

The Flaming Sword.

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

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"A Corresponding Price."

At such a time as this,—a period in the world's progress and history when every conceivable dogma arises to befog the mind and divert it from the truth of the only one appointed of God to reconstruct it,—it is strenuously essential that we meet, directly and positively, the various Antichristian fallacies on their own ground and merits, with the veritable truths which such fallacies conspire to falsify.

One of the great deceptions of modern times is that originating with Mr. C. T. Russell, of Allegheny, Pa. As we understand his position, his doctrine of "The Ransom" constitutes one of the principal doctrines of his fictitious theology, if not the prime and fundamental one of his great counterfeit. To place the thing in a nutshell: the first Adam died, beyond the hope or possibility of resuscitation except through a ransom, which Mr. Russell declares to be "a corresponding price." The corresponding price was paid, and whatsoever that price is, it takes the place of the dead Adam, never to require and receive a corresponding price paid for it. In other words, the corresponding price paid is as effectually lost as was the Adam before the price was paid.

There are two factors contained in the purpose of God toward Adam, and entering into the law and fact of Adam's fall and rise again, which we particularly note; we mean the inherent purpose of God to cause

the death of Adam and his resurrection, and the possibility, in Adam, of dying and accepting the conditions of the restoration. Allowing Mr. Russell's right to place the emphasis that he does upon the Greek word *antilutron*, he must admit that the corresponding price had the same inherent possibilities, otherwise it could not constitute a corresponding price. It is well that he has placed the emphasis he has upon the word *antilutron*, "corresponding price:" he ought to be as well pleased with it as was Shylock with his contract for a pound of flesh,—for if it proves anything at all, it proves too much for his philosophy.

Mr. Russell assumes to know precisely what Adam was. He assumes to know the character of God's creation without assuming to be God's special mouthpiece, endowed with the wisdom and power of God. If he would study the character of Adam from the standpoint of that wisdom essential to a correct comprehension of all that Adam contained, as the perfect work of God, he and his followers might draw a very different conclusion. It is said that God made man in his own image and likeness. This is the language in the original. As Mr. R. is a critical stickler for the exact language, perhaps he will explain what is meant in the statement, "And the Gods said, let us make man in our image, after our likeness." Perhaps he will be willing to prove to us that the Gods thus conferring and declaring are merely the Father and the Son. Perhaps he will be willing to prove to us just the number of Gods included in this conference, and just how much is involved in being created in the image and the likeness of the Gods, and just what is involved in the further statement, "like us, male and female." Perhaps he will be willing to prove to us just what kind of a male and female the Adamic man was before the fall, before the man was disintegrated, and before the woman was taken out of him.

Jesus said, "He who hath the bride is the bridegroom." There can be no question that the bride was in the Lord, before those who followed him were baptized by the Holy Spirit. Was Adam bride and bridegroom before the woman was taken out of him? "So the Gods created man, in his image, in the image of the Gods created he him, male and female created he them." Perhaps Mr. R. can tell his disciples to whom the word *them* refers; whether it refers to one male and one female not in the image and likeness of the Gods, (unless the God's referred to are also male and female, in distinctive sex forms,) or to a genus of men in whom the male and female were united, as they were

in the Gods who created them. Mr. R. is called upon to explain the Hebrew use of a plural noun and a singular pronoun. This is a problem that has puzzled profound Hebraists, and so far, we have never seen any reconciliation apparent to the unwise student of theology. "I see men as Gods coming up out of the earth." "What form is *he* of?" asked Saul. "My Father, my Father, the chariot of Israel and the horsemen thereof." Perhaps Mr. R. can tell us why Saul asked, "What form is *he* of?" when the woman said, "I see men as Gods." Perhaps he can tell what Elisha meant when he exclaimed, at the translation of Elijah, "the horsemen of Israel," referring to Elijah as the Father.

Did the Gods make man in their image and likeness? If so, to what extent was the image and the likeness carried out? Did the Gods make spiritual or natural men, or both? If the image and the likeness were full and complete, then they were like the Gods. If it was a natural man that was made in the image and the likeness of the Gods, then the Gods were natural men, or the image and the likeness were not complete. The Gods breathed into the nostrils of the creation, and man became a living soul. Then the man (or men, whom the Gods created), after eating the fruit of the tree of the knowledge of good and evil, which means that he had come into a knowledge of good and evil, had the power to discriminate between these two qualities; for the Gods said, "The man has become as one of us, knowing good and evil." Mr. R. is called upon to explain.

We would also be glad to have him explain to his following, the reason for the Gods referring to Adam in the generic sense before the disintegration, and, after the disintegration and a restoration of the man, bringing to him the woman and making of the twain one flesh (biune, not two), referring to the man as one and individual. Why did the Gods say, *the man*—not Adam and Eve—has become as one of us?

But to return to the corresponding price paid for Adam. As we have said, to be redeemed by the ransom, the price paid must contain all the possibilities of that which was lost, hence, the possibility of again being ransomed by another ransom; for that which was paid for by a "corresponding price" had the possibilities of being ransomed, therefore the price paid had the possibilities of being ransomed or paid for by a corresponding price. Mr. Russell's premise, carried forward to its logical conclusion, irrefutably establishes the doctrine of reincarnation.

The first Adam was like the Gods in all particulars. The Adamic man was male and female (biune, two-in-one), each *being* of the genus comprising the male and the female principles and attributes. The Gods that were created were Gods to all intents and purposes. They were precisely like the Gods who will become the firstfruits, the one hundred forty and four thousand who will stand on Mount Zion and sing the new song which no man can sing but the hundred forty and four thousand. A corresponding price paid for a ransom, involves the law of a corresponding ransom. If the

particular few who are ransomed are a definite few, then there was a corresponding small number who fell as the original Adam. Koreshanity maintains that there were one hundred forty and four thousand made in the image and the likeness of the Gods; that these few—the order of Melchizedek—were man and animal, having the spirit of the man that goeth upward, and the spirit of the beast (animal) that goeth downward. The animal, or the descending, nature of God in man is the planted life, for it is the reproductive life. When the man was made in the image and likeness of the Gods, the life passed both ways—up and down, or in and out, and the descending life of the Gods became the seed for reproduction.

Russell's theology is modern Christianity gone to seed. Like the entire fabric of the modern church, it has its origin in an assumption. He assumes, like most pretended Christians, that the man (or men, Adam,) made in the image and the likeness of the Gods was not in the image and the likeness of the Gods. He assumes that what is incomprehensible to him as God is comprehensible as Adam. He assumes to know the nature and the character of Adam, and to assume that Christ possessed an inherent life distinct from Adam—which he has not proven, nor can he prove.

The Lord Christ was the resurrected Adam. The one hundred forty and four thousand who will stand on Mount Zion are also the resurrected Adam. But these are two phases of the resurrection of Adam, which require more light than Mr. Russell possesses at present.

According to Mr. R., and in his own language, ("Millennial Dawn," p. 170,) Adam and Jesus were alike. He says: "The Scriptures teach there have been two, and only two, perfect men—Adam and Jesus. Adam was created in the image of God: an image in the sense that he possessed similar powers of reason, memory, judgment, and will, and the moral qualities of justice, love, etc., characteristics which resemble those of his creator. 'Of the earth earthy,' he was an earthly image of a spiritual being, possessing qualities of the same kind, though different in quantity, range and scope."

Speaking of Jesus, Mr. R. says: "He is now of the highest order of spirit-being, a partaker of the Divine (Jehovah's) nature. But not only do we thus find proof that the divine, angelic, and human natures are separate and distinct, but this proves that to be a perfect man is not to be an angel, any more than to be a perfect angel implies that angels must become equal with Jehovah; for Jesus took *not the nature of angels*, but a different nature—the *nature of men*; not the imperfect human nature as we possess it now, but the *perfect* human nature. He became a *man*; not a depraved and nearly dead being such as men are now; but a man in full, complete degree.

"Again, Jesus must have been a perfect man, else he could not have kept a perfect law, which is the full measure of a *perfect man's ability*. And he must have been a perfect man, else he could not have given a ransom (a corresponding price—see I Tim. 2:

6) for the forfeited life of the perfect man Adam:" "For since by man came death, by man came also the resurrection of the dead."

Mr. R. expressly says that the spiritual son became a natural son. He took the nature of man, the perfect natural man. He did this that he might be a ransom, that is, (according to Mr. R.) a *corresponding price*. Was Adam a spiritual son before he became a natural son? Did Adam have the power to lay down his life and take it again? If he had, then it did not require another life for a ransom; for he could have lain down his life and have taken it up at will. It seems that he had not the power to take it again,—a power which Jesus possessed, for he said: "I have power to lay it" (his life) "down, and I have power to take it again." He had life in himself. If Jesus possessed a power that Adam did not possess, then it was *not* a "corresponding price." But let us admit that it was a corresponding price, since Mr. R. places his emphasis of the doctrine of the ransom on this particular word. Jesus, as a natural man, (for that was all he could have been, according to Mr. R.,) had no more power than Adam, as a natural man; therefore, as Jesus had the power to take up his life after laying it down, so Adam had power to take up his life after laying it down. Adam's corresponding power must have been derived from a corresponding source, through a corresponding cause; therefore, Adam must have been a spiritual son before he was a natural son, and when he died his life must have been transformed, precisely as was the life of Jesus. In other words, when the animal ("beast") life of Adam descended, the man (God) life must have ascended,—precisely as the life of Jesus both ascended and descended. "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward?" Who does? The man who has more wisdom than Mr. R., of course.

The great difficulty with these would be Doctors of the Almighty is, that they are thoroughly psychologized into the assinine dogma of a cooked-up plan of salvation contrary to the law of the resurrection, which is nothing more nor less than seed sowing and harvest, as may be known from the clear statement of the apostle: "Some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which *thou sowest* is not quickened, except it die." Whatsoever is sown, is sown as seed, and will bring forth the blade, the ear, and the full corn in the ear, or plant, tree, and fruit, after the kind sown. It is no *fool's plan*. It is the law of perpetuity upon which the Almighty, as well as everything of his production, depends for existence.

The Pittsburgh *Daily Post* is entitled to our heartfelt thanks for the generous and kindly attitude toward the Founder of Koreshanity, during his recent work in Pittsburgh and Allegheny, Pa.

All the scholastic scaffolding falls, as a ruined edifice, before one single word—faith.—*Napoleon*.

Fragmentary Systems.

One may gather facts in a certain domain of thought or being, and through such aggregation—and classification—formulate a system which, though harmonious in the arrangement of its parts, is yet utterly false in its application, because, first ignoring corresponding facts in other domains, the founder of such a system ends by denying them, and declaring that the records of such facts are merely inventions designed to deceive: hence, the failure of arriving at truth through such methods, for contradiction is fancied where no contradiction, but only corroboration, exists in reality; and the devotees of such a system become narrow and bigoted mischief workers through their possession of that little learning which is so very dangerous a thing.

For instance, because there is a perfect correspondence between the facts recorded in the Bible and the facts of astrology, a certain class of astrologers declare that the events in the lives of Moses and Elijah and Jesus never took place, being inventions of the monks of the middle ages for the purpose of deceiving the people—that the plots of these stories were stolen from astrology and applied to the lives of men unjustifiably. If this be an argument, it is as good for one side as for the other; and those who accept the records of the Bible while rejecting the teachings of astrology, may, and do, declare that the facts of astrology are stolen from the Bible records and fancifully distorted to serve the purposes of the astrologers.

If the recorded events in the lives of Moses and Jesus be denied, it is but a step to the denial of the existence of the men themselves, and we have a class of so called astrologers who have taken this step. They declare that no such man as Jesus ever lived, and that therefore the Christian system, established upon such a fiction, has been a huge farce imposed upon the world by the designing and mercenary hierarchy of the Roman Catholic church during the dark ages. On the other hand, the orthodox Christian scouts the astrologer and denies the possibility of a science of astrology. Each party to the controversy disdains investigation and discards reason, and merely an exchange of unsavory epithets is effected. The orthodox declares that the astrologer is an ignorant charlatan, and the astrologer retorts in kind by stigmatizing the orthodox as a priest-ridden imbecile. It is as though one should maintain that man possessed two limbs terminating in ten digits, which limbs are attached to the upper part of man's trunk, and another should deny the existence of such limbs because he had discovered that the two limbs which terminate in ten digits are attached to the *lower* part of man's trunk. Such a controversy would be no more ridiculous than that waged between the astrologer and the orthodox. One considering the body as a whole would know that both pairs of limbs exist, and that the fact of the existence of one pair is no denial of the existence of the other pair. Each performs its use in the body and each depends upon the other for the power of performing to the best advantage. Between

astrology and history is a like interdependence. In astrology is the science of history, and in history is the justification of astrology.

