

The Flaming Sword.

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

Vol. IX. No. 10.

CHICAGO, ILL., OCTOBER, 1895.

A. K. 56.

\$1.00 per Year.

MAKE ALL MONEY ORDERS PAYABLE TO GUIDING STAR PUB. HOUSE, SUBSTATION 48, CHICAGO, ILL.

All business communications containing checks, money orders, and express orders should invariably be addressed to the Guiding Star Pub. House, Substation 48, 99th and Oak Streets, Chicago, Ill.

Issued monthly by the Guiding Star Publishing House, 99th and Oak Sts., Chicago, Ill. Subscription rates, payable in advance, \$1.00 per year; six months, 50 cents; three months, 25 cents. Discount to clubs. We mail one sample copy to applicants for the same, or to those whose names may be sent us, which, in each case, is an invitation to subscribe. We solicit from persons interested in Koreshanity, lists of names for sample copies.

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

PUBLISHED BY THE GUIDING STAR PUBLISHING HOUSE.

EDITED BY THE KORESHAN UNITY.

ENTERED AT THE CHICAGO POST OFFICE AS SECOND CLASS MATTER.

The Covenant of Life.

In going before the world with the gospel of everlasting life, the gospel of the New Covenant, committed to us from the very throne of the Most High, we deem it expedient in the execution of our commission, to present something definite regarding the results which will follow our goings forth.

Subordinate to, and correlated with, the central, religious, and consequently fundamental, principles of our doctrines, are certain possibilities which are to become the achievements of special efforts of the mind, instituted for the purpose of attaining to a righteousness of body above that which has hitherto been considered by the masses as essential to salvation.

The aspirations of Paul centered in the hope which should be the persistent expectation of every Christian, and is the most effectively expressed in Paul's own language: "And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption" (the putting on of the Son); "*to wit*, the redemption of our body." The hope of the Christian cannot be consummated till this redemption of the body is assured in its actual confirmation by the redemption itself. As this attainment is to be reached only through man's co-operation with God,—for man is to work out his own salvation with fear and trembling, God working in him through man's will, reason, and understanding,—the

laws and processes by which this work is to be wrought must be made known to the workers, else they work blindly and ineffectually. The redemption being primarily the redemption of the body, as the Christian's ultimate hope, the operations through which this hope is to be consummated must pertain to the body specially, as the objective point upon which all salutary efforts are to be expended.

Our present special work is to declare the laws and processes through which the now existing humanity shall attain to the immortality of the body. In other words, our mission now is to promulgate the principles through which men and women may avert the catastrophe called death—the corruptible dissolution of the physical form—and substitute an incorruptible dissolution by which the body, through the attainment of immortality, may be suddenly dissolved through the baptism of fire about to be shed upon the world.

Men now are born in sin and shapen in iniquity; hence the relations and acts by which they are so begotten are necessarily iniquitous. If men are born in sin and shapen in iniquity, and death be the result of sin, it follows that a reversion of this tendency will infuse life. Paul looked forward to the redemption of the body. If the relations and acts which result in the propagation of "the body of this death" be iniquitous, a reversion of these iniquitous relations and acts will assuredly result in righteousness, as concerning the body; and the application of this corresponding righteousness must necessarily eventuate in the body of life, or the resurrection of the dead.

It is not our purpose in this article to present an analysis of the laws of immortality. We design merely to set forth the general requirements of the law of righteousness as pertaining to the body, and especially as related to present human possibilities regarding man's power to overcome death in the body. Immortality of the body depends upon the continency of males and chastity of females. These are more than simple restraints placed upon the act of coition. The restraint must center upon the sensual tendency of desire itself. There must obtain a conservation of the force of desire by such an education and discipline of it as will insure its determination toward the new object of the affection's activity. Instead of the sensual gratification of desire, which eventuates in the transmission of the germ of death, the germ upon which depends the propagation of the mortal body, the sensual thought must be destroyed by a new determination and impetus given to it, and the flow of the affectional or love element directed into

a new channel. The sexual act must cease with the complete extermination of the desire. This must be the result of the subjugation of the will by the intellect. This, then, is the first operation of the mind in its effort to overcome death in the body. It is the first step in the new discipline. Celibacy of the heart of the mind (circumcision of the heart) is essential to the salvation of the body. "Circumcise, therefore, the foreskin of your heart, and be no more stiff-necked." "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." "For the fashion of this world passeth away. But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord. But he that is married careth for the things that are of the world, how he may please *his* wife. There is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband."

We find here a perfect agreement between the doctrine of Paul and the law of God, as pointing out what is pleasing to God as distinct from what is gratifying to man's sensual nature. We repeat, the first step in the new discipline is continency and chastity in men and women. The second step is such an education and direction of the desires as shall conduce to the conservation and use of the force thus husbanded, and such as will appropriate it to the new object of the affections—the incorruptible flesh with which we are to be clothed, thus changing the corruptible body and substituting therefor the incorruptible one. This second step implies the manifestation of an educator; one sought for; one sent of God; one skilled in the use of the Word; one trusted, heard, and obeyed as the Sign of the Lord's coming—the pointer, the indicator to the world of the Lord's purposes. Upon this educator, sent of God, must be centered every affection of those who look for the Lord's coming, and who desire his appearing, as he must necessarily possess every truth of the Word by which the desire for life is to be disciplined and made effectual in the formulation of the new, the immortal structure.

The second step embraces a process of separation from the world, of such as are entering upon the new life. This separation creates a demand for pivots, or centers, around whom shall group in societal fellowship, drawn together and united upon the principles of a common interest in all things pertaining to the new economy, (as all things that offend shall have been gathered out of the kingdom,) such as the Lord has thus prepared for his special service.

The first grouping must be the aggregation of the heterogeneous mass, moved together by one common impulse; namely, their separation from the world and aggregation for communital fellowship. At this point of ingathering must begin those processes of differen-

tiation and distribution which will develop more completely, and define accurately, the members of the various genera, and send them forth to their respective groups, every group or genus being presided over by its special angel or center.

The first group to be established is an order having a royal, a sacerdotal, and a secular degree. The secular degree will be presided over by those whose long experience and discipline have pre-eminently fitted them for the supervision of secular uses, as specially related to the kingdom of the Lord. Various industries will be established, so that those who enter into the new relation will at once step into the secular use best suited to the vidual. Labor will be reduced to a medium standard, abundant time and opportunity being given for recreation and culture in all that pertains to the perfection of manhood.

The new gospel, to be effectively promulgated, must have a support and basis of operations as thus indicated, from the very fact that an entrance upon such a life as this gospel inculcates enforces a separation from the ordinary society of the world, and impels men to seek relations compatible with the new state. The apostles of the new gospel are being fitted for its promulgation, and their active entrance upon the work before them is the signal for the literal tearing to pieces of the old institutions of the world. The old church must soon crumble to dust, and the old state must soon hear its death knell and go to decay. Upon their ruins shall arise, from the ashes of the old dispensation, such a religious and secular economy as shall provide, by the equitable distribution of God's material and spiritual blessings, for all such as are now, by man's inhumanity, made to suffer the consequences of a poverty which will be unknown in the new kingdom.

There are two special objects for which the secular department of the divine economy must be established. The first grows out of a present exigency. The second arises for a future necessity of the world, for the provision of states or conditions which must succeed the coming harvest. The first, relating to the present exigency, is the provision for the period of transition; for the establishment of, and application to, industries for the body, while the mind and body are reaching after, and attaining to, those holy conditions essential to the final entrance into eternal life.

After the firstfruits of the harvest have been gathered the new external order will decline, by degrees, till the dispensation now to be inaugurated will have reached its consummation in another fruition in ages to come. As an immediate result of the promulgation of the gospel of everlasting life, there will obtain a suppression of the natural functions of reproduction in males and females, and a retention, in the minds of those who receive it, of the forces which would—if allowed to flow downward through the sensual tendency of the thoughts or desires—ultimate in males and females, as the reproductive fluxes. The forces thus retained are essentially love and wisdom, and are as emphatically substance as are the above named products of the de-

termination of sensual thought. The suppression of the functions of natural propagation in the female, by the intensity of an educated desire for the Lord's manifestation (a desire educated to look for the Lord's coming according to the divine methods), will provide the substance which must flow through the female will, as her supreme and interior love, from which the new body is to be formulated. We mean that the new, incorruptible body, by which the present corruptible body is to be displaced, is to be the product of the suppression of the natural reproductive functions of the female. The spirit of the new body is the product of the suppression of the natural reproductive functions of the male. These changes are to be the result of the literal circumcision of the heart (the heart of the head), which is simply the burning out of the pineal gland of the brain through the intensity of desire moved in the new direction. That these changes of state or quality may be insured, the Sign of the Lord's coming must be known and acknowledged.

The demand for the location of the primary grouping or gathering together of the heterogene of the formulating mass is absolute. In no other way can there be an augmentation of that potency generated as the desire for the Lord's manifestation, and upon the regulation of which depends the Lord's appearing. The world demands the Lord's advent. The desire for His coming is not now centered upon him, because there is no knowledge of the divine method. The Lord will come through, and as the effect of, desire; but for desire to be effective in the accomplishment of the glorious object of the genuine Christian's love, those who inherit this love or desire must be gathered into a group or community, that through the collation of this very flesh of Christ—the desire for the Lord's coming—the augmentation of power will be commensurate with the occasion.

Not only is there to be an augmentation of the potency of desire through the gathering together in communal relation of those who love the Lord, but the potency of desire must be energized through its education and discipline, by which it may be moved in a given direction and made to center in an absolute unit or pivot. The Lord will not come to his people till that people bring their love to a focus. That focus does not reside in a dualistic concept. It obtains only in the cognition of the unity of God in one person, and that person inresident as the truth of the Word manifest in the natural humanity. The center of desire must rest with a visible and tangible object of affection, to whom obedience must be yielded.

Death is constantly breaking up the family relation. And as our system was instituted for the purpose of promulgating the doctrine of immortality, ought it not to break every tie that precludes immortal attainment?

We maintain the right to our religious convictions, and assert that in the right to teach, all men and women are entitled to adopt our views if they so choose, and to dissent from any previously entertained convictions.

The Educational System of the Future.

The future system of education must be a complete system. It must not be a thing of shreds and patches as is that which today is called our educational system. One of the most hopeful signs of the times in this respect is the unrest among the great army of instructors. While still greatly prone to laud the present system of public instruction, and to resent, especially on the part of laymen, any imputation of inadequacy, the conviction is steadily gaining ground that not only do they not possess the best, but that their faces are not even turned toward the best. The present lines, instead of converging toward one supreme goal—Tennyson's "one law, one God, one element,"—diverge and again diverge, to die away finally in marshes and waste places. The leading minds among the educators of the present system must already, however dimly, foresee something of this result. That great majority who follow the trodden paths will never suspect it until they find themselves lost in the quagmire, their world shattered, themselves dazed and helpless.

MUST BE A COMPLETE SYSTEM.

I repeat that the coming system of education must be a complete system. Beginning at birth, its benefits will be extended throughout life, and there will be no period of one's life when one will not be a part, and an essential part, of this great educational system. At present the state assumes a degree of responsibility for the education of her citizens, that small measure of responsibility beginning when the child is about six years of age and continuing until he has reached the age of twenty-one. At least, this is the theory of it. Its practice does not come up to even this meagre provision. This is a land of liberty, you know, and if necessary that the child, instead of attending school, work in store, factory, sweat-shop, work-shop, or mine, in order to keep himself from starving, why, of course he has liberty to do so. Besides the common schools, there is a kindergarten system—in some localities supported, at least partially, by the state; in other places by private enterprise—but hardly yet recognized as an essential part of the educational system. This kindergarten system articulates badly with the common school system, if indeed it can be said to articulate at all, and is of about as much use to the general system,

UNDER EXISTING CONDITIONS,

as one's forearm would be if disjointed at the elbow. In the primary and grammar schools the entire course of instruction is planned with reference to the high school, and that of the high school with reference to the university. But does this meet the needs of the great majority of the youth of the land? According to the school statistics of Ohio, which may be taken as a fair sample for illustration, fifty per cent of the youth enrolled do not attend school more than four years, thus never entering the grammar school, and yet all the education given in the primary school is merely a prepar-

ation for the grammar school, which half the pupils are never to enter, and no preparation at all for the field they are to enter. Seventy-five per cent leave school before entering the highest grade of the grammar school, and ninety-seven per cent never go beyond the grammar school. The grammar school is preparatory to the high school and aims only to meet the requirements of the three per cent who enter the high school. And of those who enter, only one-third are graduated, when they are ready, not for the practice of any profession in even its beginnings, nor for any branch of mechanical work, but for entrance into the university. And when graduated from the university, are they wise and useful members of society? O dear, no! Now there is nothing in the world quite pleasing to them or quite good enough for them, and they do not become useful members of society until they have had the conceit violently knocked out of them.

