deadwood Independent*.

Where Is It to End?

The measures proposed by those members of Congress who have matured a plan for financial legislation, all involve the issue of bonds. Senator Smith, of New Jersey, has a plan to issue temporary bonds while a commission, to be composed of twelve members, investigates the financial condition. Mr. Jones, of Arkansas, has a plan of issuing bonds, if silver is recognized. It is a deplorable condition when a rich nation like the United States steadily continues to increase its debts, and when the issuing of interest-bearing bonds is glibly talked of in Congress as a matter of little importance. Where is the thing to end? Are we to go on issuing bonds and increasing the national debt indefinitely?

Thirty years after the civil war, during the greater part of which time an immense national debt was steadily reduced, and the burden of interest gradually lifted from the people, the nation finds itself under the alleged necessity of not only ceasing the reduction of its debt but steadily increasing it. A more wretched piece of financiering was never seen. As a nation, we are financially in the same boat that bankrupt Spain, Turkey, and China are in. Congressmen and the President can conceive of no means of relief except to plunge the nation deeper into debt,—and going into debt is not relief. The Government shows its utter lack of business qualification in the whole matter. It is no trouble to conduct a business as long as you have unlimited credit. But borrowing right along and never paying anything will land any business and any government into infamous bankruptcy soon or later. Business ability is shown when men can successfully manage their affairs under great difficulties, and our Government is not doing that. It is no use to tell it how to do it, for it is too stupid to act upon a suggestion. If it is doing as well as it knows, it does not know enough to go in when it rains.—*Farmers Voice*.

SHARP CUTS.

Our civilization seems to be running all to corners.—*Ram's Horn*.

The sovereign people are opening their eyes to the fact of their bondage to the bondholders.—*North Texas Review*.

We are trying to maintain religion while ignoring justice, and we are getting thereby the mere fabric of a vision.—*Road, Denver, Col.*

The Israelites created a golden calf and then worshiped it. The workingmen create capital and then bow to it.—*Woodbury Messenger*.

Competition is anarchy, combination among competitors is tyranny, but co-operation in production and distribution is justice and liberty.—*Drum-Beat*.

It is said that the "Devil never goes off on a vacation." He is a great deal like some others we know of. The one is afraid of losing a soul, the other a dollar.—*Contestant*.

The world has learned how to create wealth, but not how to equitably distribute it, which is the problem of the economic revolution of the immediate future.—*Farmers Tribune*.

This is freedom! You have liberty to commit suicide or die of slow starvation if you get out of work and cannot find a market to buy your labor in this land of liberty.—*New York Voice*.

Webster says a court is a "place where justice is administered." We have few courts, then, in this country. What people now term a court is an instrument of oppression to grind the faces of the poor.—*Kansas Commoner*.

The marvelous growth of our language may be understood when we inform our readers that electricity alone has added four thousand words within the last fifteen years. There is every indication that the American language will become the language of commerce for the world.—*Progressive Age*.

Debt is a cancer that eats into the very soul of industry and enterprise, yet our present financial system is based upon debt, is the father of debt. The banks are authorized to issue their debts as a means to enable other people to transact business, thus setting the universal example of debt, and forcing people into it.—*Progressive Farmer*.

It will be a hard matter to make the averagely intelligent citizen of this country believe that an income tax law that stood the constitutional test during the late war would not be a good law now, notwithstanding the assaults of the money bags, and the disposition of the courts to sustain every demand of plutocracy.—*Needham Hustler*.

Justice Field, of the supreme court, in his opinion on the constitutionality of the income tax law, said: "The present assault upon capital is but the beginning. It will be the stepping-stone to others larger and more sweeping, till our political contests will become a war of the poor against the rich—a war constantly growing in intensity and bitterness."—*Kansas Commoner*.

THE LATEST SPOKEN.