Here is ever the danger of fragmentary systems—in claiming to be all of truth, they are in reality denials of the truth. Truth is integral; it is complete—whole. The system which lacks integrity lacks soundness, and is decaying even during its very effort to come into existence. The system of astrology which denies the existence of Jesus, the Christ, is a hideous deformity from its birth, and its life is destined to be short and repulsive.—*E. M. Castle.*

Reformation Is not Patchwork.

The principal difficulty with the advocates of reform resides in the fact that *re*-formers stop short of the reform idea. There is but one way to *form again*,—this is what genuine reform signifies,—and that is, to destroy the old fabric completely. *Let old things pass away, and let all things become new.* Destroy the competitive system; annihilate it. Destroy the wage system; *wipe it out.* Men should not work for wages, but for the total product of their industry—not in part, but in whole. Distribute equitably all industrial products. So provide that every man may own himself, and direct his efforts that they may bring back to him their full remuneration.

Do we need a new party, made up of the old material which for the past thirty years has been selling out for British gold? Out of what shall we make a new political machine? Shall we use the stuff from which the Republican and Democratic grinding mills have constructed? This is not the way out of our difficulties. When the revolution comes, there will remain nothing belonging to the old garment; *re*-formation will not be a piece of patchwork. There will arise a universal system of interchange. Exchanges will be conducted without the intermediate thing called money. The human heart must be set right; and the nucleus around which must revolve the motions of the coming order will bear the stamp of divine authority—the insignia of a new and divine royalty. There must be kings and priests unto God, before the regulation of human affairs is assured.

Climatic Influences are Insufficient.

The *Cincinnati* quotes Mrs. Lease as saying: "My poor degraded brothers, the cure for your ills may be found in tropical colonization."

A victory is the result of its cause. The character of a victory and the character of its cause are in keeping. If "my poor degraded brothers" are able to fulfil within themselves the summing up of the law—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," they may unite in the North with abundant success; but without this mainspring of action, the South will note little change in their condition.—*A. T. Potter.*

Danger Signals.

The Devil's business as switchman is booming, these days. He is overworked sidetracking poor humanity in response to the false lights of his emissaries. When the grand *finale* of his operations takes place, during the close of this Christian dispensation, he wants it to be an easy task to switch the bulk of the advancing hosts onto the broad road to destruction, by a thousand lines now apparently deviating but slightly from the straight and narrow highway of holiness, illumined by the science of the law. It is a Koreshan duty to hang out all the danger signals possible, as a matter of divine economy. The sign of the Son of man is visible to a daily increasing number, who discern—in the signs in the heavens and in the signs of the times—the tokens of his presence. This Son of man, who comes in the crisis hour of every dispensation, as deliverer and savior, bears the holy oil which generates the true light. The wise buy it and have their lamps trimmed and burning, and walk by its light in the way of life.

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." There is a soporific siren song being crooned through the land, for the comfort of weary souls. It tells us that "All is good, there is no evil." The first lines of its stanzas run about this way:—

"There is no sin, there is no sickness;
There is no death, there is no evil.

Chorus:

"All is good, there is no evil;
All is spirit, there is no matter."

One could publish as truth, with as many justifying reasons, the opposite declarations:—

"There is no righteousness, there is no health;
There is no life, there is no good.

Chorus:

"All is evil, there is no good;
All is matter, there is no spirit."

Amen—So be it unto those who can deny the light of reason, illumined by demonstrable truth; so be it to all who can stultify every sense, till the testimony of operative law is worthless in their estimation. A Christianity denying sin, sickness, and death makes the cross of Christ useless, and puts to an open shame the Redeemer who said, "My flesh I give for the life of the world." It is a Christianity unworthy the name, and is unquestionably generated by the spirit of Antichrist, whose distinctive mark, according to apostolic teaching, is the denial of the coming of Christ in the flesh. The flesh of the divine seed and savior was so material that the Lord Jesus demanded that he should be handled (after his death and resuscitation) in proof of the fact that he *was not a spirit.*

It is an axiom of Koreshanity, that everything in the universe has its antithet. We cannot know good without evil; light without darkness. Neither can we know sin without the righteousness of the law; health without sickness; life without death. Alchemy, whose foundation law is the law of the cross, reveals the mystery of life and the secret of its perpetuity. It reveals the unity of substance and its transmutability to various conditions. In the interdependence of matter and spirit, made manifest through

their psychic conjunction, we behold the holy triunity of being, which culminates in the God-man, the Alpha and Omega. These three—body, soul, and spirit, are essential to perfection of being. Let the church beware lest the siren song of "All good, no evil; all spirit, no matter;" lead it to the rejection of that spirit of truth whose supreme declaration of divine wisdom is the demonstration of the humanity of God manifest in the flesh of Jesus Jehovah. The doctrines promulgated by Koresh define the relations of all truths in all spheres, and are substantiated by scientific proofs that cannot be refuted. Koreshan disciples have *terra firma* for their footstool, and can stand fast and quit themselves like men, exercising a rational faith in a personal center, who is to them the oracle of God.

In warning humanity against all forms of doctrine which practically reject the Lord Jesus Christ as the fulness of the Godhead bodily, and as the seed man sown in the race at the beginning of the Christian era, for reproduction, we but do our duty. "Ye shall know the truth, and the truth shall make you free." "For we know that the whole creation groaneth and travaileth in pain together until now," waiting for the putting on of the sonship; "to wit, the redemption of our *body*." The wages of sin is *death*. "O wretched man that I am! *who* shall deliver me from the body of this *death*." "The whole head is sick and the whole heart faint." Sickness is a fact; sin is a fact; death is a fact; the groaning for the accomplished redemption of the *body* is a fact. God speed the day when rejoicing over its accomplishment shall be a fact—that will compensate for all the dark facts of evil's reign. The sum of human misery is constantly on the increase, despite the advance of so called universal education and enlightenment. With all its education, civilized humanity seems as far from true wisdom and understanding as barbaric humanity. There is but one primary key—the sum total of wisdom, without which the kingdom of heaven can never be entered, and with which all mysteries are revealed. This key, remember, is the science of the cross of Christ. *Beware* of every teacher, of every system, which ignores the central law of all perpetuity, the law of the cross. When the science of this law is once understood, the center of attraction, the polar center for the aggregation and equitable distribution of all energies can be located. When this center is located, efforts for the most potential of all organic unities can be intelligently directed.

The Devil knows the power of organic unity. He is a master hand at forming syndicates and building up corporate monopolies. It is written, that God will take the wicked in their own snares. He will institute a corporate monopoly that will take them all in—destroy them all. Let us rest assured, when the Son of man—God's Messenger—establishes the kingdom of God in the earth, he will not be outwitted by the Devil's business ability, but will fully understand the law of organic unity and the science of its application. He will be able to select and combine the constructive forces of the universe to reproduce himself in and from humanity; and every living stone will be set in its appointed place in the temple of the Most High.

Koreshanity warns humanity to beware of all political and religious theories that are essentially segregative in their tendency. In the body of Christ there is no schism; in the

theocratic kingdom,—the amplified body,—the power of organic unity must be manifest in the fulness of its ultimate glory. Power must be centralized for equitable distribution. The primary and subsidiary centers of such distribution must be discovered in every domain, and recognized by the general mass of humanity as essential to its life. Without organic unity there can be no life. Koreshan Science is the science of life and immortality.—*Bertha S. Boomer.*

Progress of Koreshanity.

We have just succeeded, despite the most bitter opposition of the press of Pittsburg, Pa. in establishing a branch Assembly of the Society Arch-Triumphant, duly organized and working in Allegheny, Pa. We have a very interesting and intellectual little body of people there, as enthusiastic as they are intellectual. The work in Pittsburg and vicinity, including Beaver Falls, New Brighton, and associate towns, is very promising. Mr. Ulysses G. Morrow, chosen Privy Counselor of the branch Assembly at Allegheny, is the editor of the *Salvator and Scientist*, and well calculated to vigorously push forward the work of promulgation. His paper is devoted entirely to the cause of the Koreshan System.

Cultivation of Will Power in Connection With the Law of Substitution.

A chain is no stronger than its weakest link. A person is no stronger than the highest resolution he can keep. According to this we are all very weak, all under condemnation of the law. The only way to reach perfection or completion of development is through keeping the law—the ten commandments. These, to be fully kept, must be thoroughly understood, even in their outermost or scientific degree.

Comprehension of law, even in the most progressive minds, is a gradual growth, at least it is gradual up to a certain degree of development, when the completion of growth may be accelerated. We may reach a certain degree of intellectual understanding of the law, or a part of the law, but even that degree or part is not thoroughly ours until we have lived it, and thus written it on our hearts. And only by living out our highest comprehension of the law do we develop into higher understanding of the decalogue.

Few people, under any creed or in any line of life, live up to their highest idea of right. Righteous judgment is to judge every one according to his own standard. If one had a false and evil standard, his life, even though in perfect conformity with his standard, would be false and evil likewise. But if his standard were good and true, his life would be good and true in proportion as he proximated his standard; and his life would progress toward ultimate perfection even as his ideal expanded in his intellect and was incorporated into his life. Those who have had opportunity to hear or read the scientific exposition of law by Koresh, and have intellectually accepted the same, even to a very limited extent, know

enough of the law to begin to apply it to their lives. Yet experience shows that the application is the difficult part, even to those who have studied the science extensively.

Let us analyze the situation in which most of us find ourselves when we try to apply the law. We find within ourselves the old nature, strong in will or inclination toward the life in which it was begotten and bred, the life of customs and habits, of sensuality, individualism, conceit, and ignorance. We also find the new nature or will, weak and undeveloped, but eagerly rising to drink in the science of the law and to expand into higher and fuller life; strong in its steady determination to rise supreme in its triumph over the old nature, regardless of opposition and seeming defeats. The old nature is dominant, self-assertive, and holds the advantage of possession; but is weak in that it is self-centered. The new will is strong in being centered in life higher than itself, even the divine center of all life. We find ourselves a battle-ground for a contest between our old and new lives; a house divided against itself. We still have both natures, but we know that if we would have the higher nature abide and expand in us, it must overcome or convert the lower nature. The struggle is severe, at times even agonizing. We groan, with Paul: "When I would do good, evil is present with me" and hinders me. The spirit of aspiration is strong, but the spirit of the flesh is weak to rise, but strong to lead downward. It avails us nothing to say, "I have suffered all down the ages, in many embodiments; why should I suffer longer when I have received the truth? The truth should make us free!" It will only make us free when we have lived it, and we cannot live it so long as the old nature is dominant. Our struggle, therefore, is not ended until the culmination of our last embodiment, wherein we receive the scientific degree of the law and, by possession of this weapon, are incited to supreme effort and completely conquer the old nature.

We do not believe we can escape the suffering that the process of overcoming entails upon those regenerating. But after we have received the science of the law, we believe we can increase and husband our strength for the final effort, and, at the same time, avoid some pain and confusion, by RATIONAL, VOLUNTARY WORK ON OUR OWN CHARACTERS.

There are two kinds of effort that any one may make, connectedly, that will develop uprightness and strength of character; these are, cultivation of the higher will power, and substitution of worthy for unworthy thought. First, let us consider some of the obstacles we encounter in the struggle to overcome the old life. As we have said, the old will is strong, and in nothing stronger than in old undesirable habits, both of mind and body. We carry out an old habit without any reason, nay, *against* our best reason, and seem almost helpless to refrain. This is a good point on which to begin and critically examine ourselves. Habits of mind and habits of body are not exactly the same thing, though habits of body must have originated in the mind; but they have become transferred to the body, in

a sense, so that the body performs them almost unconsciously to the mind. But habits of body, though they may be useless, unreasonable, annoying to other people, and sometimes detrimental to ourselves, are not of so much importance in the work of overcoming as habits of mind. "As a man thinketh in his heart, so is he." This is the point on which we suggest *voluntary effort*. "As a man thinketh" so is he. Then if he but think evil, he *is* evil, though no outward deed proclaim it. On the other hand, if he first think no evil he can do no evil. Can any of us claim that he always thinks pure, true, and upright thoughts? Nay. Then in what lines do we think unworthily? Each heart can answer for itself. Let us take the line or lines in which we feel we sin most grievously. Here we find the old nature the most dominant and persistent. Here will be our point of greatest struggle. The higher will, in open combat, proves utterly powerless to check the old habit of thought. Opposition seems but to arouse stronger determination to maintain supremacy.