My intention is not to dwell upon the faults of the present system, but to

INTRODUCE TO YOUR NOTICE A BETTER.

We do not say that the present system accomplishes nothing, but that it does not accomplish the best, and that it is yearly growing less and less adequate to the needs of society. And yet what a sum is expended annually upon this institution! And only one per cent of the youth of the land obtain the full benefit—or detriment—of the high school course, though ninety per cent of the public school funds are expended on the high school. A large proportion of the taxes from which the school fund is derived is paid by the very class which the high school does not touch at all, as the youth of that class are compelled to leave school and seek employment before old enough to enter the high school. The working classes contribute largely to the support of the high school which is utterly beyond the reach of them and theirs, and furthermore, the tendency of the high school, as at present conducted, is to underrate the dignity of physical labor, thus locating the laborer as a member of an inferior class, and assisting the further complication of that terrible tangle—the industrial-social question.

Let us assume it to be a self-evident proposition that every child which is born in the world is

ENTITLED TO A THOROUGH EDUCATION,

mental, physical, and moral. At the same time that we inhabit a mental universe, we inhabit a physical universe and have constantly to deal with physical forces, and education in the practical methods of directing these forces must be given due weight. We may further assume that to provide opportunities for such education is one of the duties of government; and, still further, that if possible for the child to be self-maintaining while being thus educated, that principle of economy which is one of the prime factors of good government would be observed, and the relation of the child to the state secured. The objection here that the state has nothing to do with the maintenance

of the child while bestowing education upon it,

IS NOT TENABLE,

for of what use is it to offer what one is withheld by circumstances from receiving? And if the duty of educating the youth of the land devolve upon the state—and it is almost universally conceded that it does,—this means that the state is to provide the child with such environments as will enable it to receive such training. Otherwise training cannot be given, for, in any domain, only so much is bestowed as is received. If more be offered, it goes to waste; and waste in one direction causes want in another.

We hold that it is possible for a child to be educated in all the essentials of mental culture while it is maintaining itself by its exertions in the physical realm, and through its efforts at such maintenance securing the very best possible physical education.

It is universally demanded of adults that, enjoying the benefits of a societal condition, they perform certain services to society, among which self-maintenance stands first. Of imbeciles and lunatics this is not demanded. Why? Because of inability. But all those who are able to maintain self, are required to do so, failing which they are regarded as enemies of society. This would be just were universal opportunities for remunerative employment provided. If, in the case of adults, the ability to perform service brings with it the duty to perform, why should it be otherwise in the case of children? Very young children are not able to perform uses, but the ability to do so comes early in the child's life, and most children are eager for such performance, and, under favorable auspices, find genuine enjoyment therein. There can be no doubt of the ability of young children to perform valuable service in

THE INDUSTRIAL LINE.

It is amply attested by the thousands of little slaves to be found toiling in the various industries. The employment of children is a factor, and a not inconsiderable one, in the great labor problem. Capital has found the labor of children more profitable in many lines than that of adults, for, while performing the work equally well, less wages have been asked. These children are being cheated out of the mental training which is their right from the state, while the children of the schools are being cheated out of the physical training which is their right. The children of the former class are dull machines—of the latter class, nervous toys.

This is altogether wrong. Since with ability comes the duty to perform service, if the opportunity for such performance be denied, a great wrong is done the child, for only through the performance of one's duties to society can a healthy development obtain. This is true at all ages of life. On the other hand, as every child is entitled to a thorough mental education, if opportunity to receive such education be denied through conditions which force the child to overwrought muscular activity of whatever kind, an equally great wrong is done the child. How are these two wrongs to be right-

ed? Simply by restoring in each class the balance between mental and physical exertion, which under existing conditions is destroyed.

We cannot rightfully have a dual system of education and industry. The industrial system must be the educational one, and *vice versa*.

THE TWO MUST BE MADE ONE.

Thus may the vital energies be economized. In the present system of education, if the need for manual training is recognized at all, it is usually met by training the child in the construction of oftentimes well formed, sometimes beautiful, but utterly useless articles. Would not the child learn at least as much in the manufacture of a useful article? There are many branches of industry in which children may, at a very early age, attain to a high degree of skill; and ability in any direction is secured only by the practical application of that ability. It is possible for the performance of use to be so pleasurable to the child as to be a constant recreation. A child of seven or eight years can readily be taught the management of a simple machine, and to manage it would prove a delight to him. So soon as an increase of skill would permit, he might be advanced to the management of one more complex, a perfect system of grading obtaining. This manual training should be complemented by an adequate mental training. Beautiful as well as useful things should be taught children, the education being no more utilitarian than esthetic. Indeed, all useful services will prove to be beautiful services under proper conditions. By making the performance of use a recreation, the surplus energy of youth, instead of being wasted as now, would be conserved and directed for the benefit of society, reflecting benefit upon those generating it.

Instead of, as now, cramming youth with theories which may or may not be used, and which, at any rate, are offered—I dare not say taught; for no matter how thorough a knowledge a teacher possesses, he

TEACHES ONLY SO MUCH AS HIS PUPILS LEARN—

which are offered without any reference to the needs of the pupil, the true system of education will recognize the truth that no knowledge is ours until we live it, and all teaching and all learning will be with reference to the life of the individual and of society. Every knowledge so soon as acquired theoretically will be applied practically, not idly—for the mere sake of experimental demonstration—but earnestly, for the good of society. And, instead of trying, in from fourteen to eighteen years, to acquire a smattering of all things in the mental realm, while almost utterly ignoring the existence of a physical realm, so far as the acquiring of useful skill therein is concerned—and then considering the education finished,—men and women will continue throughout life to acquire knowledge and skill in both realms, developing all their mental and physical faculties, rounding out the entire being.

It will be said that such a system of education is impossible within the competitive system. Granted; but the

COMPETITIVE SYSTEM WILL BE IMPOSSIBLE TOMORROW.

Already the nucleus of this industrio-educational system is established. Not only does it alternate physical and mental exertion, but it so revolutionizes the methods of imparting knowledge that more can be accomplished in two hours of instruction a day than is accomplished in five or six hours under the present system.

Given correct mental education and correct physical education, a correct morality is the result; for a man's morals are merely the expression of a man's life,—his life being the union of his mental with his physical existence.—*From Lecture by E. M. Castle.*

Location of the New Jerusalem.

Beautiful for Situation, the Joy of the Whole Earth.

All earth's greatest cities, whence has gone forth the law, civil and religious, to the rest of the world for ages and generations, have been situated in warm climates. Memphis, Babylon, and Rome are examples. When the greatest, which shall be the seat and center of the final and perfect civilization and religion of the grand cycle, is planted, it will follow the law even more perfectly than has its predecessors, being free from the miasmal and disease-producing surroundings and hurtful winds and seasons (which, more or less, afflicted these), and presenting the perfection of comfortable and healthful conditions both summer and winter.

To one who carefully studies the map of the world, it will be apparent that its location at about twenty-six and a half degrees north latitude, on the Gulf of Mexico, and within about one hundred miles of the Atlantic Ocean, hence contiguous to the Gulf Stream whose tepid water, issuing from under the equator, after traveling northeast, doubling the latitude, retains enough heat to greatly modify the temperature of the British Isles, whose shores it washes, and within the sweep of the trade winds, with the occurrence of the rainy season, with its clouds obscuring the sun in its greatest heat, and the cooling evaporation from the moist earth, must be favored with a mild and equable climate the year round. When the Nicaragua Ship Canal is completed it will be contiguous to the great waterway for the commerce of the great nations of the world, and, with the completion of a ship canal a hundred miles long across the peninsula, will be in the direct line of such commerce. The canal will be very easily dug, as the ground is low and nearly level; and it will serve a double purpose—to drain a million acres of the most valuable rice and sugar lands, and to afford a far more direct and secure thoroughfare for the world's commerce than the present.

All in all, there is no spot in earth more favorably situated for the site of a great and powerful commercial city. Years before it was known that a city would be built there, I am told that one of the leading telegraph men of the country prophesied, from the very favorableness of the location, that at sometime *there* would be

the center of the telegraph business of the world. The great beauty of the scenery, with its growths of the temperate, semitropical, and tropical regions, when they are developed up to the measure of possibility; the corresponding fruits and products, with the boundless contributions of the waters, in the finny tribes, and various kinds of shell-fish, leave nothing to be desired for the sustenance and delight of man. Here indeed shall men begin, according to promise, to "beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his own vine, and under his own fig tree: and none shall make them afraid: for the mouth of the Lord hath spoken it."—*O. F. L'Amoreaux.*

To Lay Down One's Life For His Friends.

The Savior said, "Greater love hath no man than this, that a man lay down his life for his friends." "I am the good shepherd; the good shepherd giveth his life for the sheep." "And I lay down my life for the sheep." "Therefore doth my Father love me, because I lay down my life, that I might take it again. *No man taketh it from me, but I lay it down of myself.* I have power to lay it down, and I have power to take it again."

The application of every principle or law of being, in its supreme sense or degree, is only possible to the divine being. No being less than perfect can apply law in its supreme degree.

Jesus, the man perfected to the highest state of existence possible, could carry out the principle of self-sacrifice in its ultimate degree. No man since has reached that degree of sacrifice. But the fact that one man has reached it, through certain courses of preparation and the indwelling of divine power, proves that it is an attainable point for humanity.

We might vainly ask the ministers of modern Christianity, wherein Jesus' laying down his life differed from any other man's laying down his life. Many a battle field has testified that ordinary men can bravely and unselfishly lay down their lives for their fellow men. Faithfulness to many a dangerous post of duty, on land and sea, points to heroic sacrifice of life for the safety of others. Some lives stretch out their long weary years in continual renunciation of all that would make life dear to them for the sake of ministering unto others. No passing day but witnesses martyrdom for duty or love. Yet none of these have reached the degree of complete sacrifice attained by the Christ.

Other men have lain down the external lives of their mortal bodies, and by this act have saved the life of, or in some way benefited, some other mortal body. This act, with the influence of its example of self-sacrifice, is all that a man ordinarily gives in laying down his life for his friends. The sole benefit to the friends lay in the one act whereby their mortal lives were *prolonged*—not in any sense *saved*.

Jesus said he had power to lay down his life and to take it up again. No other man but him, having

laid down his life, could again take it up. At the beginning of the Christian dispensation, He twice laid down his life, in different degrees. On the cross on Calvary He voluntarily laid down his outer physical life, in order that he might eliminate the last relic of the sensual proprium derived from his descent through humanity, and might perfect and purify, to the ultimate degree, his flesh. This complete purification was effected while he lay in the tomb, whence he arose on the third day absolutely perfect in body, soul, and spirit—the perfect man, the perfect God. Yet, if *that* laying down of His life and taking it up again had been the only degree in which he applied that law, his friends would not have been blessed as he had promised. He had said to them, "Whoso eateth my flesh and drinketh my blood hath eternal life, and *I will raise him up at the last day.*" He that eateth my flesh and drinketh my blood dwelleth in me and I in him." He had prayed for them to the Father who was within him, thus: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one even as we are one: *I in them, and thou in me, that they may be made perfect in one.*"

These and similar passages in the Gospels, show the the Lord's intention of further laying down his life for his beloved, and indicated also the manner in which his being would be appropriated by them, and what it would accomplish for them at the end of the age, or "last day."

"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in ye." Yet He says after this, "It is the spirit that quickeneth; the *flesh* profiteth nothing." Therefore was it expedient that the Lord convert his perfected body, his flesh and blood, to Holy Spirit, and by this spirit enter into or quicken his chosen ones. In this way He not only laid down his life for them but *in* them. It was not enough that He must die on Calvary; that he must do, that he might perfect his body; but he must convert that body to spirit essence, the impregnative spirit of the perfect flesh of Deity, and in this state he could indeed lay down his life for them and implant it in them.

The ordinary man usually ends his ability to help his friends in the act of laying down his life. But Jesus by this act had power to influence and guide them through the various and necessary experiences of their successive embodiments to the end of the age; making them, at that time, a "people prepared" for the last great change in the evolution of immortality. The Lord thus descended into humanity through his great love for it, and his desire to uplift it into the glory of the divine life. What higher or fuller love could He have shown? All the glory and power, the wisdom and love of divine perfection descended into an aspiring and yearning, but imperfect and sinful humanity. He descended into them with the full consciousness of the life of suffering and

struggling he must mingle his life with,—with full knowledge of the processes of regeneration it must carry the faithful through, even while they were working out their own salvation in fear and trembling. The Lord knew that no matter how much they might desire and strive to work out their own salvation, they could accomplish nothing unless his spirit entered into and worked in them also.