TURKISH IGNORANCE.—The office of a pedagogue in Turkey is subject to as many singular and tyrannous strictures as that of an editor. Miss Alice Stone Blackwell, at a late meeting on the Armenian outrage, gave these instances of the ridiculous decisions of ignorant Turkish censors: They forbade the use of a work on astronomy because they found in it a sentence about the "revolution" of the spheres. A work on chemistry was ruled out because of the sign $H^2 O$, which they thought was meant to convey the idea that Hamed II. was a cipher.—*Woman's Voice*.

WOMAN IS THE POWER.—Men are only leaders from outward appearances; close scrutiny will almost invariably reveal a woman's power, a woman's encouragement, a woman's love behind them. She is the power of the world, today. As she points, so events will tend—not as a leader herself, but as a creator of leaders. Let her shape sentiment; men will see to it that her sentiment is known, adopted, and recognized. The literature, the dramatic art of the world are hers; in her hands, too, rests the surest power to uplift man from moral degradation and intemperate principles.—*Edward W. Bok, in Ladies' Home Journal*.

AN EARTHLY PARADISE WANTED.—Bishop Huntington is quoted, in a New York Christian paper, as saying that "a system in which men and women of the wage-earning class are subject to the control and caprice of their paymasters, is not one that consistent Americans or intelligent Christians can contemplate with complacency or can encourage. * * * You cannot boast of the diffusion of light, and scold at men for opening their eyes in the same breath. * * * It is high time for the church to preach, and for mankind to believe, that a heavenly order of society is not to be postponed to a future world, but is to be set up here in earth in that faith which proclaims, 'One is your Master, even Christ, and all ye are brethren.'"

IS A STRIKE JUSTIFIABLE?—It has sometimes been asked whether, in case of a strike, a non-union man is justified in taking a striker's place. It is urged that the freedom of the American workman to dispose of his labor at any price that satisfies him must be protected. And in this connection the saying is often quoted, that "Half a loaf is better than no bread." Now the legal right of a workman to take the striker's place is unquestionable, and should be held inviolable. Violence and intimidation cannot be tolerated. But the question whether the workman has the moral, as well as the legal, right to take the striker's place is not settled by such declarations. That depends on whether the strike is justifiable or not, and every one admits now that there are justifiable strikes.—*Felix Adler*.

LEGALIZED ROBBERY.—Corporations possess a marvelous power to accumulate wealth. The scheme of "Capital Stock" is a mystery to the uninitiated; to many who have learned by experience what it is, the bitter remembrances of corporate manipulations are vivid experiences. To the manipulators, it is a legalized plan of robbery. In the most carefully conducted corporations, capital stock is based on the capacity

to earn dividends, not on the capital invested. When the earnings increase, the "stock" is watered to correspond. The Pullman Palace Car Company is a good illustration of this. With a capital of one and a quarter million dollars, they earned fourteen per cent. Since that time, they have increased the stock to correspond with the earnings. In 1893 the profits were thirteen per cent on thirty-six million dollars, of which all except a very small per cent is nothing but scraps of paper.—*The Sentinel*.

A VAST REVOLUTION.—We are in a vast industrial evolution. I must intensify that and say revolution, and we are in it as we never were before, because the conditions are higher. The conditions for such a state of things never before existed. Under despotic government the king used to say to a thousand men, "Go out and hew timbers, quarry stone, wall in my city, build a tomb, or build a temple." They had to go. Now we have come to the age of personal liberty and co-ordinate power, and it is so great that none of us who have studied it can profess to understand it thoroughly. We are in the midst of a vast movement, and none of us would arrest it if we could. What we want to do is to study it, to utilize it. The only solution, at last, is "in love to serve one another," to recognize the service of man to man, and for each one gladly to take his place in the vast correlations and co-ordinations of such a world, and lovingly and gladly fill his place.—*H. W. Thomas*.