In our calm moments, when reason mounts the throne, is the time to plan our warfare. We have learned that every false and evil thought must have an opposite, true, and good thought. Decide what good thought is the opposite of the one we wish to eliminate; or if we cannot determine this, take any part of the teachings that the new will particularly loves, and resolve, solemnly and prayerfully, to *substitute* this thought by will power whenever the old thought begins to rise up in our minds. This makes a good beginning,—but it is only a beginning. The hard part comes in carrying out the resolution through the power of the higher will. It is pitting the two natures against each other, but rather indirectly than in full opposition. The old will says, "I am going on one of my old rambles. I may wander along aimlessly, gathering flowers by the way; or I may take sudden wild notions and jump over fences, leap ditches, tumble over stones and bruise myself, but the way is always delightfully down hill, though I always do land in a quagmire of weariness and unrest at the bottom." The new will is too wise to say "You shall not go," but says rather, "Oh! don't go this time. Come with me up this higher, lovely path that leads to peace and rest and joy. Are you not yet tired of following what always ends in self-dissatisfaction and unrest? Why must you ever wander, lonely and self-willed, your dark path, when we could walk together through fair fields in sunshine and delight? We belong together; you must come up to me and walk with me in the end, for my lofty determination will never allow me to descend and tread your path. Come with me, and I promise you new joys, so glorious that yours of the present shall seem but mockery."

If we can even once get the old will to yield and forget itself in the new, we have made a brave beginning. But we know that strength of either mind or muscle must be attained by exercise. If we want our new will to grow strong, we must give it something definite to do. If we want to diminish the old will, or conduct it

into higher channels, we must operate on it from some specific standpoint. Special mental growth in any desired direction must come from voluntary mental effort in that direction.

When we ask ourselves if we can possibly prepare for the full baptism of divine truth and life, without voluntary effort, we must confess, nay. What definite work is each doing in the line of overcoming? What does each most need to do? Self-examination reveals the answer. Desire to be perfect, even as our Lord was perfect, prompts us to earnest effort. Any method of self-culture we may adopt involves development of the higher will. The easiest and most successful way of overcoming evil is by substituting good in its place. We undoubtedly reach a considerable degree of growth without conscious effort. But there comes a time in our career, after we have received the science of the law, when we are called upon to make voluntary effort for our own growth. This is necessary to accelerate our development, for unless those days of preparation be shortened, no flesh can be saved.

It is a pleasure to know that we are growing, but it is greater satisfaction to know that we are helping ourselves to grow into understanding of the divine laws, and into harmony with the divine will. "Knowledge is power" only when it is applied.—*Alice Fox Miller.*

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Through the education gained by a study of Koreshan literature, a great many people are opening their eyes and attempting, through perversion, to turn the Koreshan idea to speculative advantage. At least, it

looks like this. The Koreshan System does not require a tuition fee for a thorough education. Our school system is absolutely free. An industrial school system not free, smacks too much of the old competitive system. Away with it! An industrial school system that cannot so direct its industrial economy as to enable every child, from seven years upward, to provide his education and living through his industry—by working a small portion of his time—is not worth a trial.

Spiritualism not a Savior, but one of the Chief Manifestations of Antichrist.

An article in the April *Manifesto*, on "True Spiritualism," contains some surprising statements. The writer quotes the first verse of the eighteenth chapter of Revelation:—"And after these things, I saw another angel come down from heaven, having great power; and the earth was lighted by his glory." The writer says, "Now, although this angel 'had great power,' the earth, though lighted, was not saved."

As this statement in Revelation was made with regard to events seen in the end of the Christian age, which have not yet fully transpired, what right has the writer to say that the earth spoken of, "though lighted, was not saved"?

The utter misapprehension of the meaning of the passage, and the misapplication of it, revealed in the very next sentence, go far toward explaining the cause of error. The writer says, "Is not this Spiritualism? Look at the exhibition of weakness and wickedness among the various mediums; many, like the priests, 'preach for hire and divine for money.' Like leaders, like followers; yet where is the theology—the creed and dogma in Christendom—that can stand before Spiritualism?"

Manifestly, the one of whom it is said, "I saw an angel come down from heaven, having great power, and the earth was lighted by his glory," is the Messenger of the Covenant sent in the end of the Christian age, of whom God, by the mouth of Malachi, says, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in: behold he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap." The further connection shows plainly that he, who in the above is declared to be the Lord, has come to judge the world; in the next chapter he is declared to be Elijah the prophet, sent before the judgment, which is always called the great day of the Lord, or the great and terrible day of the Lord. The proclamation, loudly made by the angel in Revelation, denouncing judgment and destruction to Babylon, the church of the old age, Catholic and Protestant alike, proclaims him the judge come to judgment. The day of the Lord is the day when the Lord, who is God's humanity—as were Elijah, Moses, and Jesus—has come "to judge the world in righteousness," as he does in the end of every dispensation.

John says, "For the Father judgeth no man, but hath committed all judgment unto the son." The Son is the ripened fruit (on the tree of lives in the end of the age) of the divine seed, planted in humanity in the beginning of the age. In his farewell to his disciples, Jesus said, "Lo, I am with you always, even unto the end of the world" (Greek, age), "Amen." "Whoso eateth my flesh, and drinketh my blood, hath eternal" (age-long) "life; and I will raise him up at the last day" (end of the age). If the Lord Jesus is to raise them up, resurrect them, into the same kind of life that he lives, in which there is no decay of the body, he must be there with the same kind of life, spiritual and physical, which he then had, and must judge them, discriminate between them and those who do not possess that life; must say to them, "Come, ye blessed of my Father, inherit" (inhere in) "the kingdom prepared for you from the foundation of the world" (Greek, beginning of the age). The word *kosmos*, here rendered world, means the human institutions of an age or dispensation. As a time word it means the same as *aion*, age. At that judgment, the very discrimination in favor of those who received the divine seed, in the beginning of the age, must necessarily be condemnation of those who would not receive that seed at that time, who would yet—like the others come up to the judgment—say to them, "Depart, ye cursed" (ye that are yet under the curse), "unto everlasting" (Greek, age-lasting) "fire, prepared for the Devil and his angels." Jesus said, truly, that all the men of his time (and it is just as true of this time) were children of the Devil, hence, devils. Those who received the seed which he sowed, would, in the end of the Christian age, develop out of that evil condition into that of sons of God, in which condition he then was, and in which men are no longer in the flames of hell (hate and lust), but will have everlasting life, as he had, and cannot any longer die and rot in the grave, as he did not. Lacking this development,—because of their own perverseness in the beginning of the age, when the seed was sown,—they must needs go away into everlasting fires of hate and lust, prepared, not for men created in the image and likeness of God, but for devils, beings who, through their own fault in not receiving the divine seed, the Word, when he was sown, have failed in attaining to the harvest in themselves, in which they can be gathered in as sons of the living God, but must go back, for an age-long struggle in the hells which they themselves have chosen.

Note the fact that this mighty angel came down from heaven, as Jesus did. It needs only the writer's own statement to show that the spirits which are active in modern Spiritualism have not yet merged from the hells of humanity. We well remember the boasts made by Spiritualism more than forty years ago: that now, since the gates had been left ajar, and messages from the other side had begun to be received, all mysteries would soon be revealed, and mortals would soon bask in the sunshine of all wisdom. But, alas for human boastings! The world of today is not richer by a single thought, derived from that source, which is worth a

copper to it. I do not mean to say that Spiritualism is not a necessary stage in human progress, and as such has done a great and necessary work, but it has been the work of the sapper and miner and remover of the *debris* of the ages, which had to be taken out of the way before any real progress could be made in rebuilding the kingdom of righteousness in the world, for the setting up of which in the earth Jesus taught us to pray.

The writer says: "Yet where is the theology—the creed and dogma in Christendom—that can stand before Spiritualism?" If the proclamation of this mighty angel is true (and we believe it is, every word of it), that "Babylon"—the apostate church of the age, the mother of harlots and of her harlot daughters, who imagine themselves pure—"is fallen, is fallen, and is become the habitation of devils" (*daimonia*, spirits of the dead), "and the hold of every foul spirit, and a cage of every unclean and hateful bird," little marvel is it, that it cannot stand, even before more subtle and, in many respects, more dangerous forms of error. There are no principles in sin, and we are not to jump to the conclusion that when hoary errors crumble into dust it is necessarily truth that crushes them. The Bible tells us that the wicked are God's sword; they may also be used by him as wedges and picks. While it is true that Spiritualism is crumbling the effete theologies, it is just as true that God's living truth is undermining false Spiritualism itself. The serpents (wisdom) of the magicians wrought miracles, but Moses' serpent (God's wisdom) swallowed them all. To such specious arguments for a false and delusive Spiritualism as we are now seeking to oppose, we answer in the words of Isaiah, evidently spoken for these times: "And when they shall say unto you, seek unto them that have familiar spirits and unto wizards that peep" (knock) "and that mutter: should not a people seek unto their God? for the living to the dead?" "And the spirit of Egypt shall fail in the midst thereof; and I will destroy the council thereof; and they shall seek to the idols, and the charmers, and to them that have familiar spirits, and to the wizards."

But we are told that "the earth was lighted by him." The passage in Malachi plainly declares that this Messenger of the Covenant is also the Lord—the Jehovah—the God-man, as was Elijah, Moses, and Jesus. David says, "Blessed is the nation whose God is the Lord." (*Elohim* is *Jehovah*.) John says, of the city (city meaning the doctrine of the new age, which holy city, New Jerusalem, he saw "coming down from God out of heaven, prepared as a bride adorned for her husband), * * * "Come hither, I will shew thee the bride, the Lamb's wife." "He that hath the bride is the bridegroom." This bridegroom hath the bride, the doctrine of the new age, in himself. When the angel said to John, "Come hither, and I will shew thee the bride, the Lamb's wife," John says, "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone,

clear as crystal. * * * And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. * * * And he measured the wall thereof, a hundred forty and four cubits, according to the measure of a man, that is, the angel." The angel that measured, that is, contained this holy city (doctrine of the new age), was a man, as Jesus was, and yet it is said of him (that is, of the city, the doctrine that was in him,) that it had the glory of God, and its "light was like unto a stone most precious, even like a jasper, clear as crystal." Of this city it was declared, "And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it."

Is it true, then, that the earth that is lighted by this mighty angel whom John saw coming down from heaven, was not saved, and has need to "seek unto them that have familiar spirits and unto wizards that peep and mutter," for light to ensure its salvation?

The writer of the article under review says, "Spiritualism is with us a means of salvation from the gigantic sins of the world, and from 'the little foxes that spoil the vines'—the virtues." Spiritualism, in all its multifarious phases of Spiritism, Christian Science, and Theosophy, denies Christ—is today the most conspicuous manifestation of Antichrist. I do not say that many spiritualists do not give a sort of verbal assent to the life and teachings of Christ. They admit the general facts, as taught in the Scriptures, or many of them, but say that he was not the Savior of the world, but a great medium like some of them,—perhaps, the greatest medium. This is emphatically to deny him. They do not believe in a mediator between God and man, and yet, while rejecting the doctrine of a mediator, they are forever seeking to multiply mediators—mediums. From the very fact of its power to tear down the old worn-out institutions of the present, Spiritualism is the most subtle and dangerous manifestation of the power of Antichrist. Like its materializations, which, having no permanent material organisms of their own for their foundation, are but for the moment, all its works are evanescent and worthless, and its revelations—coming from the same dying, hell-bound, spiritual sphere in which the spirits of those yet in the flesh dwell—can make no revelations of the facts of the higher spiritual realms.

Suppose, now, that this is the time for that mighty angel "having great power" to "come down from heaven," (and all signs indicate that it is) bringing light to the earth, and that he finds, as Jesus did, that "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber, yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand, they all look," not to his way, but "to their own way, every one for his gain from his quarter," and that, instead of urging people to "seek unto their God," they bid them "seek unto them that have familiar spirits and unto wizards that peep and mut-

ter," how can such false religious guides expect any thing else than condemnation—"damnation"? Especially must this be the case of those who, in their self-gratulation, while turning their back upon the sun shining in his glory, are seeking light from the flickering, moral *ignis fatuus* that dances above death and putrefaction, confusing all objects, revealing nothing clearly, and imagine themselves to be the only people who have obeyed the voice of the Lord, saying, "Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues; for her sins have reached unto heaven."