Therefore did the Lord transform himself into spirit, and send into his people the spirits of the past dispensation which he had gathered into himself as the beloved lambs of his bosom; this was the sending of the children of the kingdom "into outer darkness"; where there was weeping and waiting and wailing and gnashing of teeth. The central spirit or ego of the Lord descended into the one whom he chose to represent him as the Shepherd of his people, the rock, *petros*, on which he founded his church. In him must He manifest himself at the end of the age, even in the re-embodiment of a man of sin, whom John saw coming up as the "Man of Sin." In this man the Lord so manifests himself that the man recognizes that the Lord is in him, and is enabled by the divine presence in the centrality of its power to overcome and eliminate his sins, and sit down with the Lord in his throne, even as the Lord overcame and sat down in his translation with his Father in his throne. In this the Lord again takes up the life he laid down nearly nineteen hundred years ago. "Peter, when thou art converted, strengthen the brethren," Jesus commanded. When prepared, the Shepherd was to feed the sheep. When the Lord's chosen Shepherd has, through overcoming, reached the throne of God, and become one with God, he is ready to give his waiting, hungry flock the bread and water of life.

Even as Jesus twice laid down his life for his own, so does his Shepherd twice lay down his life: first in overcoming the old sinful nature, which reaches its culmination in his martyrdom by the world, which knows not what it does. From this sacrifice he is able to take up his life again, perfected and purified from all sin. In the theocrasis of this body and the baptism of his people, he again voluntarily lays down his life, and this time *in them*, to effect the last change whereby the corruptible shall put on incorruptibility. In the resurrection of the Lord's people, not only is the Lord's life but the life of the Shepherd, the Messenger of the Covenant, raised up again, in the many as well as in the divine Head of the new order of beings.

All the honor and glory, the praise and gratitude, due the Lord for his sacrificing love will be none the less deserved by his Messenger when he shall have accomplished the Lord's commission. The world which now returns scorn and ridicule for the deepest science and religion ever presented to it, will one day exclaim, "Greater love than his hath no man shown the world!"
—Alice Fox Miller.

We expect to fight our way through bitter persecution. We have the grit and the force of the revolution,

Facts About Southern Florida.

I speak of southern Florida, because in many things relating to climate and productions particularly, southern Florida differs greatly from central, and still more from northern, Florida. From the standpoint of actual observation, during a residence of ten months at Estero, Lee County, I propose to answer some questions that are constantly put to me about that promised land. The first, and in some respects most important, question—to those who contemplate emigration thither—relates to the

HEALTH OF THE COUNTRY.

Contrary to the prevailing opinion, probably, the U. S. Census shows that Florida, as a whole, is one of the healthiest states in the Union. Old settlers told me that the parts of the state—which I judge, from what I saw in passing through on the line of railroad, were somewhat extensive—where Spanish moss draped the trees, not only in the swamps but the pine and oak trees of the highlands, were subject to fevers. The parts of Lee County which came under my observation contained none of it worth mentioning, not even in the cypress swamps. Occasionally, along the banks of the streams, a little of it might be seen, mainly on the live oak trees which grew out over the water. Personally, for ten months during the period of becoming acclimated, at sixty-seven years of age, I enjoyed excellent health, working every day, either with my brain or my hands. My experience was, in the main, that of my thirty odd companions, not all of whom had always been possessed of vigorous health, as I had.

But the query arises, "How about the yellow fever?" One grave, evidently made many years before in the lonely pine woods, was pointed out to me as that of the only man who had ever died of yellow fever in the county. He had brought the disease from Key West. I suppose that in the filthy portions of large cities, of which Lee County has none as yet, yellow fever may sometimes be looked for; but of diphtheria, the scourge of which tens of thousands die every year in the country to one that dies of yellow fever, there was never a case; and cases of "la grippe" are scarcely more common than angel's visits. Despite unhealthful habits, which are more or less prevalent among the people, the general health, judging by such observation as I was able to make, is quite as good as that of other peoples among whom my lot has been cast.

CHARACTER AND PRODUCTIVENESS OF THE SOIL.

The great body of the land is covered with pine timber of a long-leaved kind, which grows on the West India Islands, but not very far north on the main land of Florida. Its wood is very heavy, many of the logs sinking when rolled into the water. It contains a large amount of pitch, which fries out and burns with intense heat when the wood is put into the fire. The forests are not generally dense, but open, the trees being more or less thickly scattered over the landscape. In some places, which are lower than the rest, and hence covered with water during the rainy season, and so too wet for the growth of pine trees, only grass grows. The whole face of the country, not too wet for the growth of the pine, is covered by the inevitable saw palmetto, whose eradi-

cation constitutes the principal task of preparing the soil for cultivation. There are also tracts of land not covered with pines, called hammock lands, which abound in scrub oaks and cabbage palm trees. These are the richest lands in the state. The soil is mostly a light gray sand, with occasional patches of clay, underlaid in parts by a petrified marl rock which is in process of decay and serves as a fertilizer, and in other parts with what is called hard pan, which I was told by Dr. Washburn—then in charge of the Government Experiment Station at Fort Myers, the County Seat of Lee County—is also a fertilizer. In parts of the country, underlying the gray sand, about eighteen inches from the surface, sometimes less, we come upon yellow sand which extends down to the rock. These are the best fruit lands of the state.

PRODUCTIONS.

Fine crops of rice, of which, if sown in time, two may be cut from one planting, may be grown even on the high, pine lands. I saw a beautiful crop standing ripe on pine land now owned by the Koreshans. The rainy season, which begins about the time the heat of summer begins, makes it possible to grow it. Sweet potatoes produce abundantly and are available most of the year, so also yams and many of the vegetables. The soil of the islands and parts of the main land is particularly adapted to the growth of vegetables, such as cabbages, beets, turnips, beans, peas, tomatoes, eggplant, melons, onions and Irish potatoes. Corn and oats are also grown. But the great recommendation of the soil is its adaptation to the production of a great variety of

FRUITS AND FLOWERS.

The citrus fruits—oranges, lemons, limes, grape fruit, and citrons—are produced in great perfection; not even did the exceptional frosts of last winter damage the fruit bearing trees. The rapidity with which the trees came forward will be illustrated by a little of my experience. I was informed that large sour orange, or other stocks, cut off at the ground and set out in a grove, and budded in the shoots sent up by the same, would in three or four years make bearing trees, while if small stocks were used it would take seven or eight years to grow bearing trees. In July, I set out some of these large stocks, and on the first of September, less than two months after they were set, I budded them with some choice varieties of orange; when I left Florida, the 22nd of November, I had single growths at least eighteen inches long from the bud. It is said that an orange tree can be set successfully any month in the year, but the favorable time for doing it is during the rainy season.

In addition to the citrus fruits, southern Florida produces in perfection many tropical fruits, such as the pineapple, banana, olive, mango, guava, avocado or alligator pear, melon pawpaw, Japan persimmon, tamarind, date, tree gooseberry, cashew nut, cocoanut, sappadillo, and sugar apple. All these I saw in successful growth and most of them in full bearing; but in addition it grows peanuts, and is said to grow a few varieties of apples, several varieties of pears, peaches of the China varieties, plums of the Japan varieties, some varieties of cherries, and some other fruits. The muscadine varieties of grapes are native to the country and very productive. Of the facility with which figs are grown, I will give a little

illustration. In the spring, in the latter part of March, I think, I put in five cuttings of the white Ischia variety which had been sent us from California. They all came up and grew vigorously, and when not more than two feet high began putting out figs, which they continued to do up to the time I left in November, when they were near four feet high. They were vigorous-growing, finely-branched specimens, on which I counted more than forty figs each, the lowest one, in more than one case, lying right on the ground. For some weeks before leaving, I picked a few ripe fruits from them. A young man just from Estero, tells me that when he left they were covered with fruit. Doubtless, many varieties of choice fruits that have not been tested in that locality will yet be found to succeed well. Almonds, pecans, and English and Japanese walnuts, and chestnuts are said to do well there. When all the possibilities have been fully tested and supplied in sufficient quantity, it is safe to say there will not be a day in the year when some choice and nourishing fruit will not ripen for the sustenance of man.

Florida's ability to justify its title, sometimes given it, of the land of flowers, at least so far as I saw the southern portion of it, while doubtless existing, is largely undeveloped. There are many wild flowers, mostly annuals, so far as I observed. There are many orchids but, mostly, not the finest flowered varieties. The alamanda vine is a thing of beauty, with its heavy, glossy, evergreen leaves and immense golden flowers. The hibiscus with its gorgeous display of flowers of various colors is common, and many others of which I have not yet learned even the names. Fine roses are obtained in great abundance but with considerable painstaking. As of fruits, so also of choice flowers, it is doubtless true even in greater degree, that large numbers that will be found to grow in perfection have not yet been tested. Of flowering trees, the beautiful Chinaberry puts forth its modest clusters of white flowers, while the glorious Royal Ponceana illumines its whole top with enormous masses of showy red ones.

FIBER PLANTS, SILK CULTURE, COTTON, SUGAR.

The sisal hemp palmetto and many other varieties of fiber plants grow in perfection, with very little care or culture, and actual experiment establishes the fact that the finest silk in the world may be produced here, as well as the finest cotton. The best of sugar may be produced here, in quantity sufficient to supply the whole country, when the Everglades—as now proposed—are reclaimed for cultivation. Among the exhibits of Dade County (east of Lee), for the Atlanta fair, is one of coffee, which, with tea, may be produced here.

ALLIGATORS, RATTLESNAKES, INSECT PESTS.

Yes, southern Florida sports its picturesque alligators whose habitat is mostly confined to the waters and immediate shores of its bays, lakes, and the banks of its streams. So far as I saw, they make haste to hide beneath the dark waters on the approach of man, where they are said not to possess the power of vision, and cannot eat their food. In ten months tramping about the country, I came upon but one rattlesnake, and our whole company of about thirty found some eight or ten. There is not one there where there were at least a dozen in Illinois when I first came to

the state. I saw perhaps half a dozen moccasin snakes, living and dead, mostly the latter. I saw also a few centipedes, scorpions, and the like, said to be poisonous, but half a dozen would number them all. "But the festive mosquito is a real and formidable enemy." Yes, but the wise man shuts him out of his house, which is his castle, or, under his mosquito bar at night, defies his rage and is lulled to sleep by his plaintive song. Like other pests, as the country is cleared up and drained, he grows beautifully less in numbers; and although, perhaps, with the flea and sandfly, he will not fully come to the vanishing point until the tiger and hyena spirits in humanity—which are the cause of them—are finally and fully cast out, yet the annoyance which he causes will grow constantly less.

THE CLIMATE.

"But it must be excessively hot there!" True, it is hot, but never so uncomfortably so as it sometimes is in Chicago; and the sudden changes, which try human constitutions, are very uncommon. The occurrence of the rainy season during the heat of summer, the rains coming up in the daytime either before noon or soon after, (rarely late in the day, almost never at night,) the clouds warding off the heat of the sun, the rapid evaporation from the wet earth, after the sun comes out, cooling the atmosphere, and the prevalence of the sea breezes, all conspire to make it always comfortable in the shade. We worked regularly during the heat of summer, usually, but not always, keeping in the shade two or three hours after dinner; and none of our company suffered to any great extent from the heat. I voice the feeling of several who were with me South last summer, and are with me in Chicago this summer, when I say that we prefer summer in Estero to summer in Chicago; and as to fall, winter, and spring, there is no comparison except to the disadvantage of the North. During the ten months, I wrote North pretty much everything that occurred with us of any importance and just four times I wrote that it was uncomfortably chilly, though the temperature never got below forty degrees. The men folks and some of the ladies of our colony lived in tents three months from the first of February, until our houses were built and ready for occupancy, and we found tents entirely comfortable, even in the midst of winter.

In the new heavens and the new earth of the new age, when the climate and other human conditions now in chaos and confusion are reduced to order, the climate of southern Florida will be, even more than at present, an ideal climate, wanting in no requirement of human comfort and happiness, and hence peculiarly adapted to be the abode of the saints of the Most High God, who will come up out of great tribulation and wash their robes and make them white in the blood of the Lamb.

In a subsequent article, I will speak of the locality and surroundings of our New Jerusalem.—O. F. L'Amoreaux.

It is not a difficult matter to set in motion a malicious slander, but when the licensed press assists in creating public sentiment and circulating vituperous lies, it is difficult to counteract them.

Law Versus Permission.

In the "Laws of Divine Providence and Permission," of Emanuel Swedenborg, we have the curious idea presented that the Great Jehovah permits the violation of his own laws: and this is done that man may not fall into worse evils. So, while part of humanity is living under the Law of Providence, that is, under the laws that the Creator *wills* all to obey, others are living under the Law of Permission, that is, in opposition to those laws, and thus necessarily under the laws of hell.