LACK OF COURAGE IN THE MINISTRY.—There are over 200,000 people in the city who have no denominational connection. You have but to open your eyes to see the spiritual condition of the community. Why are not more souls saved? The trouble, brethren, is with the ministers. We don't preach as we should. We don't bring truth out in its proper light; and why? Because we are afraid of conflicting with social ethics or wounding or arousing people who are unaccustomed to glaring truths. The trouble with the ministers is they lack courage. I know it, and as I am an honest man I do not hesitate to state I am lamentably deficient in courage myself. Why? Because it is not pleasant to stir up dissension and get everybody by the ears. That is why we have all fallen into a way of modifying truths. If I, or any other minister in this city, gave utterance to aggressive statements, or dared to preach unsoftened, plain truths from the pulpit, we would preach the congregation out of the church in eight days. But the contest would not end there. We would have to turn around and preach them in again. The whole thing is abominable. I feel that we as ministers are deficient in duty. One great question is, How are we to reach the over-sensitive, indifferent people?—*Rev. D. Hanson Irwin*.

A MANUFACTURER'S OPINION.—A banker in New York wrote to a large manufacturer asking him his opinion of the outcome of the present labor agitation. The manufacturer replied: "A willing slave is no more willing to have the shackles struck from his limbs than the working people are to lift a hand in behalf of their rights. Some of their leaders howl and try to arouse them. It's all wind. Nothing will come of it. One half deride the rest, and hence will remain helpless. Look at their votes; that tells the tale.

They want masters; they do not desire to be free. All we have to do is to smile on one and kick the other. The fact of the matter is, they think they are helpless. It is our duty to make them believe it. An empty stomach, a naked back, is our argument. This is all we need in order to remain masters. With all their growlings during their secret meetings, next day they are first to discredit their leaders, who work for principle and without remuneration.

The whole thing in a nutshell is, they are so cowardly they are unwilling to even vote for themselves. They realize they are our slaves. Let them believe it—it pays us. We would be fools not to use them in every way to coin money out of them. Have no fear of the workmen; they'll never disturb our mastery, for when cowardice is added to ignorance, resistance to power is impossible."—*The People*.

HERE IS LOGIC!—If we needed any evidence of the vicious influence exerted by what is called "business," we have had it this past week in the events transpiring in Roman Catholic and Protestant Episcopal circles. Both of these immense and influential communions need new bishops, here and there, and they have both set about getting them in a surprisingly similar way. One has sent three names to Pope Leo, and the bearers of them are chosen, because, forsooth, they are good "business" men, able to manage large vested interests and the like. The other has hit upon a clergyman who is likewise lauded as a wonderful man of "business." Surely this way of looking upon the functions of a bishop must cause St. Peter to pause long enough, in the haste of opening the gates of heaven, to let in "business" men, for a smile at the way his successors in the episcopacy are trained. If business qualifications be any criterion, Why do not these great churches get their hierarchy from a commercial college? Since bishops have nothing more to do with saving souls, and in the old dark days before "business" was a power, the bishops turned their attention to that work, why waste money on theological seminaries and the like? These Catholics and Episcopalians, who are so madly in love with "business" capacity, ought to get their bishops from the John Wanamakers, the George M. Pullmans, and the Andrew Carnegies of the land. We have no use nowadays for Thomas a Becket and St. Augustines, it seems.—*Twentieth Century*.

THE ALCHEMY OF SUFFERING.—Suffering is an alchemist refining out coarseness and transmuting bad into good. Steel is iron plus fire. Tools are trees plus gashing axes. Statues are marble plus the chisel whose every stroke makes sparks to fly. Manhood is nature plus the temptations that chisel out character. That which lets the beauteous crystal out of the good is not the clear shining of the sun. No Phidias ever polished his marble with softness and warmth. Perfection is through sharp blows of mallet. Whom God loves he chastens. Whom he receives he scourges. Then brings he forth for his pain-loved children the best robe—its warp and woof woven of threaded pains—and places their feet in the shining way—a way bright with fagot fires—and brings them to the heavenly city by a way that passes by some Gethsemane and Calvary.