The writer represents the above command as coming from "heaven—the spirit world." Heaven and the spirit world are not equal and convertible terms. The spirit world includes both the heavens and the hells, and is in humanity, not outside of it. By an influx of spirits from the heavens, a man, in his spiritual nature, may come up out of the hells, as Jesus did in his last embodiment. All the spirits of modern Spiritualism are in the hells; not all of them in the same sphere, for there are different spheres and different hells, in all of which the occupants know nothing of the heavens above them. Jesus said, "No man hath ascended up to heaven but he that came down from heaven, even the Son of man who is in heaven." But since he came down from heaven as the divine seed and was planted in the race in the beginning of the Christian age to re-generate, re-produce, a whole crop like himself, in the end of it, there will then be more who have come down from heaven as he did. This will be the promised coming of Jesus in the clouds, not of earth, but of heaven. We are told in the Scriptures that "the wicked are clouds without water." It follows, then, that the righteous, when they come, will be clouds with water. Water symbolizes true science—the truth. There are two comings in the end of every age: first, the coming of a personality—the Messenger of the Covenant, who is the Lord, "who comes as a thief" and is not recognized by a wicked world and a selfish, self-seeking church; then a spiritual coming, first as the divine seed, the Holy Ghost, then, in the harvest, in the end of the age, as the ripened harvest of that seed, the Son of man, the Son, or sons of God. These, having come down from heaven, are competent to reveal to men the economy of heaven, and no other beings in the universe can. Any other beings claiming to do so, are rank impostors and most dangerous personations of Antichrist.

We write thus severely, not because we love to indite hard things, not in anger, but in sorrow, feeling that charity to the erring, and loyalty to truth and to him that was, and is, the truth, requires it at our hands.—*Oscar F. L'Amoreaux.*

I fully admit this:—I stated it long ago in *Midlothian* and I say it now without the slightest doubt—if the time comes when the British nation finds that the land should be nationalized, and it would be wise to do it, it has a perfect right to do it.—*Gladstone, October, 1889.*

A Correction.

We herewith present a correction of the inveterately malicious report of a death occurring in the Koreshan Unity (Dr. Teed's Home). Mrs. Taylor, the deceased in question, never lived a happy life with Mr. Taylor, and their separation had no relation whatsoever with the Koreshan System. She came into the Unity a confirmed consumptive, dying after being subject for years to hemorrhages of the lungs. Her death came naturally through *phthisis pulmonalis*, the immediate cause of death being hemorrhage of the lungs. Some malicious person, having in view additional persecution for the Koreshans, and personal spite against Dr. Teed, reported the death as sudden and suspicious, and there necessarily developed a coroner's inquest,—a gross outrage upon decency.

It is not true that medical attendance is denied any person at the Koreshan Institution at Beth Ophrah, Chicago, or among the Koreshans anywhere. It has been stated, in some of the daily papers, that Dr. Teed could not give a certificate, and a coroner's inquest was held to determine the cause of death. The physician attending the case did give a certificate, and it was not questioned. Dr. Teed does not pretend to give certificates of death, nor place himself in any questionable position by making the attempt. He is not a registered physician in the State of Illinois, though he practiced medicine and surgery in the state of New York twenty years, where the laws regulating the relations of physicians to their patients and practice are probably as civilized as they are in the state of Illinois. Dr. Teed is not practicing medicine. If he were, he could easily obtain the essential prerequisites.

If the Koreshans are violating the laws of state or city, the authorities can readily provide against it. Because they are not violating the laws, and, consequently, there can be no just complaints, our enemies are constantly on the alert to make us trouble. We subjoin the verdict of the Coroner's Jury:—

STATE OF ILLINOIS, }
COOK COUNTY. } s s

"An inquisition was taken for the people of the State of Illinois, at 99th and Oak Sts., in the city of Chicago, in said County of Cook, on the 4th day of June, A. D. 1895, before me, James McHale, Coroner, in and for said County, upon view of the body of Amanda Taylor, then and there lying dead, upon the oaths of six good and lawful men of the said County, who being duly sworn to inquire, on the part of the people of the State of Illinois, into all circumstances attending the death of the said Amanda Taylor, and by whom the same was produced, and in what manner, and when and where the said Amanda Taylor came to her death, do say, upon their oaths, as aforesaid, that the said Amanda Taylor, now lying dead at 99th and Oak Sts., in said City of Chicago, County of Cook, State of Illinois, came to her death on the 4th day of June, A. D. 1895, at the house corner of 99th and Oak Sts., Washington Heights, from hemorrhage of the lungs."

While it is a fact that a lying and murderous daily press will, in a sensational way, traduce and vilify char-

acter, it has no disposition to correct its errors. We have tried for nine years to induce the Chicago daily papers to correct their false statements regarding us, which they have utterly refused to do. We do not even expect to see a correct coroner's report of the verdict of the above case, in the Chicago daily papers.

It is not true that Mrs. Taylor was interred in the potter's field.

Eyes That See Not.

Of all the silly, sleep-enslaving snares of human persuasions, laid and drawn to feed insatiate greed and lust of power, the belief that modern Christianity is a heaven-saving institution is the strongest and most pernicious, marching thousands in the shambles of hell, without rhyme or reason other than that a few bigots—self-styled priests and preachers—may feed sumptuously off the church society, receive the reward of power and honor at the hands of their fellow men for having promoted—what? not virtue, for it cannot exist in moral filth; not honesty, for they never earn an honest penny; not piety, for that is only pretense to win approval; not devotion to God, other than loud-sounding prayers: "inasmuch as ye did it not to one of the least of these, ye did it not to me."

What are these men doing, as a class, to ameliorate human wrongs or relieve oppressed human conditions, except to preach to them patience and endurance, promising, to the most tractable, relief and rest on the other side of the river Styx,—a region wholly unknown to themselves. They cannot even locate it, nevertheless they attempt to paint its beauties in satisfactory colors to the weary toilers here, to opiate their unrest under smarting wrongs, while at the same time taking bribes from their oppressors for keeping up the delusion. A murderer with a stiletto in his sleeve is not more dangerous than one of these fellows with a suave tongue; for while the former may slay one or two before being apprehended, the latter will seduce hundreds with the lethargic hope of the hereafter, to acquiesce, yea, even to blindly promote their own wrongs, from generation to generation, or to fight those who endeavor to lift their burdens by enlightening them as to cause and cure.

Israel in Egypt had no harder taskmasters than these slave drivers who keep their congregations making brick and stone edifices to pierce the sky and attract the eye,—not of faith but of pride,—without even the straws of present comfort and promise of prosperity here. How have the mighty fallen! The Christian church that bore the oppressions and persecutions of enraged pagan Rome and bigoted Jewry, in its youth, becomes, in the senility of age, the oppressor, the persecutor, and the bigot. Strange indeed, how we have departed so far from the simple, self-denying religion of the apostolic fathers that their most loudly professed followers are the most ready to persecute the practice of primitive Christian religion, and to despise the poverty that was the affliction of the early church. The love of the neighbor and the holding of all wealth in common

are practices that find only pretense or condemnation with the Christianity of today.

Alas! despite the writhings of the poor (the increased dire threatening clouds rising in the horizon of human apprehension), these delusions will hold. This church-chanted greed will still grind its hellish grist of oppression until fair earth is blackened with the ruin of internecine war. Brother will fight brother, not for sentiment, not on questions of principle,—but for bread. Both master and slave will fall in the hopeless entanglement of strife. Gog and Magog will die locked in each other's hated embrace. Out of this chaos will emerge only the prophet, the Highpriest of God, with a few followers, to re-establish order and industry upon the enduring basis of love to the neighbor instead of love to self.

The golden dawn of a new day illumines the horizon of the East with happy promise, while the black, angry clouds of the dying dispensation (the Christian) roll heavily down the West. The guttural threatening of a coming storm sounds ominously upon the apprehensive ear, and the eye of a wideawake faith sees the Son of man struggling in the clouds of heaven,—the darkened understanding of man,—seeking to discern the literal promises of the Word. The great and terrible day of God's wrath is upon us; but the world, lulled to sleep by the soporific teachings of these pious frauds, knows not of its approach. Eating and drinking, marrying and giving in marriage, these blind leaders of the blind will not discover, until all are engulfed in ruin, that there is a God-man upon the earth, taking note of their lusts and oppressions.—*John S. Sargent.*

We are not currying favor with the daily press. We expect nothing from it—a conclusion resulting from our experience of the past ten years. Our religious belief is not popular with the modern church; our social and political views are not in agreement with the cut-throat methods of the great parties, and our commercial principles are not in harmony with the robber barons and tyrants of wage slavery, hence the persecution of a daily press depending for its support upon the great popular institutions of the world. If our cause were not worthy of persecution, it would not manifest the signs of vitality essential to great and progressive development. Persecution is one of the most healthy signs of our progress. No just cause ever flourished without it. If the general daily press of the country favored us, we might call upon God to have mercy—for any cause regarded worthy of support by such a God-forsaken institution as the daily press of America, might well cry for succor, for it is the brand of infamy. May the Good Lord deliver us from its favor!

My friend, all speech and humor are short-lived, foolish, and untrue. Genuine work done, what thou workest faithfully, that is eternal! Take courage, then; raise the arm, strike home, and that right lustily; the citadel of hope must yield to noble desire, thus seconded by noble effort.—*Carlyle.*

The Law of Atonement.

(CONTINUED FROM JUNE.)

The process of the cleansing of the sanctuary was this: "And he [Aaron] shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself and for his house. And he shall take the two goats and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness."

It will be noticed, first, that Aaron sacrifices the bullock for his own sins. It is seen that the Highpriest of the Levitical order must first make an atonement for himself; that is, he must become one with the Lord before he can officiate for the people and make them also one with the *centrum* (*kentron*) of life.

We have already shown that the bullock signifies a specific desire. This specific desire may be summed up in the one statement—desire for acquisition. This may apply to all things in all domains: but it implies still more than this; namely, the desire of acquiring for the pleasure it affords. If pertaining to immortal life, it is the accumulation of truth that it may be applied to life. In the office, then, of this sacrifice is involved the idea of the sacrifice of this particular desire; that is, the desire for truth for your own life specifically. We have already presented the law of sacrifice, or the principle upon which is founded the law of overcoming any special propensity or desire; and that is, the principle of substitution. The perverted use of accumulation is to hoard up. We need not enter specifically into the laws and motives of miserly determinations. The legitimate use of accumulation is to distribute. Hence, to sacrifice the love of hoarding, the love of distributing must be made the dominating or ruling propensity. If the love of procuring truth is for the life proceeding from obedience to that truth, and this is perverted to the love of pivoting one's self so as to be the ruling or dominating center, the bullock is not sacrificed. All the accumulations of the mind have their manifestation in the accumulation of coincidental form and structure, and they collectively make up the natural life. The accumulated affections for natural life, the self life, must be overcome or destroyed before one can become the life-giver to others. Notice that this affection is related to truth as the inflowing principle, and pertains specially to the selfhood. If you would gain your life, you must lose it.

We have made reference to the bullock again in this connection, in order to present, comparatively, the law of sacrifice as pertaining to both the bullock

and the goat. The goat pertains specifically to distribution, as differentiated from acquisition. The kid of the goats, which here relates to the kid at the age of coupling, and as pertaining to the state of the mind before its declension, signifies the condition of natural innocence, or the beginning of wisdom in the outward or scientific degree of the mind. The zone of innocence is the one which conjoins. The ram implies the desire to beget, but the goat is the zone of the begotten. The goat *killed* implies the declension from such a state to that of its perversion, which, in the realm or domain of mentality, is the delight of imparting fallacies which are held to be truths.