Now right here there is a fundamental misconception of the nature and constitution of Deity, so radical as to impair all our views of the relation of God and man to each other. Take the statement of Swedenborg himself, that God is pure love and pure wisdom, and try to imagine such a combination of attributes operating to permit evil! It is impossible to any rational mind. God voluntarily wills only good to his children. Divine Love and Divine Wisdom are only capable of sending forth good and truth, evil and falsity never. How then does evil come? We say, through the operation of law, and never through the operation of Divine Permission. There is an involuntary in the Creator as in the created, and through this involuntary, God creates evil as through his voluntary he creates good. "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." No better testimony is needed than the words of the Lord to prove that, at the supreme center of the universe, Jehovah, the Creator, by his *involuntary* power creates evil, and by his *voluntary* power sends forth good,—this voluntary, the will, the love, being the controlling influence of his being. When the Sons of God came to present themselves before the Lord, Satan came also, through that same law which brings evil as opposed to good, as darkness is opposed to light, as every truth presented to the world is instantly faced with its opposing fallacy.

The trouble is, neither Swedenborgians nor Evangelical Christians, generally, are willing to see that all humanity is still under the dominion of the Satanic or involuntary power of God. Jesus the Christ said, "I proceeded forth and came from God. *Ye* are of *your* father, the Devil." All are still in the bonds of sin; all are still in hell and its chaos. No man but Jesus the Christ has yet lived according to the laws of Providence. He kept the whole law, and only God himself can keep his law. Until we have partaken of that divine spirit we can only strive after the ideal conditions of humanity; we do not realize them. Not until the law is written upon the heart of flesh, and this heart of stone removed, will we be able to sit upon God's throne and keep his law—that law of which Jesus said that not one jot or tittle should pass till *all* be fulfilled. *All* cannot possibly mean that *some* part may be unfulfilled. In the face of the express demand of God that we love him with all the might, mind, and strength, the effort to explain the existing evil in the world by crediting the Almighty with agreeing to it, is lame and unscientific. There cannot possibly be any divine permission to do evil; and the whole Swedenborgian doctrine on this point is a fallacy of the worst kind.—Mary C. Mills.

"Lo, Here Is Wisdom."

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

This promise and prophecy is this day fulfilled to all the dead in Christ; now, for them, is the accepted time, now is the day of salvation. God's Prophet and Messenger of the final covenant is now insanguinate, and may be known by all who long to know him. He awaits the attention of the hearing ear and the understanding heart of all who hunger and thirst for the righteousness of the Lord Jesus Christ in the glory of divine wisdom. The present generation is old in the wickedness of this evil age, and is about to be sorely corrected in the eating of its bitterest fruits. Science, falsely so called, rules in its every sphere of thought and life. Its light is darkness, and how great is its darkness! In Elijah the prophet, is no darkness at all. He is the father of lights, the supreme origin of the sun of righteousness from whose crowning glory, divine wisdom, the great out-shining of the sons of righteousness is born. The so called great men of today certainly lack divine wisdom. If they are to receive it as men, it must be received from that prophet who is truly the eye of God. The sun is the eye of the physical universe, and as such is its supreme prophet. Its solar radiance quickens every form of life. Without the sun, the environing and life-sustaining earth could not be. The mind of God, as manifest in Elijah the prophet, is the supreme source of humanity's mental perpetuity.

Knowledge is power, we say. It is the power of God, who is love unto salvation. Knowledge, falsely so called, is the power of the Devil, the author of delusion and death. Genuine knowledge is the fruit of love's perfected experience in all the heavens and in all the hells. Such knowledge will stand the test of every practical, scientific experiment. It will respond to the queries of every rational faculty. It will awaken and still every outcry of the human heart. It can address every intelligence with authority and say: "Be still and know that I am God." In its presence no flesh conceived in sin and shapen in iniquity can glory.

Korshanity, as a system of science and religion in unison, is the evolution of the involved divine mind. It is the soul radiance of the eye of God. It is the voice of Elijah the prophet, God's voice. It is the voice of one now crying in the wilderness of sin: "Prepare ye the way of the Lord, make his paths straight." The brazen serpent to be exalted in the wilderness, to save the sin-stricken camps of Israel, is Elijah, Cyrus the Anointed, the root of Jesse, and ensign for the Gentiles. He is indeed of fine brass because he involves the supreme union of the silver and the gold of the spiritual realms, the doctrine and the life of God,—love at one with wisdom. Blessed is he who has an eye to see, and an ear to hear, and a heart in which to exalt him. "If any man lack wisdom, let him ask of God who giveth to all men liberally, and upbraideth not." "Oh that I knew where I might find him!" Koreshans have found him of whom Moses and the prophets did write, "The Shepherd, the Stone of Israel," "Cyrus the Anointed," "Elijah the prophet" and "the Messenger of the Covenant."

God in his love sent his Son, Jehovah, to be crossed with our sinful humanity, to raise it up in the last day in his image and likeness. The Seed fruit of that crossing, the perfected cross, is found in the Messiah, the Man of Sin who is the anointed "Lord of the harvest." In him wisdom dwells, waiting to be glorified in all them that believe, because they know and love the power of this cross, which is knowledge of all that love can do to save to the uttermost. Elijah the prophet can teach us all things; Elijah the prophet can, and will, baptize this world with water and with fire. In *Him* is the church of the Christian age triumphant, for to him does the love of truth give life. By him will all the enemies of life be overcome. In him, the Man of Sin will be transformed to the image and likeness of his God, Jehovah. The overcomer of "the Man of Sin" in *himself*, becomes the God-man and man-God, and inherits the supreme glory of man, the *divine Motherhood*. From the glory of this divine Motherhood will the God of men be born, and She, the Lord our righteousness, will be the light of the grand temple of God's redeemed humanity.

When Elijah the prophet, the eye of God, is seen of men as the brazen serpent or divine wisdom, which is the applied science of the Mosaic law, he will be regarded as the desire of all nations, the great physician sent to minister to this sin smitten world. Today, he stands at the door of humanity's heart and knocks. He is the "poor wayfaring man of grief," the friend of sinners, the highpriest touched with a feeling of all human infirmities. Why is he allowed to stand so long without? Is he to be always an outcast, despised and rejected by a wicked and adulterous generation that loves darkness rather than light, because its deeds are evil? The wisdom of the law is not the wisdom of this world, but it is the wisdom of Cyrus, the Shepherd and Stone of Israel, now appealing to humanity, and awaiting so patiently its attention. This wisdom is the key to all knowledges in every domain of the universe. It unlocksevery treasure house, no matter how deeply and darkly it has been enshrouded in mysteries. This wisdom will enable Elijah to call down fire from heaven and destroy all enemies of God's laws, converting them to friends of the kingdom of God and his righteousness. It is this wisdom which enables him to lay the ax at the root of the tree of evil, everywhere flourishing; and the day is not distant when his mighty arm will fell it for its inevitable destruction.

"Lo, here is wisdom;" "the love of money is the root of all evil." In the destruction of the love of money is involved the destruction of money itself—in the destruction of all necessity for its use. Money, as we now know it in every domain of commerce, is an iniquitous medium of exchange. It is a pernicious fiat creation, emanating from greed, to prevent the intelligent operation of the law of love, in the creation of its own mediums for meeting human needs. In the writings of Koresh, we read: "The love of God and humanity is the source of life. The love of money is the source of death. So long as money exists, so long will the diabolical competitive system continue, and so long will the system in-

roduced by the Lord Jesus Christ, but prostituted by the subsequent declining and vitiated church, be opposed and overcome." We say, therefore, destroy money, and with it goes the oligarchy.

If today any man lacks wisdom on the overwhelming problem called the money question, let him become a disciple of Koresh, and at once receive its solution by divine wisdom. Its practicality is unquestionable. Men need but to apply the principles of the solution to life, under the direction of Koresh, to know that this is so. Today, if men will hear his voice and harden not their hearts, he will establish a system of equitable distribution in this land that will put all men in the possession of the comforts and luxuries of life. Today, if men will hear his voice, he will gather all men principled in the love of God's laws, and with them as co-workers, build a city that will rule the world in righteousness and establish equity everywhere. Why delay? Why not turn to the Lord while he may be found? Why not call upon him while he is near? Hear the voice of the prophet, and know that the day is at hand, long known to the church of this era as the *Dies Irae*.

"Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. *Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and the judgments.*"

It is the law of Moses—as interpreted and scientifically applied by the Elijah of this age, in the person of Cyrus, the Lord's anointed—that creates the light of the Sun of righteousness. The healing of his wings, wings being the symbols of rational principles, is the healing that comes through the spirit of obedience to the law of love. This spirit is the quickening spirit of Elijah himself, God the Father Almighty, who reveals to humanity the most stupendous of all facts,—that God is man and man is God, when love, the law of God, reigns triumphant in his heart and life.—*Berthaldine S. Boomer.*

Some Progress Is Made, but Vice Still Has the Majority.

The age of consent theme has occupied a goodly share of public attention during the past few months, and thirteen states have put themselves upon record afresh. Six of these have raised the standard from fourteen, fifteen, and sixteen, to eighteen years; while one (South Dakota) has lowered the standard from eighteen to sixteen years. But for that portion of her populace who bow the head in shame over a decadence they were powerless to prevent, we could wish every state in the Union the spirit to salute this moral crawfish with flag at half mast.

Among the sensible things said by sensible people, is a definition by B. O. Flower:—

The Age of Consent laws are statutes which set the limit of age at which a girl may be ruined, if her consent is won, while the moral leper who ruined her is shielded from the punishment his crime calls for.

Eight states place this age at eighteen years, while the remainder vary from sixteen to ten years, with the exception of Delaware, which leaves her children unprotected at the age of seven years!

In the financial field, as a rule, females figure as infants until the age of twenty-one years; yet not one of our law-making institutions has raised the age of consent to twenty-one years! During the present year, through one of her three woman legislators, Colorado made a noble effort to do this, which endeavor was defeated by the outnumber of masculinity. The attempt, though for the nonce fruitless, is hint of what woman will do in the way of creating just statutes in the future. The two states in which her vote has a voice, have both raised the standard to the highest point yet attained. The women of the land are aroused in the interest of not only the purity of their own, but of the children of the nation; and may heaven augment their zeal and strengthen their hands until even old Delaware shall arouse vivified from her moral palsy, and multiply by three the seven years of legal protection with which she guards her female wards.

In this day of degeneracy, there is found no need of reform but on each side interlocks with other need of reform. So we find protection for young girls mooted with the question of early marriage. In this latter is terrible and far-reaching abuse, but the coupling of the two themes involves a not uncertain question of policy. The *public*, which needs education upon both these lines, may, in one case, be spelled with three letters—*m-e-n*. In the first case, the restriction falls *entirely* upon the man; in the second case, the greater burden of it rests upon him. Female children, if impatient to rush into marriage, are largely borne into such condition by the dominating minds of their wooers; hence, we say it is ill policy to couple the two themes, since it involves the giving of a larger dose of restriction than man can be made to take.

One fact stands out brazen and clear. It is the one fact which, if rightly manipulated, will bring the downfall of that fiendish legislation which leaves innocence a prey to brutality: wherever the years of minority outnumber the years preceding the age of consent, right there we find *love of gold outweighing the love of virtue*. It is too obvious to require argument. Maiden's purse is not approached with more subtle tread than is the citadel of maiden's morals. When morality is held to be as precious as gold, it will be as closely guarded; when it is esteemed more precious than gold, it will be more closely guarded. If maiden's riches be wrested from her, they may, through a thousand avenues, return to her; but the dower of her virginity—never!—*A. T. Potter.*

The press of the country makes its money—and that is what it works for—by pandering to popular sentiment, hence the alacrity with which it seizes upon anything which promises to yield the fruits of approval from either the multitude or resources of monopoly, or both.

The Fallacy of Man's Endless Progression.

The Rev. T. B. Gregory, in a sermon criticising Dr. Henson's recently expressed doubts as to the universal Fatherhood of God, expresses his *own* doubts as to the "Fall of man," and in so doing virtually expresses his doubts as to man's need of a Savior; for if man never fell, he has no need of One to restore him. He says as follows:—

But, in the first place, what is a man of Dr. Henson's intelligence doing, talking about "the fall"? Judging from what we know of the past history of mankind, are we not entitled to believe that, upon the whole, its course has been a *progressive* one? So far from being fallen, men have been steadily rising. *Humanity has never been so elevated, mentally, morally, and spiritually, as it is today.* If science is trustworthy, the so called "fall" is a myth.

We do not quote Dr. Gregory's doubts or opinions because they are either new or original,—far from it,—but because they voice the common opinion of most of the so called civilized world, including thousands of professed ministers of the Lord's gospel. "If science is trustworthy," then of course the "fall" is a myth; and so indeed must be most of the Bible, and every preacher and layman who believes in modern science must *deny* his Bible, part by part, till he has left but a few shreds and tatters not able to cohere with any semblance of unity, and no consolation whatever is left to the religious mind. There must be a saving grace in Dr. Gregory that made him preface his statement on the trustworthiness of science with an "if." "If science be trustworthy," then the exposition of the creation or generation of man in his highest possible type is all a freak of imagination in Moses, or some other ignorant old heathen; and wonderful as the Bible is, it can be of no value to the truth seeker or scientist. Since most of the clergy now admit the theory of evolution, and other modern scientific dictums, they must now pick and sort over biblical passages in order to avoid clashing with modern science, or else dress them up according to the style of "higher criticism."