Bronze doors of old cathedrals are all of beaten handi-

work, and character is hammered out of the anvil of adversity. Wine is through crushing of the grapes, and joy is a spirit distilled from the bruised affections. Sin and selfishness dig great furrows in the face, so suffering is sent in to iron the lines smooth again. From Paul to Livingstone, what heroic leader hath worn soft raiment? What Luther or Lincoln was reared in king's palaces? It is wrestling against opposing winds that works toughness into trees and hardihood into men.

Interest in the welfare of others yields suffering. Men are knitted in with their kind. The very sight of ignorance and wretchedness works sorrow in a sensitive mind. Only those who pull down their blinds and selfishly seclude themselves, becoming turtles that draw the head under the shell, can be oblivious to the world's woe and want and vice and crime.—*Rev. N. D. Hillis*.

THE SPIRIT OF PLUTOCRACY.—"Jim Fiskism" has been raised to the zenith power among many of the men who jerk the puppets in exchanges, the markets, and the innumerable corporate interests of the country. The remarkable personage who flourished for ten years in New York and stormed public attention with the clangor of a brass band is now almost forgotten as a man. His principal claim to immortality is that James Russell Lowell impaled this gold-bug on a pin and preserved him as a specimen in that most terrible of epigraphs:—

World, flesh, and Devil gave him all they could:
Wine, women, wealth, disbelief in good.
Lifelong, he never did his lusts deny
One pleasure sin could give or money buy.
Fame, too, he bought, our modern kind of fame,
The morning papers reeking with his name.
The halter bilked, a pander's coward shot
Sent him where he—nay, I had forgot,
That's *passe*, they say so who should know—
Put out with milk and water along ago.
No retribution then? Yes, there's something worse
Than angry poet e'er distilled in verse.
He had—could shame or justice this exceed?—
Living, Gould's friendship; dead, the tears of Tweed.

But if the man, Jim Fisk, is dead and rotten in the public memory, the spirit which he symbolized has shot to a colossal growth. To make money breed money, at any cost to humanity in the aggregate, to grind to powder anything which impedes the roll of its great wheels, to regard business merely as a game where each card must be played to score points, to scoff at sentiment as a blunder as great as it would be when blades cross on the dueling ground—this has become more and more the spirit of many a modern financier.

We do not always find it incarnated in as vulgar a ruffian as Gould's twin spirit of Black Friday. We do not always find it associated with unbridled lust and self-indulgence. It illustrates, even in many cases, the apparent paradox that it is consistent in practice with princely benefactions to objects of public good; with devout genuflections before the altar of Christ one day in seven; with a holy horror of any expression of disbelief in the Westminster catechism. But the naked spirit of "Jim Fiskism" is there, and the sinister face cannot be hidden under any mask. The vanity of the tremendous power which great wealth gives, whether exercised for good or evil, is the taproot of the growth, and its tendency is to make ambition as callous as the grossest sensuality.—*Chicago Times-Herald*.

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.*

HALF FARE

—TO—

CHATTANOOGA.

The Queen & Crescent Route will sell tickets Cincinnati to Chattanooga and return at one fare for the round trip June 25th to 27th, with liberal limits and conditions, on the occasion of the International Epworth League meeting. Ask any ticket agent for particulars, or address

CHAS. W. ZELL, D. P. A.,

CINCINNATI, O.

W. A. BECKLER, N. P. A.,

111 Adams St., Chicago, Ill.

C. A. BAIRD, T. P. A., - - Detroit.

W. W. DUNNAVANT, T. P. A.,

Cleveland.

W. C. RINEARSON, G. P. A.,

Cincinnati, O.

Queen & Crescent Route.

Half Rate Excursion for Land Seekers, Tuesday, June 11th, to the South and Southeast.

Ask for particulars, or address

W. C. RINEARSON,

Cincinnati, O.

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.

Ladies are invited to meet with us, and investigate Koreshan Doctrine.

PHOTOGRAPHS OF BETH-OPHRAH will be furnished by the Woman's Mission, K. U. Price, 50 cents mounted; 40 cents unmounted.