Swedenborg says that the he-goat of the she-goats signifies, in a genuine sense, divine truths of the external man, such as are drawn from the literal sense of the Word, in which the doctrines of a genuine church are grounded, and also the consequent delight of those truths. Now, the real delight of a truth is in its communication for a given end, that end being the life of that truth to others. It is therefore the forward bent—the communicative or distributive force; and the word goat itself should imply outflowing extremities or outmost scientifics, which are the scientifics of life communicated. We therefore find that the word *seir*, in Hebrew, the word which in this case is used for goat, means to shake, to shiver, to tremble, to be agitated, to greatly fear; and, according to Gesenius, to feel a sacred awe before a divinity. Spoken of the hair, it means to stand on end, to bristle. If in symbolic language the hair signifies the ultimates, that is, the limitations or outmost reach of life, and to stand implies life, for the hair to bristle or stand on end would signify the coming into the life of the outermost, which in the divine degree would be the life of the science of externals. The word *sear*, from the root *saar*, means hair, and the word *seir*, goat, is derived from this root. The Hebrew word in itself confirms the logical conclusion reached through the science of analogy. The zone above mentioned is also represented in the knee; hence, the knee should indicate the feeling of emotion, fear or awe, as pertaining to a sacred presence. It does this by the person's falling upon the knee or bowing the knee in the act of worship. The fear of God or of any divinity is manifest by the bending of the knee. Every person in the presence of an enemy, where flight is cut off and great fear prevails, involuntarily prostrates himself upon his knees in the act of imploration. The knee is represented in so called mythology as Capricornus, the Goat.

[CONTINUED.]

A few more decisions by the supreme court in favor of the non-tax-paying wealthy classes, a few more booms and slumps in the oil trust, a few more turns at the crank by the meat trust, with no effort on the part of the Government to control them, and the French Revolution will seem as a skirmish beside what will happen in this country.—*Nonconformist*.

"When Doctors Disagree, Who Shall Decide?"

On Sunday evening, June 16, at the New Grand Opera House, a Pittsburg audience listened while the Founder of Koreshanity expounded the "Causes and Consequences of the Coming Revolution." The ubiquitous reporter numbered a half dozen or more, and the following are a few examples of the *pros* and *cons* of these adjusters of the public thinking machine. Upon but two points did they present symptoms of concurrence:—

They agree that Dr. Teed was in Pittsburg on the date above mentioned; they are unanimous in the declaration that he then and there addressed an assembly of people, but from that point they become divergent. One estimates the gathering at three hundred, another at four hundred, another at five hundred. One paper gave a fairly good cut of the speaker's face, which was followed by a cotemporary with two cuts, which, being shown to Dr. Teed's father, elicited the exclamation, "I should never know either of those!" In one of these cuts, the speaker is posed upon the rostrum in attitude of earnest gesture, the while his lips are *tight shut*.

"He possesses a vigorous form; a strong, expressive face, and a deep, powerful voice, all of which helps wonderfully in the control of an audience. Persons who went to hear him expecting to find a very ordinary crank or fakir, probably went away disappointed." The scribe who thus summed the personality and power of the man, had a fairly clear field, since the remainder of the *coterie* touched these subjects lightly, or entirely shunned them as a something bitter.

Reading on, we are enabled to compare sentences pitted against each other after this manner: He was applauded "quite warmly." "Response to his many bombastic explosions completely fizzled." "'Christ,' Teed said, 'was not a gentleman.'" "Christ was not a gentleman in the modern sense of the term," was rendered by another, followed with the explanation that the Savior's denunciations of the evils of his time would not meet the requirements of modern culture.

"From start to finish, it was an attempt to embitter labor against capital." "Probably, some of those who attended looked for an uninterrupted flow of anarchistic rant about how downtrodden labor will take revenge upon its oppressors. As a matter of fact, Teed did introduce the conflict of labor and capital as the factor which will bring about great changes, but he did not give it as the cause of them. He claimed to find them predicted in the Scriptures, and the social disturbances of the present day were used in his remarks in a sort of incidental manner. 'The revolution is to come as the fulfilment of prophecy,' he asserted."

"He was vulgar to the border of obscenity, particularly so in some explanations of his idea concerning the immaculate conception of Christ." Since the "vulgarity" and "border of obscenity" consist of Scriptural quotation, it is obvious that Dr. Teed is but *particeps criminis* with the Lord God of heaven and earth, who is the defendant absent. He it is who has the temerity to state to some of his (?) two-legged creatures the manner

in which their "elder brother" came to earth.

It were consistent either to inveigh against the Bible's occupancy of the choicest repositories of our cultured homes, its professed veneration by the greatest lights of our time, and its genuine position as foundation of our modern civilization, or else to meet its statements without these accompanying advertisements of one's mental and moral smut.

Without feint of outraged modesty, a fellow reporter has favored the people with a *verbatim* report of the Doctor's language: "I believe Christ was born of a virgin. The Bible says God overshadowed Mary and she conceived of the Holy Ghost. It also says his lineage was carried to and continued through Joseph. Koreshanity reconciles these statements. I have discovered corresponding occurrences in the lower kingdom, and I affirm it is the same in the higher kingdom, and that the birth of the Lord came through virginal propagation. God made it possible for Joseph, through psychic law, to transmit life from his brain to that of Mary."—A. T. Potter.

Creed and Deed.

The whole obligation of man's moral and religious life can be summed up in two little words—*faith* and *works*. These two obligations should never be separated, as either, alone, savors of death. "For what doth it profit, my brethren, though a man say he hath faith, and have not works, can faith save him?"

The church which Jesus established had no set form or creed. The simple truths he taught were in an unreflective and concrete form. The principles were summed up in two commandments:—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

After the first teachers of the pure gospel had passed from the stage of action, the fundamental truths of the gospel became subjects of deep thought, argument, and controversy, therefore it seemed necessary that there should be established a definite intellectual expression, one drawn up in dogmatic and precise statement. It was impossible for the minds of men to be exercised on subjects of such vital importance without some such result, therefore creeds of various kinds have arisen in succession, marking the climax of the several controversial epochs in the church. These creeds or articles of faith were but the varied expressions of man's consciousness and imperfect reasoning, an effort to realize, to comprehend, and to express in a condensed manner the simple elements of truth as taught in Scripture, thus forming a definite summary of belief to which all must subscribe. These controversies have been the means of segregating the church, separating Christian from Christian under most odious designations. One faction established a church founded upon its own peculiar views; another faction, claiming the same privilege, established another church for worship according to its peculiar belief, each setting aside the principle of the divine Master which has the vital energy

to translate his sublime teachings into deeds of self-sacrifice and love.

The "Apostolic Creed" is the earliest form given to the church. This is, in essence, a profession of subjection in a new and special sense to the Father, Son, and Holy Ghost, a profession of being God's peculiar property, and of entire devotion to his service.

The "Nicene Creed" is the next expression of belief in doctrinal truth. This still forms part of the liturgy of the Roman, the oriental, and the Anglican churches.

The "Athanasian Creed," the third of the three œcumenical symbols, contains a detailed account of the trinity, also the doctrine of reincarnation. This creed has been adopted almost universally. The Reformers adhered to it, and Luther calls it "the bulwark of the Apostolic creed." Even the Protestant churches of Europe and America generally accept its tenets, giving due honor to the author whose writings are marked by a style peculiarly cogent and clear, particularly those treating of the doctrine of the Trinity, the incarnation of Jesus the Christ, and the divinity of the Holy Ghost. The churches subscribe to this creed, yet where do we find those who will acknowledge Jesus as Jehovah; who do not totally deny the doctrine of reincarnation?

Despite the general acceptance of these creeds, the churches are divided upon minor questions, until we have permanent separation in the Christian churches, occasioned by these diversities of opinion; breaches of unity among people of the same religious faith, all subscribing to one creed, yet all broken and segregated by schism which sets no bound to passion by reason, or to error by truth. Unbelievers look on and bear witness against the fidelity of so called Christians, unheeding the fact that there is a principle inherent in every domain of being,—that in order to build up a higher or more perfect structure, the old must pass away. The old church involves the new and more complex church, therefore must be broken down and pass through disintegration. This involves contention, strife, warfare. It is no wonder that Polemicists arise on every side to agitate the questions pertaining to the church. It is necessary, for controversy is the first step leading to the desired issue. Agitation, friction, and finally destruction, are all agents of the law of progression, resulting in the development of higher constructions.

The fall of the church was predicted as far back as the days of the Apostles, who, when speaking of the coming of the Lord at the end of the age, said, "For that day shall not come except there come a falling away first." There has been a constant falling away. Churches have left their faith and been extinguished, heresies have sprung up and run their course, corruption of doctrine has set in. There are monstrous caricatures of Christianity put in the place of the faith once in the church; there are new doctrines borrowed from the cast-off abominations of the heathen. Each age has its apostasy, its Antichrist; each, in turn, is overwhelmed by some new manifestation of the power of God in guarding the church which holds within its matrix the germ that will ultimately unfold in all the glory of the "CHURCH TRIUMPHANT."

The controversy, strife, and warfare will go on, by the operation of forces conspiring to the one end, until the great

battle of "Gog" and "Magog" shall usher in the judgment; but those who stand fast in the Word of Christ shall have everlasting consolation at the coming of the Lord.

A pure creed can be made an inestimable blessing if it only serves as a stepping-stone to stupendous achievements resulting in benefits to humanity. No greater privilege is accorded to man than to be able to advance in knowledge of divine things; to learn how truth is often arrayed against truth; yet all of the various lines of seeming divergence, in the light of revelation, converge to one great unity. With a pure creed as a basic principle, man's mind should expand till it can grasp the divine concept of life. With his feet planted upon the solid rock of truth, under divine guidance he can press forward and reach out and grapple with science, which in turn becomes the Revelator, opening the eyes of his understanding of higher facts and principles, till he attains the perfection of righteousness, with his mind centered in his Leader, in whom he recognizes the spirit of Deity.

This is a wonderful revelation. If it had not been for first principles inherent in belief or creed, call it what you will, man would never take the first step in the grand march of progress. Belief is the germ from which higher religious principles are evolved. Should he confine his mind within the prescribed limit of a creed, he would grow narrow, bigoted, selfish; but with an aspiring mind, reaching to understand the divine, he can attain to marvelous knowledge embracing all truth. In the language of M. Guizot, "Man is grander and less easy to satisfy than superficial moralists pretend; the law of his life is for him in the profound instincts of his soul, necessarily connected with the secret of his destiny; it is only the Christian dogmas that give to Christian ethics the royal authority of which they stand in need to govern and regenerate humanity." Had M. Guizot understood the fundamental laws of Koreshanity, he would perhaps have said *reform* humanity, and left *regeneration* to the law of growth or development.

Religious truth cannot be evinced in the intellect alone, for if held there vitally, it will be manifest in the life. If it remained alone in the intellect it would indeed be a cold belief, but if it descends into the affection, becoming a principle of love to God, then the life of God will spring up in the soul and manifest itself in deeds commensurate with that love.

The great trouble existing in modern orthodoxy is that there is a constant cry for more creeds, but never a cry for an opportunity for good deeds. The church seems to recognize a lack of true principle; in its unsatisfied condition, it fancies more dogmas would satisfy the craving stomach, more creeds lull the accusing conscience. One eminent theologian aptly remarks, "Our age is thickly strewn with interrogation points, and the questions are thickest when you ask for results." People are beginning to question as never before. They are tired of programs without the promised drama. They are weary of promises without a realization in prospect. They turn in disgust from schemes, projects, and empty speculation. It is said that many have come to even suspect fine rhetoric, demanding Anglo-Saxon brief speech, and hard, stern facts, in politics, in business, and, above all, in religion. Since religion is the most obscure question, the demand is:—"Tell me what and where is

truth? Why was I created? What is my destiny? What hope have I of any hereafter?"

Creed does not answer; it simply says, "I believe so and so." "But what reason have I for such a belief?" Some of these queries will find their own reply. To some, Jesus gave a reply when asked by the young ruler, "Good master, what good thing shall I do that I may inherit eternal life?" Jesus answered, "Keep the commandments." Christ commanded him also to follow him, just as he was, without care for his possessions, for the one thing lacking was the denial of self and the world, making everything subordinate to the interests of the divine kingdom.

Today, humanity is becoming impatient and will scarcely give time for the incubation of thought. People are full of projects, and seem to expect them to materialize and burst forth fully armed and equipped like Minerva as she came from the head of Jupiter. They say creeds are almost as numerous as the nations of the earth. The various religious bodies have resolved into bodies of demoralized belief; religion is but a name; creeds, a farce. The world may well bewail the lack of a pure creed that will enable us to realize the facts of the gospel, not alone in the outward coloring, but in the inward vitality which will keep before the mind's eye the glorious image of the God-man, and in that sacred person to enter into the heights and depths of his religion, the binding of ourselves to him when we can better realize his glorious majesty and the subduing sweetness of his love in our hearts; to feel that the highest truths are full of help for our daily lives, while we begin to realize that supernatural truths can never be possessed except by means of the natural.