But, if science be *not* trustworthy, what of the "fall" and restoration? What if, on closer examination into the facts of nature in relation to the scientific theories derived therefrom, we find that the theories were too hastily adopted, and from a too narrow observation; and that the laws of nature, as interpreted from a standpoint of comprehensive and universal observation, coincide with and corroborate the statements of the Bible? It follows, then, that the "fall of man" is not only a possibility but an absolute necessity, according to the immutable laws of the universe.

Let us, for an instant, consider any form of life of which we may have observation. Without exception, each has its beginning, its upward development toward maturity or amplitude of being, and its declension and end or death. Its beginning is always from a previous germ produced from life similar in form and function. In its maturity, it produces germs that perpetuate the life of its kind after its death. This in brief is the universal plan of life, be its span long or short; its function and form simple or complex. All life that we know anything of develops in a cycle, beginning as a seed or germ, and reaching its apex or culmination in a seed or germ, in which it has involved all the possibilities of its life.

The theory that the life of man should be regarded as an exception to the law of life in general, and that man should be considered as an *eternally-progressing-never-getting-there* being, is one of the fungus growths of the modern scientific mind. No wonder there are so many tired people! They have been *progressing* so many millions of ages, and still have reached no stopping place whence they may rest and look around and say, "I have reached the top!" The theory of continual evolution is the quintessence of the idea of *incompleteness* and imperfection; and it can be the outgrowth of but one phase of mind—the mind incomplete and imperfect; the *infinite* (unfinished) mind that must evolve an *infinite* (unfinished) God to correspond. As every idea of God is exactly according to the mental capacity of the mind originating or receiving the idea, so the only possible god to the *infinite* mind must be the infinite god, unknown and unknowable. And this is the only god that modern-science-permeated Christianity can recognize (if recognize is a permissible term in this connection).

If the Bible teaches the creation of the perfect Adamic man; his fall or declension; the generation of another perfect man, Jesus the Christ, generated from the fallen man Adam, through a long line of embodiments, as the Gospels declare,—then it would seem that the Bible was simply *scientific* corroboration of the law that *all* life proceeds in cycles; and we could therefore give the Bible credit for being the most comprehensively scientific book ever written, because it comprehended what modern science does not—the complete cycle of human life, which, having involved a germ of the divine, *evolves* into the God life, and, at the same time, *involves* the seed or germ of a future generation of God life, according to the law of involution operative in all life. Humanity could not evolve into the God life unless it had previously involved the germ of the God life.

The Bible treats of the cycle of life that is the longest, the highest, and the most complex in existence. It portrays the evolution of the perfect man, the highest being that can be created. Jesus was a type of the perfect man. We have said that man's concept of God was according to his own mental development. Consequently, when the perfect man had evolved, who had a complete or finite (finished) mind, his concept of God was himself; and so he declared himself to be God,—and for this the Jews put him to death as a blasphemer. He declared himself equal and one with the Father, the only God of the universe, and he also declared: "As I overcame and am set down with my Father in his throne, he that overcometh shall sit down with me in my throne," which not only showed how he attained to Godhood, but he pointed others to the way and the promise of attaining it also. This process of overcoming was carried on through all his course of embodiments, previous to his birth as Jesus.

The mind that can conceive of God as the perfected man, the *finite* being, is pretty well on its way toward being perfect likewise. To such a mind, the "fall of man" and his regeneration and final restoration are not myths, but scientific verity. To such a mind, the idea of endless progression is wholly unreasonable and void of sense; equally so is the idea of an unknown and unknowable god and a boundless universe.—*Alice Fox Miller.*

Unchristian, Hence Antichristian, Christianity.

"If Christ should appear on our streets today and teach the doctrines he taught on the streets of Jerusalem, his pretended worshipers would seize him and, after due process of law in their courts, would hang him by the neck till he was dead."

So declared Dr. Morrison, a regularly ordained Presbyterian minister.

"I assert and dare maintain," continued the doctor, "in the presence of a college of cardinals, or convocation of the ministers and teachers of any so called Christian church on earth, that not one of them—no, not one—either believes or teaches the doctrines that Christ taught, as recorded in the Scriptures. I challenge any such body to the contest. I will maintain, I will prove, that not a Christian church on earth believes, teaches, or practices the doctrines of Christ."—*Pittsburg Kansan*.

"For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd."

In the context, to fix the time of the above prophecy as that of the close of the Christian age, now close at hand, when lost Israel would be found and the stick of Judah united to the stick of Joseph, Zechariah says, "And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I will have mercy upon them: and they shall be as though I had not cast them off; for I am the Lord their God, and will hear them. And they of Ephraim" (the descendants of Joseph) "shall be like mighty men, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; and their heart shall rejoice in the Lord. I will hiss" (call) "for them, and gather them; and they shall increase as they have increased."

A Christianity of which one of its teachers can truthfully say what Dr. Morrison says, must bear the same relation to real Christianity that the prevailing Judaism in the time of Christ bore to genuine Judaism. That violently rejected the Christ, who was the involution and perfected fruit of the Jewish tree of life, containing its all of real life. So the present apostate Christianity contains none of the real life of the Christ, who was the life of the whole Christian tree, which is now gathered in the matured fruit of that tree, Elijah the prophet, the Messenger of the Covenant of this age. He is soon to pass, by theocrasis or translation, into the 144,000 sons of God whom John saw on Mount Zion, who will constitute the "clouds of heaven" in which it was declared that Jesus (Savior) should come again. When the life of the wheat has passed from the stalk into the ripened grain, there is no more life in the straw. The straw remains, the mere dry shell or skeleton, having the form of the growing wheat, but it is lifeless and useless for the purposes of wheat producing, except that by its decay it may furnish a fertilizer for a future crop. So a dead church is just as useless for the purposes of a living one—reproducing sons of God out of a dead or dying humanity, through the reception of the seed of a higher quality. But the dead body of the reproduced wheat, the straw, may, by its decay, produce decay and death in other living organisms. In a similar way a dead church, instead of producing life, breeds decay and death. Such is the purport of the proclamation of the mighty angel in the Apocalypse:—

"And after these things I saw another angel come down

from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. * * * And I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The tree from which the preserving life force has gone out becomes the habitation and hunting ground of noxious vermin, and no attempts to resuscitate the tree or to drive out the pests can avail anything. The utter destruction of the tree is the only remedy. So no attempt at purifying and patching up an old corrupt church, party, or state can ever make them fit for the habitation of good men. There is not an oppression or wrong in the state today, on which the church does not fatten. God says of its members: "For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief and bring forth iniquity."

In confessing the sins of God's professed people, the prophet Isaiah continues thus: "In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment."

We said to one of Chicago's great lawyers, that there was no justice for the poor man, and that the rich man could buy pretty much what he pleased, right or wrong. His response was, that he had sometimes thought that it would be a good thing if the courts were abolished.

For all the unutterable abuses of the present, a corrupt and dead church is responsible; and the sooner it is buried out of the sight of God and men the better for all concerned. But this cannot be until the new heavens (church that has life) and the new earth (living state) come to take the place of the corrupt and dead ones. For the glory of God and the salvation of men, this long expected and glorious consummation of affairs, human and divine, is coming in the regular order of development, human and divine, and is close at hand. This will be the coming of the kingdom of heaven in earth, for which Jesus taught us to pray. May God hasten it in his own time, for his name and mercy's sake, and the salvation and bliss of human kind! Of its certain coming and mighty power, the prophet has advised us by the declaration that "the gates of hell shall not prevail against it"; of its glories and perfect happiness, Paul has informed us that "eye hath not seen, nor ear heard, nor have entered into the heart of man the things that God hath prepared for them that love him."

For the fiction of the theologians, that the apostle was speaking of some far off spiritual world where spirits exist apart from physical bodies, we say without any fear of successful contradiction, that there is not a figment of evidence either in reason or revelation. A professed Christianity

which refers all the wrongs and injustices of this present time and state, on which it lives and thrives, to such imaginary future spiritual world for adjustment and righting is a delusion and a snare, as well as a chief manifestation of Antichrist.—*O. F. L'Amoreaux.*

Progression a Fundamental Law of Man's Existence.

Man in his physical, moral, spiritual, and mental conditions is but a development that has followed in the same path through which every organic form in earth has passed. First the germ, then the embryo, then the more perfect development, and onward to the full stature of growth. This much for the physical development, which is but the animal man, or, as Plato describes it, "an animal without feathers and having two legs." In fact, it is the organized product of the first stage of evolution in humanity, formidable both for passion and capacity of reasoning, though seldom reasoning except in furnishing ways and means to accomplish what passion dictates. To train this wild animal and make him amenable to law and order, to inure him to a sense of his responsibility, to make him conform to the principles of justice, to fashion him for the duties of life, God has wisely ordered his education in the stern school of experience. It is said, "Experience teaches a dear school, but fools can learn in no other." Man is nothing more nor less than a fool, till he rises above the brute and merges into the noble qualities of true manhood.

The spiritual and mental conditions of man are of much slower growth than the physical, developing only in a degree in one embodiment, when the spirit casts off the worn-out body and takes on another in its infancy, to pass through another stage of development; so onward through many embodiments, the spirit progresses till the process is complete and man is perfected, soul and spirit, in his last embodiment, regaining the image and likeness of the Creator.

Progression holds within its embrace the two great co-ordinate laws, evolution and involution. It is through the action of these laws that man progresses to the highest state of existence. At every stage of human development, as human necessities augment, there is always found a supply, both in quality and quantity, that meets the demand and aids the progressive soul to gain the rights that are established by the divine Architect. In looking back over the history of mankind, we will see that in religion, politics, jurisprudence, or in any of the numerous concerns that affect humanity at large, there is a spirit of reform, turning and overturning, molding and remolding them. Reason has been awakening gradually; the lethargy of ignorance and superstition is falling away, being ground to powder beneath the great wheels of progress, which is destined to press forward till it conquers all prejudice and established custom.

It is said that the few smooth the path for the many. Knowledge progresses slowly and is full of errors; yet the teachings of the sages pass into maxims, and so desirous is the aspiring soul for knowledge that it grasps at every ray of intelligence, and the sage's words become the acquisition

of posterity. Copernicus, a genius and the greatest scientist of his age, promulgated theories conflicting with preceding astronomers. With, as it were, one turn of his hand, he overturned old established theories, representing the sun to be at rest in the center, the earth and planets moving round it in ellipses. This is the present belief. While this system derived its name from Copernicus, it was a growth to which he was only one contributor. He drew the attention of the philosophers of the age to it, but the glory of having matured the idea belongs to Kepler and Galileo. If those who endorse the Copernican system would but carefully peruse the writings, they could but find them full of error and unsound reasoning. Soon minds reached out, giving imagination full play, fancying they found other suns, other worlds which they claimed were peopled with human beings. As the facts or follies of astronomical research have had much to do with established forms of religion, it is no wonder that God has heretofore been an unknown and incomprehensible being; therefore the world has been kept in a maelstrom of excitement, seeking for knowledge of the truth but never finding it.

The Bible is a wonderful book of revelation, but its truths are hidden in symbolic language. It only opens itself to the existing needs of man, and he alone who is illumined with divine wisdom can interpret its pages. The base interpretations put upon Scripture texts have caused more bloodshed than was ever shed in the cause of justice. The infidel claims that the Christian religion has occasioned more suffering and bloodshed than any other cause; but he is mistaken,—it was the want of religion, it was the schism in the church, that deluged the earth with the blood of religious devotees. It is the base interpretation of Scripture, and man's perfidy and selfishness that have steeped the earth in gore for ages. The Bible is but one of many ways by which God has revealed himself to man. The physical universe, with its vast realm of nature, is a volume written by God's own finger, unpolluted by the errors and fallacies of human judgment. When we read this vast scroll, we are reading of man in his highest development; we are reading of God, the maker of heaven and earth. When this beautiful starry-covered volume, with the central sun illuminating every page, is open to us, we can take the Bible and find there is not a mistake in its pages. Moses made no mistakes, for his hand was guided by the Deific mind. In the light of the illumined book of nature, we can read its pages correctly, for the Son of Righteousness reveals and corroborates all. In the recorded creation, we read of Adam and Eve, and have learned from modern theology to look upon them as ignorant babes, unsophisticated children playing and groping blindly through the garden of the Gods. Adam was the first or representative head of the Adamic race or genus of men that had attained to the perfected condition. God made them in his image and likeness, through the process of development from the lowest to the highest degree, through a previous implantation of the germs of regeneration from the Elohim (Gods). We read also that man fell from his high estate of purity, through disobedience to God's law. In this fall, man has descended to the lowest condition, to begin again the toilsome march upward; but the hand of the Father has reached down to man's lowest condi-

tion to chasten and to save. Man's progress seems slow and almost imperceptible, but sometimes marked and speedy. Leaders have appeared, gifted and empowered with divine wisdom and authority, whose influence has been wonderful upon the race; with renewed zeal men have followed them upon the waves of impulse into the upward path which leads to things divine. Light and life come from the ministry of the Word, for it was Deity working toward the fulfilment of his divine purpose. Meanwhile, the process of spiritual recovery is going on, for the promise is that man shall again see the face of his God. Now, only partially restored, man sees through a glass darkly, but ultimately those redeemed shall see Him face to face.