Address Mrs. A. M. Miller,

Sec. W. M. K. U.

6801 Wentworth Ave., Englewood, Ill.

KORESHAN LITERATURE.

Our books and pamphlets contain a brief exposition of Koreshan Science, which uncovers the mysteries of the ages. Modern thought has failed to discover the laws, forms, and relations of Being and Existence.

Koreshanity is a genuine interpretation of phenomena and form as expressed in the universe. It is a true index to the character of God and man, and their relations. All intelligent people should read this literature, and move in advance of the tidal wave of progress.

The most radical subjects are ably, freely, and fearlessly discussed therein.

KORESHAN SCIENCE,

By KORESH, - - - Price 10 Cents

Emanuel Swedenborg; His Mission,

By KORESH, - - - Price 10 Cents

Reincarnation or Resurrection of the Dead,

By KORESH, - - - Price 10 Cents

Identification of Israel,

By A. W. K. ANDREWS, M. D., Price 10 Cents

The Shepherd from Joseph,

By KORESH, - - - Price 10 Cents

Woman's Restoration to Her Rightful Dominion,

By ANNIE G. ORDWAY, - - Price 5 Cents

Tracts and Pamphlets of the Woman's Mission, K. U.**No. 1. Proclamation,**

By KORESH, - - -

No. 2. Cardinal Points of Koreshanity,

By KORESH, - - -

No. 3. Celibacy,

COMPILED FROM THE WRITINGS OF KORESH. -

No. 4. Judgment,

By KORESH, - - - Price 5 Cents

No. 5. Where Is the Lord?

By KORESH, - - -

ENTIRE SERIES 40 CENTS.

**Guiding Star Publishing House,
WASHINGTON HEIGHTS,
CHICAGO, - - ILL.**

**Guiding Star
Publishing House.**

COMMERCIAL AND JOB

PRINTING.

**Pamphlet Work a
Specialty.**

**Binding and Rebinding
Magazines, Books
and Pamphlets.**

**The Best Work at the
Lowest Prices**

All Orders for Printing should be
Addressed,

Guiding Star Publishing House,

99TH STREET,

Bet. Winston Avenue and Oak Street,

**WASHINGTON HEIGHTS,
CHICAGO, ILL.**

AGENTS

FOR THE

FLAMING SWORD

ARE PAID 25 PER CENT

On all Cash Subscription.

We have issued a pamphlet entitled

**"COMMUNISTIC and CO-OPERATIVE
GATHERING OF THE PEOPLE."**

It is intended to convey information regarding the greatest and only true Communistic movement of the age.

Those interested in Communistic and Co-operative projects can have pamphlet sent to any address on receipt of stamp.

Address:—Guiding Star Publishing House, Washington Heights, Chicago, Ill.

THE MILLENNIAL KINGDOM

Is an astonishing book which shows that we, Americans, are the Lost Ten Tribes of Israel, and are to rise to high spiritual light and lead the world in the Millennial Kingdom ON EARTH 1,000 years. Death will cease. People will live hundreds of years like a tree. (Isaiah 65: 20-25). Its preparation is causing present commotion. Letters from Jerusalem. Many subjects. Intensely interesting. 306 pages. Paper bound 50 cents. Cloth, \$1.00. Send stamps to Redding (author) Navarre, Kansas.

Progressive Thought & Dawn of Equity

**OFFICIAL ORGAN OF THE
LABOR EXCHANGE.**

Motto. Do to others as you wish them to do.

Published in the interest of humanity.

PROGRESSIVE THOUGHT Co.,

OLATHE, KANSAS.

Subscription, 25 cts. per year.

≡ The Greatest Reform Paper in America. ≡

Herewith please find \$_____ for _____ Subscription to THE FLAMING
SWORD, Commencing _____ 189

Name, _____

Street, _____

Town, _____ State, _____

SUBSCRIPTION \$1.00 PER YEAR

Out this out and use it to send us either your subscription or that of a friend who desires the paper.