The best rule for right living is to mingle together equal parts of creed and deed, that they may work together in our daily life. Paul proclaimed the immortal truth lying at the very heart of the gospel. He preached for the salvation of the soul. "By God's grace are ye saved, and that not of yourselves; it is a free gift." James accepted the declaration, but everywhere teaches us to remember that the spirit must have a body; that God's free grace is granted only on conditions, and may be detected by certain signs; that where God's love has a vital seed within, it will inevitably bud and blossom into a pure and undefiled religion, which "is to visit the fatherless and the widows in their affliction," and to keep unspotted from the world. "Shew me thy faith without thy works, and I will shew thee my faith by my works." The two presentations of saving power are but elucidations of the two great sides of one question. Paul, teaching that we must be in union with Christ by faith; James, teaching that the branch which appears to be in the vine must bear fruit; else the union is not complete. It is but a semblance of life, to become as dead wood to be cut away and cast out. Faith may justify, but not that faith that stands alone and looks coldly upon suffering humanity. The word alone here signifies emptiness, barrenness, a naked profession; but true faith is clothed upon with divine energy that animates the whole soul to obedience. "A good man's faith is manifest in his works," standing not alone in words, but in the demonstration of the spirit, a faith that works by love to the purifying of the soul.

Orthodoxy has long sung: "Free from the law, oh! happy

condition." But the time is at hand when it will understand that unless it turns from its sins to obedience of God's law, it will be cursed indeed by the law. Jesus came for the salvation of the soul, "saved by grace," but the day of grace is passed; now, the law of God is thundered from the heights:—"Keep the commandments, or thou shalt surely die." Death came into the world through man's disobedience to the law of life. The power of death can only be overcome by obedience to this law. The spirit and soul must have a body in which to dwell; but obedience alone will insure immortality to the body. Paul says, "Even we ourselves groan within ourselves, waiting for the redemption of our body." Man has not been able to keep the law, because it was not understood. As Jesus came for the salvation of the soul, planting himself in the very life of man, so, now, Cyrus, the Messenger of the Covenant, comes to water the divine germ with the pure water of the river of life, giving to us the science of the law and enabling all who will, to apply the law to their lives and, through obedience to all its principles, become immortal—body, soul, and spirit.

True faith unites to Christ. It is the taking of Christ into our hearts as prophet, priest, and king, to be taught, governed, and redeemed by him. "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure." We may compare faith and works to the activities of the spirit and body of man. The inner man, acting in unison with the outer; the spirit, prompting the body to good deeds. Faith incites to love; love fulfils the law of reciprocal good. The prayer of the morning becomes the precept of the day; the duties of the day, performed in a manner that God approves, will expand into praise offerings at the evening sacrifice. The matins and the vespers are thus united, a perpetual song of thanksgiving for all of God's benefits. Thus faith and works mutually strengthen and illustrate each other. We need wisdom to discriminate between truth and fallacy; we need the pure creed established on the principle of love to God and the neighbor, then shall we be zealous of good works, the proof of perfection, the only true expression of holy principle in the soul, the end and object of all religion, the substance of that happiness which is the very element of heaven.—*Mary Everts Daniels.*

INEVITABLE LAW.—A social system, based upon greed,—giving to the shrewdest the monopoly of life's opportunities,—by a strange fatality damns those who take advantage of the unjust conditions it decrees. As a consequent of the wreckage of the one class, the other contemporaneously goes out to certain destruction. Dismal death obliterates every scion of every family. Ruin to all is decreed in the immutable law which curses with its persistent evolutionizing energy the selfish systems of inhumanity. While brother lifts hand against brother; while men like wolves, snarl and fight over the bounties of God; while the strong set heel on the neck of the weak; while an accursed social system says to every child born into the sunlight:—"Fight or starve; eat or be eaten!"—so long will poverty, crime, and prostitution be the fate of millions.—*Deadwood Independent.*

Coming Righteous Judgment Will Place Burdens Where They Belong.

The Hon. Joseph Chamberlain, in a recent speech in London, is quoted as saying: "You may try as hard as you like to take the taxes off the poor and put them on the rich; you may try all these schemes of betterment taxes, and taxes on ground rents; you may try till you are black in the face, but in the long run all these taxes will be shifted by the rich onto the poor."

The statement being discredited, Mr. Chamberlain, in a letter to a New York man, substantially confirms the report.—*The Monthly Sentinel.*

The recent decision of our Supreme Court clearly reveals the animus of government which seeks to shield the rich from burdens of taxation, placing them upon the poor. The Constitution is a convenient nose of wax which learned lawyers—gone to seed and hence shelved for life on the supreme bench—can twist to any attitude required by the necessities of rich tax dodgers. It is not necessary to consider these men more corrupt than other men; but a portion of them, at least, are men of wealth, and share the views and feelings of rich men, none of whom love to pay taxes. All of them as lawyers, having been accustomed to receive fees from the rich, come naturally, perhaps unconsciously, to regard the rights of the rich as more sacred and more important to be preserved than those of the poor. From this standpoint, property becomes more important than men or human rights. From the standpoint of reason, it is not likely that our fathers (who, on the ground of injustice, rebelled against an insignificant tax on tea), intentionally framed a government that placed the heavy burden of taxation upon the poor who had the least to be protected and were the least able to pay, while entirely exempting, or lightly taxing, the fabulous accumulations of the rich who were perfectly able to pay. It has long been prophesied that the great peril to our free institutions would be found in our courts; and, what with their government by injunction, receivership, and decisions in favor of property and against manhood, they are fast seeking to fulfil the prophecy. But when they have done their worst, and, as lawyers, have bound "heavy burdens" and placed them upon the shoulders of God's suffering poor, there will suddenly come a time when "the yoke shall be destroyed because of the anointing."

That is the time of which it is said, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

There are coming assizes here in earth, before which unjust judges shall come to judgment. Before this tribunal—higher than any constitution, which can be so easily perverted, or judge, who, while sitting to enforce, perverts it—humanity is everything, property, one of the accidents of it, nothing.—*Oscar F. L'Amoreaux.*

Convictions are more than opinions. A man with opinions is a steamless engine: a pattern, but no force. A man with convictions has the steam turned on.—*Ram's Horn.*

CORRESPONDENCE.

The Shepherd From Judah, and the Shepherd From Joseph.

[REPLY TO E. S. K., BY A. T. POTTER.]

"Take thee one stick and write upon it, for Judah and for the children of Israel his companions: then take another stick and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand."

"Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's."

In conformity to the law of Messianic time manifestation, the Lord Jesus appeared at the close of one dispensation and at the opening of another. Also, true to the law of human progress and decadence, he found the Jewish church in a state of apostasy. He was denunciatory of the usages of a religion declined from that instituted by the Almighty in the beginning of the age, and as it was the time epoch for the annulling of the divorce of man from God, he brought the *religare* or religion, which is from the two roots, *re*, again, and *ligare*, to tie, or to bind. Genuine religion signifies neither more nor less than a tying back of man to God, while the spurious religion is the tying back of man to the Evil one.

The character of these retyings varies with the varying ages. The rebinding which marked the beginning of the Noatic age differed from that which opened the Jewish, or the Christian age, and neither was identical with that which opens this the Aquarial age. Neither is the apostasy with which the Christian age culminates, feature for feature with the apostasies of the ages past. However, one has but to consider the base upon which the Lord Jesus founded his church in the beginning of the age, to appreciate that the church of this the close of the age rests upon the antithetical foundation. Communism and celibacy are as much scoffed by the churchmen today as by the money grabbers and libertines of the outside world; yet, we cannot forget that the disciples of the Lord shared from a common purse, and that no wives, not even a Mrs. Judas, figured in their pilgrimage.

The close of the Christian age (at which time is to come that great and dreadful day of the Lord) is here; the apostasy is here, and true to the promise, Elijah is here. In the beginning of the Christian age, he prepared the way for the Lord Jesus. "Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." At the close of the Christian age, he is here to prepare the way for one of whom it is written, "She shall be called the Lord our Righteousness." In the beginning of the age, the Elijah found few to believe on his mission, and today he is confronted with like circumstances.

The Lord Jesus came to join his own spotless humanity with the Father—to become the Father, and, as the promised seed, to plant himself in the race to the end that a multiplied humanity become uplifted and conjoined to the Almighty.

It is the work of the Elijah to bring this humanity to the birth, which will constitute the 144,000 sons of God. This birth, the redemption of the body, and, in the correct rendering, the "putting on of the Son," is the state for which Paul groaned. It is freedom from "the body of this death" which he so intensely desired. It is the verification of the faith of Job: "Though after my skin worms destroy this body, yet in my flesh shall I see God."

The Son of God was martyred, but it is not his martyrdom that is prophesied in Revelation ii:13. The martyrdom of Antipas is to come. The Son of God overcame death: it remains for the Elijah—the Antipas—of this age to do likewise and to be absorbed by baptism as was the Son of God.

"And Jacob called unto his sons and said, gather yourselves together, that I may tell you that which shall befall you in the last days." ("Last days" refer to the close of the two ages or dispensations, the Jewish and the Christian.) "Judah, thou art he whom thy brethren shall praise. Thy hand shall be in the neck of thine enemies. Thy father's children shall bow down to thee." In his then embodiment Judah received no homage from his brethren. On the contrary, in common with the rest of his brethren he prostrated himself before Joseph lest he "requite us all the evil which we did unto him." Unless we can understand that Jacob looked down to the close of the age and beheld Judah as the Lord Jesus, and his brethren as his apostles, we shall fail to comprehend the truth. Jacob concludes his blessing upon Judah thus. "The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be."

This is a distinct prophecy that the scepter shall pass from the house of Judah. That it did not pass during the Jewish dispensation, is abundantly proven by the fact that the Lord Jesus was of the house of Judah. He was to the Jew the fulfilment of the blessing upon Judah—"of him came the chief ruler." The fulfilment of the blessing upon Joseph is the coming of the Messiah to the Israel—the lost ten tribes. This Messiah, or Teacher, is the Shiloh or the Elijah.

Through their disobedience—the abandonment of circumcision and other religious rites instituted by the Almighty—the ten tribes were, by intermarriage, absorbed by their captors, the Medians, Persians, and Assyrians. However, their apostasy did not cause the Almighty to rescind his promise of salvation to Israel: "Behold I will bring them from the north country, and gather them from the coasts of the earth." "They shall come with weeping, and with supplication will I lead them." "He that scattereth Israel will gather him, and keep him, as a shepherd doth his flock." "And unto him" (Shiloh) "shall the gathering of the people be." Shiloh, then, is the shepherd of the lost Israel.

To Joseph, Jacob said, "From thence" (from Joseph) "is the shepherd, the stone of Israel." We see God's chosen people divided into the house of Judah, and the house of Israel or Ephraim, each with its specific Shepherd. To David (of the line of, and really a re-embodiment of, Judah) God said, "I will make of thee my firstborn." It was declared of the Lord Jesus that he was the firstborn of every creature."

Of Ephraim, the son of Joseph, the Almighty says, "Ephraim is my firstborn." The Lord Jesus, "the firstborn," came of virginal propagation. His birth was sinless, and his the perfect or undying flesh. Ephraim, or the Shiloh, has to achieve the state of being the "firstborn" by overcoming, since he is born in sin and shapen in iniquity. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written." (Read Rev. ii:7, 11, 17, 26; iii:5, 12, 21, and xxi:7, as touching reward in store for him who overcometh. Especially note in ii:17, that he is to have God's *new* name written upon him. Koreshanity teaches that God changes his name at the close of each dispensation.) This white stone symbolizes separated and crystallized divine truth. Again, we read of this same stone cut out of the mountain, which implies that the person thus symbolized possesses the power of the true resurrection, *which is the birthright*, and we read that the birthright was Joseph's. "Upon one stone shall be seven eyes." This stone is a man having the divine natural truth or science of life. He is the Shiloh. He is the continent of the seven eyes, seven outpourings or seven spirits of God, who manifest at the termination of dispensations. The Lord Christ was the sixth of these. The Shiloh comes at the beginning of the Aquarial or scientific age, hence he brings the divine scientifics or science of life.