History represents the human race as dragged down in the dust of idolatry, captive to licentiousness and passion, while the geniuses of the race presented a sorry spectacle as advisers and counselors of the people. Unfaithful to themselves, when the realization of the promises were close at hand, the scepter of the chosen people departed forever (for that age); but out of the lineage of David sprang the begotten of God, and high above the scrolls of ancient tradition was written, in flaming characters of light and beauty, "Jehovah is Father, and we are his children." What a wonderful revelation to weak, erring humanity! If we are God's children, we must grow to be like him when the work in us is finished and our Maker says, "It is good." Even he who has fallen by the wayside may now have hope, and take up his cross and follow on.

There has long been a burning appeal for man's recognition of the brotherhood of the race. If man recognized this, there would be some incentive to work faithfully and wait patiently for the hour of advancement; but when man, in his lowest condition, looks upon the seemingly more favored beings at his side, the more advanced in knowledge, despair takes hold of his soul. The glimmerings of reason give him a view of the difference of station and position, and he cries out against the seeming injustice of his Maker, cursing the hour of his own birth. If all such could but realize that they are treading in the same path once trodden by their more advanced brother; that they are only on a lower rung of the same ladder leading to a higher life, with the same chance for progress, they would take courage, for the same guiding star shines from the summit for all of earth's pilgrims; the same omnipotent hand reaches down to succor and save the weary one and place his feet on the Rock of Ages, when the time comes for him to reach it.

The doctrine of the equality of men is disproved by stern facts. Physically, mentally, morally, and spiritually humanity is not on one plane, neither equally endowed. We see unequal conditions and opportunities, and these inequalities seem glaringly unjust. All men are, in the beginning, created equal; in the fall they were equally sinners; all men in a civil sense, are equal, for all are under the law, and all await the same destiny, but all are not equally progressed. If we would consider life but a school, each embodiment but one session of that school, we would see humanity as children of different grades, some in advance of the others as experience and knowledge give them the pre-eminence. All pupils cannot graduate in one session of this school, but will go on, step by step, each in his own sphere

of progress till, one by one, they reach the goal of human aspirations. "Humanity is not one man, but a homogeneous aggregation of organisms, each developing in orderly succession." Men are equal just as they have attained, through the laws of involution and evolution, to the same condition. It is said, "It is appointed to man once to die." This does not refer to the death of the body, but to the death of the "old man," the old nature, by the overcoming of all evil. This will not be accomplished till the end of man's allotted time, when he will put off his old sinful nature and be clothed with immortality. Death of the body is called a mighty leveler, and so it is—of all social distinctions. Man gets leveled many times during his pilgrimage. It is not by this kind of death that man enters upon equal heirship with the Son of God; but when the death of the "old man" comes, then will all who have passed through the laver of regeneration, and the renewing of the Holy Ghost, put on the new man, thus entering into their inheritance.

In considering the development of the human race, we see how nations and individuals have acted freely, and their caprice and willfulness have been worked, by an overmastering wisdom, into a web whose warp and woof have made one grand, consecutive, progressive history. Great genius has developed gradually, and has written its name on the scroll of time, a brief record; and it was turned to make room for others who came and wrote thereon. Vast inventions have manifested indices of truth; wonderful improvements have sprung up, lightening the burdens of humanity; opening wide the door of knowledge to the seeker for wisdom. The voice of Jehovah has thus been speaking the creative Words. He has said, "Let there be light," and the door of science opens to shed its illuminating rays over all earth. He says, "Let us make man in our own image and likeness," and his Messengers come with words of truth to mold by divine wisdom the lifeless clay, animating it with the spirit of progress. At stated times, the baptism of the age has given humanity new vigor, talent, and genius. God thus speaks audibly to humanity, giving direct manifestations of his wisdom and power. God meets man when he soars on the wings of spiritual aspirations; as he desires knowledge, so will he receive a supply commensurate with the demand.

When we consider the marvelous events that have periodically transpired, marking some great epoch in human life, we sometimes wonder at what seem, to our ignorant minds, expediences born of previous failures of the infinite plan. Such doubts are an insult to the Almighty, belittling his power and purpose, all resulting from a want of insight into the philosophy of his design. There has never been, in the history of man, an act or event which, considered from the Deific side, was in any way a deviation from the law which controls all things; neither has there been an abrupt expediency or a change of purpose. To the great Ruler of the universe, all things stand in orderly sequence, connected each with the other in unbroken succession. There have been missing links which human research could not find; so human skill has sought to devise something to fit in to suit selfish requirements; but the evolution from the primary germ to determined greatness, material or spiritual, is as clear in the eyes of Jehovah as are, to us, the rays of the

noonday sun. The whole universe is but a growth, a perpetual re-creation, and humanity is a continuous development, the human soul unfolding through the wise ministration of the Creator, a gradual molding and perfecting of the plastic material under the gentle touch of the omnipotent hand.

Today, the progress of the age is marked. One has come, far greater than Copernicus; he too, will turn and overturn old theories. The strong barriers that have confined the fountain of wisdom have been thrown down, and a flood of knowledge will now overwhelm the earth. Through the ministry of Koresh, the old system of astronomy with its follies and fallacies must die; no longer will men declare they live on the outside of the earth. The analogy between the physical universe and the anthropotic or human universe is made clear.

As all religions are founded somewhat on astronomical ideas, so now will the new religion of this age find as its base a correct knowledge of the physical universe. When we have the world presented us as a cell, within which are the sun, moon, and planets, the sun in the center as the controlling power of light and darkness, we can conceive of humanity as the little universe, with the Lord as the center or pivotal point of human destiny. This brings God nearer to us, a known and knowable Father. The facts of Koreshan astronomy are demonstrated from a most correct premise, and nothing can exceed the compactness of the chain of its argument. Old ideas and prejudices must adapt themselves to the spirit of this age, embodied in Koresh who is also the continent of all science and philosophy. He infolds the Word which sends forth the creative fiat, therefore new ideas are springing up, quickening and directing the thoughts and desires of man in the progress of things conducive to his development. The light of science illumines the whole earth; geology, astronomy, palentology, and evolution have together aided in enlarging the intellectual sphere, confirming God's omnipotence. Seen in the light of the new Revelator, we know that the veil that obscures Divinity will soon be rent, and that which is perfect will be manifest.

Science now unfolds her most sacred treasures, impelling progression. It is the last session of life's school to the few who, through sorrowful experience, have reached the fruition of human hopes and aspirations. The end of the age is come, and the time is ripe for man to fully comprehend and apply the law of life to the physical being, fulfilling in himself the promised possibilities in which the efforts of the ages must culminate. The few who will attain to this high degree will have evolved into the perfect fruit of the tree of life. As the Christian age began with the outpouring of the Holy Spirit, a baptism of quickening power, so now will the new age be inaugurated by a baptism of fire that will burn out the last vestige of evil, transforming the sensual animal life to a life of purity which must characterize all in whom the work of creation is complete, all who are restored to the image and likeness of their Creator.—*Mary Everts Daniels.*

All human interests, combined endeavors, and social growths in this world, have at a certain stage of their development required organizing and work; the grandest of human interests does now require it.—*Thomas Carlyle.*

What Is Sound Money?

The New York Chamber of Commerce has consummated a careful poll of the next house, and the edict has gone forth that no free coinage bill can be passed. To what extent the Chamber's "sound money" figured in the issue against the unsound, is left to conjecture.

If silver is unsound money, there is further comforting pabulum in the fact that the President will crush the life out of the free silver movement if it should, through both House and Senate, struggle into his august presence. Upon this point the country is safe for at least two years.

But why should *sound* money and *unsound* money be tacked to two metals, each alike pure in its degree, each coined in the mints of our country, and each stamped with our country's insignia? In the *Chicago Times-Herald*, at the close of a late letter, Kate Field thus steps into the controversy:—

I wonder that bimetallists do not point to nature as their standard-bearer. In all gold there is silver, sometimes more, sometimes less. Silver always bears the more precious metal company. At the Denver mint I saw a gold brick from the Anaconda mines, valued at nineteen thousand dollars. Ten per cent of it was silver.

The bimetallists could plead further:—While gold is the symbol of good, silver is the symbol of truth. If gold is unpurged in its use as money, why should not silver, its symbolic fellow, be considered alike unpurged, and proceed with it hand in hand?—*A. T. Potter.*

The primary impulse of being is desire or love; the secondary and concomitant one is its involuntary reflection. "I form the light, and create darkness: I make peace, and create evil: I the Lord" (Jehovah, not Elohi) "do all these things." This is a plain biblical statement, and is either true or false. If Jehovah voluntarily creates darkness and evil, while his omnipotence could have been exercised in the creation of light and good without these painful opposites, then he made a great mistake. Darkness is the consequent reaction of light, and evil is the consequent reaction of good; neither can, nor ever will, exist without the other. There is a domain of eternal and perpetual good, but it constantly evolves from and through the forms and functions of evil as the channels of experience through which it obtains. There is a domain of eternal and perpetual light also, and it obtains by virtue of the darkness of which it is the contrast, and without which it would have no basis or oundation. The fruit of the tree of knowledge of good and evil is man, having attained, through the incorporation of the principles of good and evil in his constitutional existence, to the power to distinguish by contrast between the two. This contrast can only obtain by experiences in both, by which he learns—through the sufferings that the one entails, and the awards of the joys of the other—the power of selection or election by which the one is rejected and the other chosen. Man becomes the fruit of the tree of life when, after having gained the knowledge of good and evil, he appropriates and assimilates the one, and rejects and eliminates the other. The fruit of the tree of knowledge of good and evil becomes—through regeneration—the fruit of the tree of life.

PUNGENT PARAGRAPHS.

The fool admires his own folly.

The hardest thing to do is to take your own advice.

Why does a man feel blue when things look black?

No one need be out of employment. If he has nothing else to do he can be hunting work.

Some think that between two evils it is better to choose the least, because the bigger is able to take care of itself.

Never in the history of the world was there such a time as this—no, never! This moment never occurred before nor ever will again.

Persons are often condemned for being behind the times. Well, it is rather a good place to be when Old Father Time is cutting a wide swath.

The sun shines for all; but, notwithstanding, the sugar and whisky trust, the Standard Oil Co., the railroads, Phil. Armour, and others are trying to make it shine only for them.

When Christ came into his temple in Jerusalem, the money changers—money makers—had to go out. So, also, when you wish Him to make you his tabernacle, money making must go out.

The great wisdom of modern civil law is manifest in the transfer of real estate from husband to wife, or *vice versa*, in the fact that it must be deeded around a stump, that is, a third person, to make it legal.

The Darwinian scientists say you can discover the monkey in man by observing the unconscious actions of very young babies.

Well, by similar observation of grown-up people you can easily discover the hog, also.

The walls of Jericho were never more high or strong than are the walls of prejudice against Koreshanity, today. The world, ensconced behind its fastnesses, laughs at our trumpeting. We bide our time, knowing the walls will yet fall.

Illinois is represented in the National Senate by a couple of otherwise statesmen. All they can do is to retail sophistries to blind the people. There is a pair of them: one to Cull-om, and the other to Palm (er) them off on their constituents. - *J. S. Sargent.*

The Bible gives a full account of anthropological creation in the form of allegory, which, by the law of correspondent analogy, we can apply to the creation of the physical cosmos. The original creation of the Gods from the chaos of the lower life, resultant from the implantation of the seed of the Gods in the race, gave to them that great knowledge of the forms and functions of the universe which belonged to the Gods; hence, they were illumined with such an intellectual light as to render it unnecessary for them to adopt the modern fallacious, uncertain methods of seeking after something of which they know nothing, nor can they ever know anything, through those channels.

The Incomparable "Standard."

The *St. James's Budget*, the weekly edition of the *St. James's Gazette*, London, one of the most conservative and authoritative of English journals, in its issue of July 27, ends its review of the Funk & Wagnalls Standard Dictionary, as follows:—

"Nothing can be more complete than this, nothing more exhaustive. * * * The excellencies of this book are so bewildering that whatever might be said of them, there would be as much remaining to be said. To say that it is perfect in form and scope is not extravagance of praise, and to say that it is the most valuable Dictionary of the English language is but to repeat the obvious. The Standard Dictionary should be the pride of literary America, as it is the admiration of literary England."