FLORIDA NEWSPAPERS FREE.

We will send you the "South Florida Home" 3 months on trial for ten cents, and insert your name in our Mailing List free of charge, which will bring you hundreds of sample copies of Florida newspapers, maps, circulars, etc.; and if you want to visit or locate in Florida, you can very easily decide where to go and how to get there. You will be pleased with the small investment of 10 cents. Stamps taken. Address **SOUTH FLORIDA HOME**, ST. PETERSBURG, FLORIDA.

[Copyrighted March 1891, by Y. G. Lee.]

Miscellaneous Notes and Queries.

A Monthly Journal of History, Folk-Lore, Art, Science, Literature, Masonry, Mysticism, Mathematics, Metaphysics, Theosophy, etc. This magazine contains a large number of the odds and ends in all departments of literature "from many a quaint and curious volume of forgotten lore." Commenced July, 1882. Volume XIII began with 1895. Each volume fully indexed. \$1.00 a year in advance. Its motto is, "Many people know many things, no one everything." Circulates in all parts of the world.

Address **S. C. & L. M. GOULD**, (Printers, Publishers, and Booksellers,) Manchester, N. H.

THE WHITE HOUSE.

The Populists will capture it in '96. Sow the country down with Third Party literature. I will print your name and address on the People's Party Exchange List for a Silver dime, and you will receive a large number of leading Third Party papers for reading and distribution. Write **PLAINLY**. **J. H. PADGETT**, Lock Box 416, Ennis, Texas.

National Suicide and Its Prevention.

A scholarly review of the social condition of our country, an able dissertation on and exposure of the existing money system of the Government, with the evil which it has entailed. Should be in the hands of every student of sociology and finance.

PRICE, 50 CENTS.

Guiding Star Publishing House,

WASHINGTON HEIGHTS,

CHICAGO, - - ILLINOIS.

SUBSCRIBE FOR

The Morning Star,

A MONTHLY JOURNAL OF MYSTICAL
AND PHILOSOPHICAL RESEARCH.

An able exponent of Hermetic Science, giving the *inner* meanings of the doctrines of Primitive Christianity, those of the Christ Jesus and the Immortal Isis,—the creative Wisdom of the Occident, the Mysteries of Free-Masonry, and Philosophy of the Rosicrucians, Alchemy, Astrology, etc. **SAMPLE COPY FREE.**

50 Cents per Annum.

Peter Davidson, Loudsville, White Co., Ga.

ASTROLOGY.

Accurate description, important changes and one full-page advice, 10 cents; send date and hour of birth.

P. TOMLINSON,

8 Ashburton Place, - Boston.

THE DEADWOOD INDEPENDENT.

DAILY AND WEEKLY.

FREEMAN KNOWLES, EDITOR.

The only Populist Daily in South Dakota.

DEADWOOD, S. DAKOTA.

SUBSCRIBE FOR

The Trades Unionist

Published Every Saturday

BY

THE TRADES UNIONIST PUBLISHING CO.,

BALTIMORE.

Subscription, \$1.00 Per Year; 6 Months

50c; 3 Months, 25c.



THE NAUGURATION OF A

37½ Hour Train

BETWEEN

Chicago and Florida

Via the MONON ROUTE

OPENS TO THE TRAVELING PUBLIC THE

QUICKEST AND BEST SERVICE

EVER OFFERED BY ANY LINE.

THE SERVICE
OF THIS TRAIN
IS UNEXCELLED

VESTIBULED FROM END TO END WITH
PULLMAN'S FINEST SLEEPING AND COM-
PARTMENT CARS, DINING, OBSERVATION,
LADIES' AND SMOKING CARS

THIS TRAIN LEAVES CHICAGO AT

8:32 P. M. DAILY, REACHING

JACKSONVILLE

THE SECOND MORNING,

MAKING DIRECT CONNECTIONS
FOR ALL POINTS IN FLORIDA.