Jacob prophesied that the Shiloh, the Stone of Israel, the Shepherd, should bind his ass's colt to the choice vine. The Lord Jesus was the vine. The ass signifies the sensual humanity. The foal is the product of the sensual humanity. The Shiloh, being born in sin and shapen in iniquity, is the "man of sin"—the foal of the ass. We give the literal translation: "Let no man delude you by any means, because the apostasy must come first, and there must be revealed that man of sin." This prediction is of the last day, and this man of sin is the Joshua (Savior) who stood before the Highpriest in filthy garments. The filthy garments signify unrighteousness of doctrine and life, *but the garments were changed*. Shiloh is the antitypical sanctuary, and its (or his) cleansing proceeds while the truth, the pure doctrine, is taking form and becoming perfected in his mind. This done, he bestows this truth upon the world.

This sanctuary is the conjunction or passing over of the Melchizediacal to the Levitical priesthood. It is the outward order of manifestation of the conjunction of the stick of Judah (the Lord Jesus) with the stick of Joseph (the present Messenger, Shiloh, Shepherd, or Elijah), in the hand of Ephraim. The spiritual conjunction occurred when, through the theocrasis of the Lord's person, the lambs he had gathered with his arm and carried in his bosom were transmitted to the *lost Israel*, who, having become Gentile, constituted the churches of Asia Minor, and were subject to the ministry of Paul. The lambs were the entire spirit life of Judah, which had looked forward to the coming of the Lord. Thus was the spirit (the stick of Judah) united to the body (the lost Israel made Gentile), to come up in the resurrection. *Goy* is the Hebrew for Gentile, and its root is *gava*, which signifies *body*. The passage translated "and his" (Ephraim's) "seed shall become a multitude of nations," by the ablest Hebrew scholars is rendered, "*shall become the fulness of the Gentiles*."

In Isaiah xlv:28, and xlv:1, we read further of this Shepherd, who is to gather the lost Israel. "Who saith of Cyrus, he is my SHEPHERD, and shall perform all my pleasure: even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid." Jerusalem, in the antitype is doctrine, the science of life. The temple, in the antitype, is the perfected flesh. The disciples, understood this when the Lord Christ spoke of rebuilding the destroyed temple in three days.

"The Lord God stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, thus saith Cyrus king of Persia, all the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him a house at Jerusalem, which is in Judah." If stirred up of God, his was the spirit of prophecy. But did all the kingdoms of earth yield to the Persian king? If not, we look yet for the fulfilment of God's promise to him, and believe the temple at Jerusalem was but a type also to be fulfilled. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

The Lord Jesus was the root of David. The root of Jesse is the Shiloh, and he is the gatherer of Israel, who has become Gentile. He it is who is the *sign of circumcision or cutting off*. In his theocrasis, he will present this unanswerable sign to the world.

[CONTINUED.]

The "Standard Dictionary."

We have been favored with an opportunity of reviewing the "Standard Dictionary," published by Funk & Wagnalls, of New York. After a comparison with all other prominent works of this character, and after a long and critical analysis of its contents, we are impelled to publicly announce our opinion for the sake of public benefaction. The general public requires such a work more than any other, as the foundation of a general and specific educator.

If a person or family possessing this valuable book would take three words a day and study their analysis and the things to which they pertain, from the superabundance of knowledge contained therein, it will form a basis of mental progress and development, *par excellence*. People who desire information on all subjects require a work containing all words, or the greatest number collected not only in a concise, but in the most perfectly concise, arrangement that can be produced, with the best explanations possible.

Everything goes to show the most indefatigable conspiracy of scholastic ability to have been displayed in the development of the "Standard Dictionary;" and we are not only proud of the book as an American production, but can safely say that it distances all other works of the kind, in its superior excellence. In its recommendation to public consideration, we declare it by far the best work of the kind now extant. No family or publishing house can afford to be without it. Its name tells the story; it must, by virtue of its great su-

periority become *the Standard Dictionary* of the present age.

The price of the book, when compared with its super-excellence, is commonplace; and when we consider the great number of words it contains, above other dictionaries, it must be seen at once that no vocabulary can be complete, and no one's education finished, without it. The authors of this work are entitled to the greatest praise for their persistent efforts to get before the public a truly magnificent memorial to the greatest painstaking of any modern effort, and for this philanthropic boon to the lovers of valuable information. It is valuable not only for its great wealth of information, but for its great beauty.

In Review.

The June *Arena* comes to us filled with the usual matters of general interest.

Its leading article, by the editor, on "Winter Days in Florida," is beautifully illustrated by eighteen full-page photogravures of the incomparable Florida scenery. Following it comes "First Steps to Nationalism," by Solomon Schindler. According to this writer, who professes to be an ardent follower of Bellamy, the very first step toward Nationalism is a remodeling of the Constitution, and a centralization of the government; as these require a change in public sentiment, which comes in the ordinary way, as the result of long and persistent education, this seems to be a wet blanket upon the ardent nationalism of the present. Nationalism and concentration will come, not as here pointed out, but suddenly, as the ripe fruit of an age-long evolution from Jesus, the seed of it planted in humanity in the beginning of the Christian age.

The other papers of this number are, "The British House of Commons," by Marcus J. Wright; "Boston Schools and Teachers," by the author of "Preston Papers;" "The Psychic and the Spiritual," by Margaret Peeke; "Mr. Bland and a New Party" by an Ex-Democrat of Missouri; "Prostitution within the Marriage Bond," by B. O. Flower; "An Epoch and a Book," by John Clark Ridpath, whose likeness is the frontispiece of the number; "Laws Governing the Age of Consent," by E. W. Smith; "Are the People of the West Fanatics?" by J. K. Miller; Monopoly, Militia, and Man, as Revealed in the Brooklyn Trolley Strike," by Emil Richter; "The People's Lamps," by Prof. Frank Parsons; "Shall our Young Men Study in Paris?" by an American Girl; "Two Beasts," by Grace Shaw Duff.

Reviews of "Books of the Day," and "Notes and Announcements" contain matters of more than ordinary interest. Among the good things of the latter are the questions by Hon. W. J. Bryan, to the "artful dodger" (Cleveland) asking for explanations of some of his statements and terms used in recent letters on the subject of money.—O. F. L.

It is most beautiful when the strength is one of humility instead of pride, and we trust no more in the resolution we have taken, but in the hand we hold.—*Ruskin*.

PUNGENT PARAGRAPHS.

A crank is a fellow that wants to do the world a good turn.

We would always preserve the dignity of the law—when-ever it has any dignity worth preserving.

When labor comes to know that *it* is capital, instead of money, it will take a grand stride toward liberty.

Christians are all the time execrating Judas, yet are themselves selling Christ for a few pieces of silver.

All this fuss about the tariff is to enable the plutes to tear off a little more profit from the earnings of labor.

Bonds, Government *bonds*, are rightly named; their sale means the bond slavery of the masses to the moneyed classes.

The short-sighted manufacturer, in reducing wages, thereby decreases the ability of the consumer to purchase his product.

The greatest stock raisers of this country have their ranches in Wall Street. They raise their stock on water instead of grass.

The Devil keeps pace with the church, Christian, so called. In fact, the church seems rather to be a feeder to his kingdom, for as it increases, the Devil's power also increases.

Are there now any *living* men? If in the first Adam all died, then all are dead, are they not? Only the Lord Jesus, as the firstfruits of the resurrection, has arisen from the dead—dead humanity.

In the olden days, greedy kings led vast armies to plunder neighboring peoples. Now-a-days, the money kings need only to sit in their counting-rooms and, by simply cornering money and controlling the avenues of trade, rob vast territories and despoil millions of people.—*J. S. Sargent*.

Freedom.

O Freedom! * * * * *

Thy birthright was not given by human hands;
Thou wert twin-born with man.

* * * * * Tyranny himself,

Thy enemy, although of reverend look,
Hoary with many years, and far obeyed,
Is later born than thou; and as he meets
The grave defiance of thine elder eye,
The usurper trembles in his fastnesses.

Thou shalt wax stronger with the lapse of years,
But he shall fade into a feeble age;
Feebler, yet subtler. He shall weave his snares,
And spring them on thy careless steps, and clap
His withered hands, and from their ambush call
His hordes to fall upon thee. He shall send
Quaint maskers, wearing fair and gallant forms,
To catch thy gaze, and uttering graceful words
To charm thy ear; while his sly imps, *by stealth*,
Twine round thee threads of steel, light thread on thread
That grow to fetters; or bind down thy arms
With chains concealed in chaplets. Oh! not yet
Mayst thou unbrace thy corslet, nor lay by
Thy sword; nor yet, O Freedom! close thy lids
In slumber; for thine enemy never sleeps,
And thou must watch and combat till the day
Of the new earth and heaven. * * * * *

—William Cullen Bryant.

Governor Altgeld's Opinion of the Supreme Court.

"The remanding of Debs is in itself a matter of small consequence compared with the principle established, which is of transcendent importance. This decision marks a turning point in our history, for it establishes a new form of government never before heard of among men,—that of government by injunction. Under this procedure, a federal judge, sitting in a rear room, can, on motion of some corporation lawyer, issue a ukase, which he calls an injunction, forbidding anything he chooses to, which the law does not forbid. Where the law forbids a thing, no injunction is necessary. In other words, he can legislate for himself, and having done so can then turn around and arrest and imprison as many people as he pleases; not for violating any law, but on the mere pretext that they have disregarded his injunction, and, mark you, they are not tried by a jury according to the forms of law, but the same judge who issued the ukase, and who claims that his dignity was offended, himself tries the case; and whether anything is proven or nothing is proven, he can send men to prison at pleasure, and there is no remedy.

"The provision of the Constitution, 'That no man shall be deprived of his liberty without a trial by an impartial jury,' is practically wiped out by this decision of the United States Supreme Court, and the theory that ours is exclusively a government of law is now at an end; for every community is now subject to obey any whim or caprice which any federal judge may promulgate. And if federal judges can do this, then it will not be long until state judges will follow this example. The Constitution declares that our Government has three departments—the legislative, the judicial, and the executive, and that one shall not trench on the other: but under this new order of things, a federal judge becomes at once legislator, court, and executioner.

"For over a century our Government moved along the lines of the Constitution, and we became great and powerful. Life and property were protected and the law was enforced. Now, we have made a departure,—the bulwark of liberty has been undermined, trial by jury has been stricken down.

"There were two separate proceedings against Debs. One was according to the established forms of law; he was indicted by a grand jury for acts alleged to have been committed during the strike, and was regularly tried by a jury, and it turned out there was absolutely no case against him. Nothing was proven. It is true, the jury were not allowed to bring in a verdict, because near the end of the trial one of the jurors became ill and the prosecution refused to go on. Debs' attorneys offered to proceed with the remaining eleven, or to add a new man and proceed, but the railroad lawyer, who also represented the Government, feeling that he had no case at all, would not consent; he thereby prevented a verdict of acquittal and had the case postponed.

"The other proceeding was by injunction. A federal judge, on motion of some railroad attorneys, issued a ukase against the people of all the states in that judicial circuit, in which he forbade nearly everything that the ingenuity of man could think of, and which the law did not forbid, and having thus legislated he then turned around and had Debs and others arrested, not for violating any law, but for failing to respect his ukase or injunction. And then this judge

not only failed to give a jury trial, but proceeded to determine whether his own dignity had been offended, and promptly sent the defendants to prison, the judge being legislator, court, and executioner.

"Had there been a jury trial the defendants would have been discharged, because it was not proved that they had violated any law. This would have been in harmony with the Constitution, with the law of the land, and with eternal justice. But the corporations wanted the Constitution brushed aside, and the federal judge kindly obliged them, and the Supreme Court has now approved his acts.

"For a number of years, it has been marked that the decisions of the United States courts were nearly always in favor of corporations. Then it was noticed that no man could be appointed to a federal judgeship unless he was satisfactory to those interests. Over a year ago the *New York World* talked about a packed Supreme Court, and that court has within a few days rendered two decisions which unfortunately tend to confirm this charge. A week ago it did violence to the Constitution and laws of the land by holding that the Government had no power to tax the rich of this country. Now it has stricken down trial by jury, and has established government by injunction.

"Forty years ago, the slave power predominated; today, it is capitalism.

"George William Curtis described the slave power of forty years ago as follows:—'Slavery sat in the White House and made laws in the Capitol; courts of justice were its ministers, and legislators were its lackeys. It silenced the preacher in the pulpit; it muzzled the editor at his desk, and the professor in his lecture-room. It set the price upon the heads of peaceful citizens; it robbed the mails and denounced the vital principles of the Declaration of Independence as treason. Even in states whose laws did not tolerate slavery, it ruled the club and the drawing-room, the factory and the office. It swaggered at the dinner table, and scourged with scorn a cowardly society. It tore the golden rule from school books, and the pictured benignity of Christ from the prayer book.'