The English critics on all sides, show no hesitation in placing this new American Dictionary above all similar British works. The *Leeds Mercury*, in a review just published says:—

"We have no hesitation in stating that the Funk & Wagnalls Standard Dictionary is the best and most complete Dictionary of the English language now in existence."

John Bull can be generously fair when he tries to be, but he cannot help showing just a little natural sensitiveness at being constrained to look elsewhere for a Dictionary of his own language. "Strange," exclaims the *London Literary World*, in speaking of the Standard Dictionary, "that the Queen's English should find its chief autocrats in the country of the President."

No Mob Law in Lee County.

[The following clipping was taken from the *Fort Myers Press*, published in Myers, Lee Co., Florida.]

WHEREAS, At various times communications purporting to be telegrams from persons claiming to represent the sentiment of Lee County, Florida, or of the people, to the effect that a certain Dr. Teed and his colony at Estero were in imminent danger of being mobbed by the citizens of said County of Lee, and,

WHEREAS, The article published in the *Pittsburgh Post*, date of August 6, and referred to by the *Times-Union* of a subsequent date, are in our judgment almost wholly false and unfounded, and,

WHEREAS, We are of the opinion that the people of Lee County, Florida, are as a whole as good and law-abiding citizens as common, and especially as much so as those in the places where said scurrilous reports have been published, be it

Resolved, 1st, That we, the Board of County Commissioners, condemn as false and untrue the sentiment expressed in said articles in the *Post* and *Times-Union*, and be it further

Resolved, That, in justice to the good people of this county, the said papers should give, and we hereby demand, the name or names of the authors of said articles, and that a copy of the above resolutions be forwarded to each of the aforesaid papers.

On motion, the foregoing resolutions were unanimously carried.

[Our contemporary ought to be denounced, as he published, only last week, the article above referred to.—ED. PRESS.]

"Degeneration."

Seldom has a book called forth such universal comment as that of Max Nordau, bearing the above title. The very title, "Degeneration," has an ominous sound, suggestive of defeat, darkness, and extinction. While few will question the blighting influence of degeneration, a wide difference of opinion exists as to the extent and cause of this downward tendency. As to the cause, Mr. Nordau places first and chief, fatigue resulting from the increased strain of the complicated and intense life of the present; second, insidious poison, the bane of crowded populations. The enervating influence of recent wars has still further increased the susceptibility to exhaustion.

Does the above exhaust the list of dire causes? Has he not failed to mention what is, after all, the most destructive agency, namely, the secret vices of mankind? It seems to me that here we find the poisonous root from which grows the upas tree of death. Dr. Alfred Damm, of Wiesbaden, publishes a magazine devoted entirely to the causes and cure of degeneracy. Dr. Damm traces to what he calls "unnatuerliche Sinnlichkeit," sins against sex, most of the ills that flesh is heir to, including the decline and fall of nations. It may prove of interest to make a few extracts from his writings:—

"Unnatural vices are the cause of the 'cultur-disease,' and this in turn necessitates degeneration, the abnormal development of man. The abnormal development of man is characterized by undue progression, followed by a gradual and total sinking into nothingness. Unnatural vice is a sickness which during millenniums has plagued and tormented mankind and laden it with pain and weakness. No cultivated nation that has ever run its course on earth has remained untouched thereby, but, having cast itself at the feet of sensuality, was for a time flattered, only to be hurled into the abyss at last.

"Worse than the plague, cholera, or war in their destructiveness, this sickness has remained unconquerable, yea, unassailable, because it knew so well how to withdraw itself from the gaze of mankind. It is always among civilized nations that this sickness produces its devastations. Look where you may, in social, industrial, political, and scientific circles, everywhere we detect its baleful presence. Among all classes, high or low, rich or poor, one meets with persons who are mentally and physically exhausted, no longer conscious in what a hard embrace they repose.

"The only hope of the world is that everywhere a normal development shall be substituted for the abnormal; that in the home, the school, and elsewhere the proper steps be taken to instruct and save the children. We have this advantage—our eyes are opened, we realize the situation, we know what ought to be done."—*Rev. Joseph F. Flint.*

Bitter Irony.

To drop a man in the middle of the Atlantic Ocean and tell him he is at liberty to walk ashore, would not be more bitter irony than to place a man where all the land is appropriated as the property of other people, and tell him he is a free man, at liberty to work for himself and enjoy his earnings.—*Henry George.*

In Review.

The late Prof. George J. Romanes, "upon whose shoulders," Max Muller says, "the mantle of Darwin fell," considers, in the October *Monist*, the question whether natural selection has been the *sole* or *but the chief* cause of the progressive modification of living forms. It will be remembered that Cope and the Neo-Lamarckians emphasize almost exclusively the influences of the environment in evolution, while Wallace and Weismann lay sole stress upon the principle of natural selection. Romanes thinks that Darwin's view, which admitted *all* factors, but laid chief stress on natural selection, will eventually prove the most accurate of all.

The *Arena* for October is unusually attractive. A fine portrait of the talented young Tennessee authoress, Will Allen Dromgoole, forms the frontispiece, and a richly illustrated paper on "Chester-on-the-Dee," from the pen of the editor opens this issue. Mr. Flower gives a graphic history, as well as a vivid description, of this quaint old city, in a most charming style, while many of the pictures are superb. A contribution which will doubtless excite general attention and occasion much comment is from the pen of Hon. A. R. Barrett, ex-government examiner for failed banks, entitled "The Era of Fraud." Helen H. Gardener continues her able history of the Legislative battle waged during last winter for the protection of innocent girls against libertines. Rev. Walter Evans, D. D., a Congregational clergyman, discusses the "Influence of Plutocracy upon the Church," in a vigorous manner. Robert Grieve who, if not a single taxpayer, is certainly under the spell of the prophet of "Progress and Poverty," writes a thoughtful paper on "Why the Workers Want." A symposium by representative women on vital social problems contains excellent papers by Julia A. Kellogg on "Land and Money;" Charlotte Perkins Stetson on "The Solution of the Labor Question," and Alice Thatcher Post on "The Great Neighbor." "The England of Sir Thomas More," by the editor of the *Arena*, is one of the strongest papers in his series on the Renaissance. Ex-Governor James M. Ashley writes very suggestively on "Should the Supreme Court be Re-organized?" Hon. John Davis continues his striking paper on "Napoleon Bonaparte." Eugene Victor Debs writes thoughtfully on "the Significance of Labor Day." "Manual Labor for Women and the Problem of Domestic Service," is ably discussed by G. Vrooman, and Will Allen Dromgoole appears in one of her charming sketches of Tennessee life.

Resist.

I have been asked to contribute to the purchase of Alexandria Park, and I will not; and beg you, my working readers, to understand once for all that I wish your *homes* to be comfortable and refined, and that I will resist to the utmost of my power all schemes founded on the vile modern notion that you are to be crowded into kennels till you are nearly dead, that other people might make money by your work, and then taken out in squads by tramway and railway, to be revived and refined by science and art. Your first business is to make your homes healthy and delightful; then keep your wives and children there, and let your return to *them* be your daily "holy day."—*Ruskin.*

SHARP CUTS.

Poverty is the inseparable companion of debt.—*Kansas Commoner*.

Solve the industrial question, and the liquor question will solve itself.—*Kansas Commoner*.

It is underconsumption instead of overproduction that is hurting us.—*The Reform Advocate*.

Selfishness sets up private interest against public good, and selfishness is the tap-root of sin.—*Messiah's Advocate*.

Yes, this is a good year. Crops, interest, mortgages, taxes, and political humbuggery will be abundant.—*Progressive Farmer*.

The indications are that "this land of the rich and home of the slave" is in the hands of a British receiver.—*Tecumseh Leader*.

The juggernaut of hard times seems to be the only influence that will drive the brains of some men out of their stomachs into their heads.—*The Nonconformist*.

It is not so much a struggle between soft money and hard money as it is between soft heads and hard heads—brains unused and brains misused.—*Tacoma Sun*.

The bankers have decided to organize a new national trust, to be known as the National Bankers' Association. The object of the usury combine will be "protection."—*The Road*.

What the American needs most today is a leadership which, in point of mental endowment and moral stamina, surpasses the capitalistic leaders.—*E. A. Waldo in Federationist*.

The "red flag" that does the most damage to this country is that which waves in front of "fake" auction salesrooms. And the police never try to tear it down.—*Voice of Labor*.

If the comfort, luxury, and ease of one is at the cost of toil, suffering, and hardship of another, then conditions are not as they should be. They should be changed.—*Humanity*.

Prof. Herron created such a revolution of thought in California that all the plutocratic oracles and professors of the State have been ordered out to call him a liar and a lunatic.—*Cincinnati*.

A true thought and idea has force and impetus enough within it to move the world; appearance may deceive for a time, but a lie contains within itself the seed of its own destruction.—*Living Issues*.

At last the plutocratic organs are beginning to squirm. They don't like that \$30,000,000 print paper trust which was formed recently. They are talking of holding a national convention for the purpose of howling and resolting. The shoe pinches.—*Cleveland Citizen*.

Renewed efforts are being made by the authorities of Germany to suppress the growth of socialism in the army. The revolutionists laugh at the attempt and say that in five years the biggest part of the army will be converted.—*Ex*.

Under present form of Government there is nothing for any man but the usurer, the favored corporation, or the recipient of favors through taxation or special privilege. Before you dispute it, suggest a few exceptions if you can.—*Sound Money*.

Any system that will make money scarce suits the bankers. Only money that draws interest is "sound money," according to their ideas, and the more times a dollar draws interest the harder it draws, the sounder it sounds to a banker.—*Chicago Express*.

The present age might appropriately be called the lying age. The ministry will not tolerate a minister who dares speak the truth; the daily press will not tolerate an editor who dares write the truth; the millionaire-endowed colleges will not tolerate a professor who dares teach the truth.—*Co-Operative Age*.

Amalek.

"The Lord said unto Moses, write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-Nissi" (the Lord is my standard): "for he said, because the Lord hath sworn that the Lord will have war with Amalek from generation to generation." Exodus xvii: 14-16.

Amalek is a Hebrew word derived from the root *amel*, labor or drudgery, and signifies the bondage or slavery of labor. "In the sweat of thy face shalt thou eat bread," is the legitimate sequence of the violation of the laws of economical use. It was God's declaration to man of the consequence of the inordinate love of pleasure, which induced the *serpent* (prostituted commercial wisdom) to place fiction on the commercial act; hence to prostitute it to illegitimate uses. The Lord, the truth and God in man, will destroy Amalek (the slavery of labor) because it is a curse. He will perform this destruction through the overthrow of the plutocratic god.

THE LATEST SPOKEN.

VOLUNTEERS WANTED.—The Secretary of War is calling for volunteers to the regular army. Such a step is well. By and by it will be necessary to quarter soldiers among the people to keep them down, and a few more hard earned dollars will be wrung from them for the support of their blue-coated overseers. It took just that much military despotism to make the people throw off the British yoke in 1776.—*Nonconformist*.

CHARGES SUBSTANTIATED.—I am opposed to the State militia, root and branch. I regard it as a constant menace rather than an aid to the public peace. The state soldiery throughout the union has been organized always at the behest, and often at the dictation, of corporate capital, which asks that the state plunge its bayonets into the breast of organized labor in order to enforce compliance with organized capital's demands.—*Col. Edgar Howard*.

SYMPATHY FOR CUBA.—It seems impossible for any citizen of this great republic not to have sympathy with the insurgents of Cuba. They are in a far worse condition than were our ancestors in the Revolutionary war. The tyranny exercised over them has no antitype in the government of England over the colonies of this country. There is not a patriot in the land, or a preacher in a pulpit, who ought not to pray for the liberty of Cuba and for the freedom of its subjects from the tyranny of Spain.—*Cleveland Plaindealer*.

LIBERALS IN SPAIN.—While Spain has been seeking to subdue Cuba, revolutionists have been at work organizing in two of the home provinces. These revolutionists indicate the spirit and mind of quite a large percentage of Spain's population, and the disastrous trials of the Spanish arms in

Cuba offer them an opportunity. The spirit of unrest has entered old Spain; and, true to all history, that spirit, when once it has entered the heart of a people, never departs.

May Cuba gain her autonomy; success to the liberals in Spain.—*Progressive Age*.

VICES OF INHERITED WEALTH.—The Wildes, the Queensberrys, the Lord Alfred Douglasses exist. They constitute a class, but it is a very insignificant class, in the great body of the people of England. Their vices are bred of idleness, inherited wealth, and artificialities of aristocratic society. Not all the scientific studies of their habits and character which the alienists and psychiatrists can make, would be of half so much value to English society as an economic measure in Parliament which, by abolishing the special privileges of an aristocracy of drones, would force them to go to work.—*Chicago Times-Herald*.