All Meals served
in a First-Class
Dining Car
en route.

W. H. MCDOEL,
VICE-PRES. & GEN. MGR.

FRANK J. REED,
GEN. PASS. AGT.

City Ticket Office, 232 Clark Street.

THE FLORIDA

THE

Florida Central & Peninsular Railroad

Presents this season unusually attractive routes of travel to

REACHING * * *

FLORIDA,

Jacksonville, St. Augustine, Daytona, Palm Beach, and all East Coast Points.
Palatka, DeLand, Sanford and all St. Johns River Points.
Titusville, Rockledge, and the Indian River.

With connections from Tampa, for

Havana Steamers and Braidenton and the Manatee River,

In short to all important Florida Points. To these it is the Short Line, and in some cases it is the Only Line.

Passengers from all parts of the United States, Canada and Mexico, will readily find connections to take them over the Florida Central & Peninsular's Lines. Tickets over this line should read via Columbia, Everett or River Junction. We also connect at Savannah with the Merchants and Miner's Transportation Company from Baltimore, and the Ocean Steamship Company's Steamers from Boston, at Fernandina with Mallory Line, and at Jacksonville with the Clyde Line. Through Routes with Pullman Sleepers to Jacksonville without change.

FOR BEST MAP OF FLORIDA, AND PAMPHLETS AND ALL INFORMATION, ADDRESS
N. S. PENNINGTON, TRAFFIC MANAGER.

A. O. MacDONELL, GEN. PASS. AGENT, JACKSONVILLE, FLA.

25 Hour
Solid Vestibuled Train
with
Pullman Drawing Room Sleepers,

Cincinnati
TO
Jacksonville
Without change,

VIA THE

SOUTHERN RAILWAY.

Leaving Cincinnati on this train at 8:30 a. m. passengers are only

ONE NIGHT OUT
in reaching the principal
FLORIDA RESORTS.

Trains leaving Cincinnati at 8:00 p. m. carry Pullman Union Buffet Sleepers, Cincinnati to Jacksonville, without change.

W. A. TURK,
GEN'L PASS. AGENT,
WASHINGTON, D. C.

C. A. BENSCOTER,
ASST. GEN'L PASS. AGENT,
KNOXVILLE, TENN.

THE QUEEN & CRESCENT ROUTE

• • • SUPERB * VESTIBULED * TRAINS • • •

SOUTH

* FAST SCHEDULES *

FROM CINCINNATI TO

Jacksonville,	- -	25 Hrs.
New Orleans,	- -	25 "
Chattanooga,	- -	10 "
Atlanta,	- -	15 "
Birmingham,	- -	14 "
Asheville,	- -	18 "
Houston,	- -	36 "
Los Angeles,	- -	83 "

CARRYING
THROUGH
PULLMAN
SLEEPERS

and

PARLOR,
CAFE,
AND
OBSERVA-
TION
CARS.

FLORIDA

Solid Vestibuled Trains with Pullman Sleeping Cars and Day Coaches. Parlor, Cafe and Observation Cars to Chattanooga. 164 Miles Shortest Line from Cincinnati. 3 Lines Sleeping Cars Daily. 25 Hours Cincinnati to Jacksonville.

NEW ORLEANS

Vestibuled Trains, carrying Compartment Vestibuled Sleeping Cars, Parlor, Cafe, and Observation Cars. 90 Miles Shortest Line from Cincinnati. 25 Hours en route. Direct Line via New Orleans to Mexico and California.

Direct Connections at Cincinnati with Through Vestibuled Trains of all Lines from the North.
Send for Q. & C. Florida Hand-Book and other Literature.

RATES, ROUTES, SCHEDULES, ETC., CHEERFULLY FURNISHED.

W. C. RINEARSON, GEN'L PASSENGER AGENT,
CINCINNATI, OHIO.

W. A. BECKLER, NORTHERN PASSENGER AGENT,
111 ADAMS STREET, CHICAGO, ILL.