"Now, substitute the word 'capitalism' for the word 'slavery,' and the above is an exact picture of our condition today. The American people crushed the slave power; they washed its stain off our flag and saved our institutions. Can they rescue them again? Many say yes, but they have not reflected that the crushing force which now confronts them is greater than was ever the slave power. Besides, slavery itself was sectional, and in the end it was possible to unite the rest of the country against it. But the corrupt money power has its withering finger on every pulse in the land, and is destroying the rugged manhood and love of liberty which alone can carry a people through a great crisis. What, then, is the situation today? For over twenty years, foreign and domestic capitalism has dominated. 'It sits in the White House and legislates in the Capitol. Courts of justice are its ministers, and legislatures are its lackeys.' And the whole machinery of fashionable society is its handmaid.

"Just see what a brood of evils have sprung from the power of capitalism since 1870.

"1. The striking down of over one third of the money of the world, thus crushing the debtor class and paralyzing industry.

"2. The growing of that corrupt use of wealth which is undermining our institutions, debauching public officials, shaping legislation, and creating judges who do its bidding.

"3. Exemption of the rich from taxation.

"4. The substitution of government by injunction for government by the Constitution and laws.

"5. The striking down of trial by jury.

"Never has there been so much patriotic talk as in the last twenty-five years, and never were there so many influences at work strangling republican institutions."

JOHN P. ALTGELD.

SHARP CUTS.

We may not be able to make men virtuous by law, but we can stop the law from helping to make men vicious.—*Voice*.

The first and most pronounced indication of the downfall of government is when its courts of last resort become corrupted.—*Nonconformist*.

The "sound money" campaign is a *sound* campaign, and nothing else. Thus far, its advocates have produced no arguments worth mentioning.—*Kansas Commoner*.

When it comes to the place where people ask, even under their breath, how much a judge of the Supreme Court got for changing his opinion in a week, the revolt is not a quarter of a century away.—*Nonconformist*.

Keep it before the people that bonds mean bondage, and nothing else. Bonds mean interest, and interest means some one to work for it, and that means that you are in bondage to pay some one for something that you never got.—*Grander Age*.

It is said that "the man who hesitates is won." Why? Because, whenever a man stops long enough in his mad career to think, he will usually come out all right. It is the unthinking man who causes all the mischief in the world.—*Contestant*.

Co-operation cannot be built upon a competitive base, neither can it enter into partnership with the competitive system and live. Co-operation must stand at the head of reform, or it has no place to anchor itself in the moving procession of humanity.—*National Referendum*.

The liabilities of tenants seem endless. They have to pay even for the "acts of God." The other day a case was decided in which a man who had taken a lease of a house declined to pay because, owing to an earthquake or landslip, there was no longer any house there. But the law said he must pay, all the same.—*Land and Labor*.

There is just the same reason for intrinsic value, as a medium of exchange, that there is for a baggage check or a railroad ticket to be made of gold; and the fact that over 94 per cent of the business transacted is without any cash foundation, except in name, is an evidence of this fact.—*Chicago Express*.

One of the most infamous ideas which has gained credence among the people is, that the right exists to bind unborn generations with a bonded debt. The time will come when such a thought will not be tolerated; when every bond will be wiped out of existence; never until then will we have a free people.—*Chicago Express*.

The country opened wide its eyes in wonder at the anarchist-socialist talk of Justice Harlan and the others in the minority of the Supreme Court's income tax decision. Even the "red spectre of revolution" was seen in the wind. Cranks, it is said, make revolutions. But who would look for cranks on the United States Supreme Court Bench, carefully selected as the judges are by the President?—*Cincinnati*.

THE LATEST SPOKEN.

A GOOD WORK.—The United States Supreme Court has rendered two decisions within a week which are complements of each other. The income-tax decision was a declaration in favor of government by plutocracy, and the Debs decision means that citizens who have the hardihood to question that form of administration must go to jail. If these decisions set the people thinking and seeing that the nation is surely falling a prey to a pack of unscrupulous usurers, it will be the best week's work the "highest tribunal" has ever performed. And if the people have the faculty of thinking and seeing aright they will do the right thing in the premises, and waste no time in denouncing the mere instruments of the evil power.—*Coast Seaman's Journal*.

AN UPRIGHT JUDGE.—Judge Shiras, says a writer in a Republican paper, by exercising the right of every man to change his mind, made himself umpire in the income tax case. Read this carefully, then lay the paper away and think. Shiras, as Judge of the Supreme Court, is expected to lay aside all prejudices and interpret the law in accordance with his ideal justice; when once he has delivered an opinion, it is supposed to have been arrived at only after a careful and thorough investigation, and should be a firm and immovable conviction of right. And when a man in his position exercises "his right to change his mind" inside of a week, he must either have formed a hasty and unreliable opinion in the first place or have been unduly influenced in the second. In either case, he would be unfit to occupy a position on the Supreme Bench.—*Wyoming Freeman*.

THE BRITISH WONDER AT IT.—The recent Supreme Court decision on the income tax shows us so much farther advanced in monarchical ways than they expected that the British themselves are astonished at the decision. The *London Times*, the leading paper of the Empire, says: "The practical result is that direct taxation must fall on the citizen in direct proportion to his voting power, without reference to the amount of his property." The *London Chronicle* says: "The loss of £6,000,000 must still further derange American finance, but the millionaires have escaped the net, and the people generally will be compelled to make up the deficit. It is a strange comment on American democracy, and on the limitations of the American Constitution."

When we can surprise the British by our plutocratic ways, we have gone considerable lengths, sure enough.—*Progressive Farmer*.

A CRITIC DISGRACED.—Rear-Admiral Meade, U. S. N., has been retired with a reprimand for "conduct at variance with a commendable career." No doubt Meade was indiscreet in his criticism of the Administration, but those who know anything about the trials of a seaman under the thumb of 'longshore authority, will find extenuating circumstances in the case. It is another evidence of the subversive tendency of governing maritime affairs from a three-legged stool.

Seamen find it harder every day to run their ships, and

keep their tempers under the system. We are inclined to the opinion that there is more in this case than appears at first blush. Meade had aspirations to find out what there was in the ships of the new navy, and had declared his intention of giving Mr. Cramp "the benefit of his experience." His endeavors to make practical speed tests of the commerce-destroyers had been frustrated on several occasions, but still the Admiral was irrepressible. Clearly a man of this kind was dangerous to the welfare of shipbuilding contractors and the confidence of the people in the nation's defenses. It is more than likely that Meade's alleged disrespect was taken as an excuse for squelching a "curious impertinent."—*Coast Seaman's Journal*.

A NEW IDEA.—The times and manner of the administration of the Holy Supper was the subject presented in the address of the Rev. Dr. Norman Fox, at the regular weekly conference of the Baptist ministers of New York City, some months ago. He held that the Scriptures teach that in commanding the eating of bread and the drinking of wine in remembrance of Him, Jesus in no way intimated that the observance should be periodical, once a week or once a month, but said: "Whenever you eat bread to sustain your mortal life, remember me, the bread of eternal life." Dr. Fox maintained, secondly, that "nothing is done at the breaking of bread in church which may not, or should not, be done when we eat our daily bread." The speaker declared that "the New Testament knows no breaking of bread apart from an ordinary meal," and insisted that "the Lord's Supper is an eating of bread in remembrance of Christ, and whenever a man eats of Christ, the spiritual bread, he eats the supper of the Lord." One of the speakers characterized Dr. Fox as "a bull in a china shop," and added that it was becoming almost dangerous for the ordinary preachers to attend the conferences, because of the danger to which they were subjected of having their earlier faith completely uprooted and destroyed by the "high-thinking qualifications of Dr. Fox."—*New Church Messenger*.

COMING CHANGE.—Poor Cuba. For generations Cubans have labored and produced, and Spanish grandees have squandered. Whenever they made outcry they have been met by their own people, those anxious to curry royal favor, and have been butchered and left to rot in prison. My heart has always bled for them, and while I doubt not that their struggle for "independence" will not gain them any real advantage, I hope they will succeed. But the fates are arranging for a universal change, and they must wait. The insurgents are fighting, not to free and help the people, but to displace the rulers so they can govern. There is no economic question in the fight. The Cubans are as selfish and ignorant of human rights as are their rulers. They are slaves to creed and prejudice. They are not fighting to free the land, the money, the opportunities to labor, and get the full fruits thereof—these are not a part of their program, and without them any victory will be barren. In travail must they be punished until they learn what is justice.

Our struggles in this nation have been barren of the

good they should have gained, because we failed to learn the lessons of tolerance and unselfishness. British subjects are just as free to-day as are Americans. Cuba will, if successful, only throw off the tyranny of Spanish oppression for a home capitalistic oppression of the same kind. Only ignorance compels obedience to injustice.—*Coming Nation*.

A PROHIBITION LEADER BROADENING.—The story is being given wide circulation by old party papers in the West, particularly in Kansas, that Ex-Governor St. John has abandoned prohibition and the prohibition party to take up the cudgels for free silver. There has been great rejoicing among the whisky people, who would believe, if they could, that this story is true. On April 29, Mr. St. John wrote a letter to a friend in Lawrence, which was published, and which was made the basis for this report. The letter contains nothing but the Ex-Governor's well-known sentiments on the financial question, and is as follows:—

"In my judgment, the campaign of 1896 will be the most hotly contested of any that this country has ever known. While the tariff will be used as it has in the past, to deceive and mislead the people, the real issue will be between capital and labor. Capital, as represented by Wall Street, has the nation by the throat; the struggle on the part of labor will be to break away from its grasp, and strike a final blow for freedom. Nothing will help more to bring about this much desired result than the free and unlimited coinage of both gold and silver at a ratio of sixteen to one. There should be no limitations, no evasions, no compromises touching this matter. Any declaration in favor of free coinage that does not fix the ratio, means nothing and is calculated to humbug the people. I can scarcely imagine any greater calamity that could befall our people, than the triumph of the financial policy of Wall Street in 1896. The struggle that is now upon us, really involves the liberties of our people. A continuation of our present financial system for a few years more, means a nation of tenants ruled by a few money kings. All men who love home, country, and freedom ought to stand together in the fight, and, at the ballot-box, strike a death blow to the financial policy which has plastered our homes with mortgages, filled our land with tramps, and now seeks to enslave a people who of right ought to be, and remain, forever free."

A clipping from the *Kansas City Star* was sent to Mr. St. John, containing the story and also an elaborate editorial on the subject, reviewing the situation and attempting to explain the causes which led up to Mr. St. John's change of heart. The following reply was promptly received, which indicates that no change of heart has taken place in the sentiment of the great prohibition leader, and that he is the same stalwart, uncompromising prohibitionist he always was:—

The clipping from the *Star* is partly true. I wrote the letter referred to and intend to stand by it, but I've not abandoned prohibition, and don't intend to. Some may think a prohibitionist can't have but one idea, but I say to such, that I am not, and never was, that kind of a prohibitionist. Robbery is robbery just the same, whether it is perpetrated by the saloon or an infamous financial system; and I propose to fight robbery and oppression in any form whatsoever. If there is anything in my letter, published by the *Star*, contrary to "good doctrine," I am not aware of it. It had just as well be understood now, as later on, that if the prohibition party wants to live and grow, it must broaden out in its work, and keep pace with the progress of the age and demands of humanity. Your friend, JOHN P. ST. JOHN.

—*The Signal*.

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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 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 2:30 P. M., at the residence of Mrs. A. K. CORNWALL, 917—E. 13th Avenue, Denver, Colo.

Ladies are invited to meet with us and investigate Koreshan Doctrines

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Ladies are invited to attend these meetings and investigate the doctrines of Koreshanity.

VICTORIA BRANCH ASSEMBLY SOCIETY ARCH-TRIUMPHANT, ALLEGHENY, PA.

Society meetings will be held every Tuesday evening, 7:45 P. M., at the home of Ulysses G. Morrow, Allegheny, Pa., until further notice. The first Tuesday of each month is devoted to the private business of the Society, to which only members of the Second Court are admitted.

All who desire to investigate the doctrines of Koreshanity are cordially invited to attend.

AURIGA BRANCH ASSEMBLY SOCIETY ARCH-TRIUMPHANT, DENVER, COLO.

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