AVOWED PURPOSE.—Until quite recently, if new armories were erected; if appropriations for guns and munitions of war were made; if "improvements" in the army and militia were suggested, the pretense was always made that all that was simply to provide against invasions by foreign powers. It seems that our rulers have got tired of their false pretenses. They now propose armaments for the avowed purpose of overawing the working classes.

Dan Lamont, the Secretary of War, proposes a plan to turn Governor's Island, in New York Bay, into an infantry post to the end that "the United States regulars be in easy access of New York and Brooklyn in case of 'riots.'"—*The People*.

PROGRESS OF SOCIALISM.—Baron Alphonse de Rothschild, who has been so recently treated to an anarchist's bomb, quite independently of that demonstration does not believe that the reign of capital is destined to endure. Poor man, he has not been brought to this conclusion by the explosive letter, but by many straws which his shrewdness has divined blowing in the wind. Not long ago he said, according to London *Truth's* correspondent, that the man who in another generation has \$20,000 a year may think himself rich, so rapid is the fall in interest and so rapid the spread of Socialistic theories. And this from one of the cleverest of the clever Rothschilds! Verily, some of America's multi-millionaires will one day be happier than they are at present.—*Boston Herald*.

DIVERTING THE MASSES.—A great (?) event is now on. An American yacht, the "Defender," and an English yacht, the "Valkyre," have been racing for a "cup." Whole pages are given up in current dailies to a description of the race. Reading those dispatches, one would think that the fate of nations hung on the result. Crowds swarm around the bulletin boards to get the latest returns. News, favorable to the American ship, is hailed with as much enthusiasm as if we had confirmed a Declaration of Independence. The rich lay heavy wagers on the race. Poor laborers, who are not employed half the time, and whose families want for life's necessities, engage in earnest controversy over the merits of the two ships. It is a dangerous sign of the times. It is

the old, old story, chronicled in the world's history, again and again. A nation rotting at the root, and in the decline of its strength and glory, employs games, sports, contests, as substitutes for justice, and to amuse and divert the wretched masses.—*New Charter*.

THE COMING FINANCIAL CRISIS.—Little by little it becomes apparent that the associated bankers of this country are gathering their forces for a mighty struggle during the next session of Congress.

No public proclamation has been issued and no brass bands are being employed; but, unless all indications are misleading, there is on foot a definite, concerted movement that is likely to change the whole line of battle on the currency question.

The purpose of the bankers is this: to strike with all their power for a law that shall put out of existence, once for all, the entire issue of United States notes known as greenbacks. The plea which they will make will be the highly patriotic plea that this action is necessary to rescue the treasury from its perilous position and establish the nation's finances on a firm basis. The plea will be a false one, the patriotic profession will be delusive, and the result of the action proposed will be a far-reaching disaster whose ultimate consequences are incalculable.—*New York Voice*.

STARTLING COINCIDENT.—Not long since, in a certain New England city, four commercial travelers met for the first time at the table. With the genial *bonhomie* peculiar to the craft, they were soon engaged in conversation. In a few moments one of them said:—

"Gentlemen, suppose we begin, being all strangers, with the gentleman opposite me, to introduce ourselves and our firms' business."

This was unanimously agreed to.

Said No. 1:—"I am——, and I represent the house of X. Y. Z. selling glass bottles."

Said No. 2:—"Well, gentlemen, perhaps it is no chance that I come next, for I represent P. D. Q. I am——, and I sell the stuff that goes into the bottles. I sell wines and liquors."

There was a moment's silence as No. 3 said:—"That, gentlemen, does seem a little strange, but perhaps there is a fatality about this. I am——, of the firm of W. U. S., dealers in undertakers' goods."

No. 4 now remained silent, and suggested that it would be well not to pursue the subject further, and that it had been well never to have started it.

After much urging to complete the chain, he said: "Gentlemen, it is indeed a fatality. I am——, of D. B. E., and I am taking orders for gravestones."

Was there ever a temperance lecture compressed into so few lines?—*Ex.*

Ignoring Evil.

It is the tendency of men of pure life, optimistic nature, and kindly sentiment to ignore the reality of moral evil. We are inclined to think that all men are good or want to be good, or at most that sin is only a disease to be pitied and cured. It is not true.—*Lyman Abbott*.

QUEEN AND CRESCENT

ROUTE

And its connections to Atlanta, together with low railway rates, will enable the people to make a delightful trip at but small expense.

The Queen and Crescent runs superb vestibuled trains with through sleepers and carrying Parlor, Cafe and Observation Cars, from Cincinnati direct to Atlanta. More than 100 miles shortest line. Special low reduced rates to the Exposition. Do you want to know something about it in detail?

WRITE TO

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

Adams St., Chicago, Ill.,

For free information and printed matter.

W. C. Rinearson, G. P. A., Cincinnati.

ATLANTA EXPOSITION.

One of the greatest fairs ever known to America. Many features of the Chicago World's Fair and many additional and new ones.

Open September 18th to December 31st, 1895.

Low rates via the Queen & Crescent Route.

Write to W. C. Rinearson, G. P. A., Cincinnati, O., for printed matter, or call upon Q. & C. Agents for full information.

THE ATLANTA EXPOSITION

WILL BE HELD

Sept. 18th to Dec. 31st., 1895.

On ground traversed by rifle pits, over which Sherman threw the first shell into Atlanta 31 years ago, the Exposition is fast taking shape. The excellent railway facilities of the great

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

Address Mrs. A. M. Miller,
Sec. W. M. K. U.
6801 Wentworth Ave., Englewood, Ill.

SUBSCRIBE NOW FOR

IOWA SEARCH LIGHT,

And keep posted on the reform battle in Iowa. It is destined to become the leading Populist paper of the state, and ranks with the best in the Union. Its square in the middle-of-the-road, and has for its editor one of the ablest reform writers in the West. Subscription, 50 cents per year. Sample copy furnished.

Address, IOWA SEARCH LIGHT,
Council Bluffs, Iowa.

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-Triumphphant 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-Triumphphant.

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, 2633 Pine 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. 18th Avenue, Denver, Colo.

Ladies are invited to meet with us and investigate Koreshan Doctrines

The HAVERHILL BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30 o'clock, at the residence of Mrs. L. O. Putnam, No. 21 Cedar St., Haverhill, Mass.

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 SSAEMBLY SOCIETY ARCH-TRIUMPHANT, DENVER, COLO.

The Society Arch-Triumphphant meets every Tuesday, 7:30 P. M., at the home of Mrs. Jessie E. Dumars, 946 South 15th St. The first Tuesday evening of each month is devoted to the private business of the Society. Only members of the Second Court will be admitted to this meeting.

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

THE HAVERHILL BRANCH ASSEMBLY SOCIETY ARCH-TRIUMPHANT, HAVERHILL, MASS.

Society meetings will be held every Tuesday evening, 7:30 P. M. at 172 Merrimac St., Haverhill, Mass. The first Tuesday evening of each month is devoted to private business. Only members of the second court will be admitted to this meeting.

All desiring to investigate the teachings of Koreshanity are invited to attend the open meetings.

KORESHAN LITERATURE.

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

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

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

KORESHAN SCIENCE,

By KORESH, - - - Price 10 Cents

Emanuel Swedenborg; His Mission,

By KORESH, - - - Price 10 Cents

Reincarnation or Resurrection of the Dead,

By KORESH, - - - Price 10 Cents

Identification of Israel,

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

The Shepherd from Joseph,

By KORESH, - - - Price 10 Cents

Woman's Restoration to Her Rightful Dominion,

By ANNIE G. ORDWAY, - - - Price 5 Cents

Tracts and Pamphlets of the Woman's Mission, K. U.

No. 1. Proclamation,

By KORESH, - - -

No. 2. Cardinal Points of Koreshanity,

By KORESH, - - -

No. 3. Celibacy,

COMPILED FROM THE WRITINGS OF KORESH. -

No. 4. Judgment,

By KORESH, - - - Price 5 Cents

No. 5. Where Is the Lord?

By KORESH, - - -

ENTIRE SERIES 50 CENTS.

Guiding Star Publishing House,

WASHINGTON HEIGHTS,

CHICAGO, - - - ILL.

Guiding Star

Publishing House.

COMMERCIAL AND JOB

PRINTING.

Pamphlet Work a
Specialty.

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

The Best Work at the
Lowest Prices
~~~~~

All Orders for Printing should be  
Addressed,

Guiding Star Publishing House.

99TH STREET,

Bet. Winston Avenue and Oak Street,

WASHINGTON HEIGHTS,  
CHICAGO, ILL.

AGENTS

FOR THE

FLAMING SWORD

ARE PAID 25 PER CENT

On all Cash Subscription.

Government Belongs to the People.

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

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

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

==X== **The Greatest Reform Paper in America.** ==X==

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

Name, \_\_\_\_\_

Street, \_\_\_\_\_

Town, \_\_\_\_\_ State, \_\_\_\_\_

SUBSCRIPTION \$1.00 PER YEAR.

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



**FLORIDA NEWSPAPERS FREE.**

We will send you the "South Florida Home" 12 months on trial for ten cents, and insert your name in our Mailing List free of charge, which will bring you hundreds of sample copies of Florida newspapers, maps, circulars, etc.; and if you want to visit or locate in Florida, you can very easily decide where to go and how to get there. You will be pleased with the small investment of 10 cents. Stamps taken. Address SOUTH FLORIDA HOME, ST. PETERSBURG, FLORIDA.  
[Copyrighted March 1891, by Y. G. Lee.]

**Miscellaneous Notes and Queries.**

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

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

**THE SALVATOR AND SCIENTIST,**

The Evangel of Koreshanity,

Published at 26 Overlook Street, Allegheny, Pa., is a handsome Monthly, and should be read by every subscriber of THE FLAMING SWORD.

ULYSSES G. MORROW, the Editor of the SALVATOR AND SCIENTIST, is a skilful Teacher of the Science of Koreshanity.

PRICE, 50 CENTS PER YEAR.

**National Suicide and Its Prevention.**

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

PRICE, 50 CENTS.

Guiding Star Publishing House,  
WASHINGTON HEIGHTS,  
CHICAGO, - - ILLINOIS.

SUBSCRIBE FOR

**The Morning Star,**

A MONTHLY JOURNAL OF MYSTICAL AND PHILOSOPHICAL RESEARCH.

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

50 Cents per Annum.

Peter Davidson, Loudsville, White Co., Ga.

**THE WHITE HOUSE.**

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

**Progressive Thought & Dawn of Equity**

OFFICIAL ORGAN OF THE  
LABOR EXCHANGE.

Motto Do to others as you wish them to do.

Published in the interest of humanity.

PROGRESSIVE THOUGHT Co.,  
OLATHE, KANSAS.

Subscription, 25 cts. per year.

We have issued a pamphlet entitled

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

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

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

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

**THE NAUGURATION OF A****37½ Hour Train**

BETWEEN

**Chicago and Florida**

Via the **MONON ROUTE**

OPENS TO THE TRAVELING PUBLIC THE

**QUICKEST AND  
BEST SERVICE**

EVER OFFERED BY ANY LINE.

THE SERVICE ..  
OF THIS TRAIN ..  
IS UNEXCELLED

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

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

THIS TRAIN LEAVES CHICAGO AT  
8:32 P. M. DAILY, REACHING  
JACKSONVILLE  
THE SECOND MORNING,  
MAKING DIRECT CONNECTIONS  
FOR ALL POINTS IN FLORIDA.

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

FRANK J. REED,  
GEN. PASS. AGT.

City Ticket Office, 232 Clark Street.



# FLORIDA

THE

## Florida Central & Peninsular Railroad

Presents this season unusually attractive routes of travel to

REACHING \* \* \*

FLORIDA,

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

With connections from Tampa, for

Havana Steamers and Braidentown and the Manatee River,

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

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

FOR BEST MAP OF FLORIDA, AND PAMPHLETS AND ALL INFORMATION, ADDRESS

N. S. PENNINGTON, TRAFFIC MANAGER.

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

## THE QUEEN & CRESCENT ROUTE

• • • SUPERB \* VESTIBULED \* TRAINS • • •

### SOUTH

#### \* FAST SCHEDULES \*

FROM CINCINNATI TO

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

CARRYING  
THROUGH  
PULLMAN  
SLEEPERS

and

PARLOR,  
CAFE,  
AND  
OBSERVA-  
TION  
CARS.

#### FLORIDA

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

#### NEW ORLEANS

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

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

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

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

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

25 Hour  
Solid Vestibuled Train  
with  
Pullman Drawing Room Sleepers,

Cincinnati  
TO  
Jacksonville

Without change,

VIA THE

## SOUTHERN RAILWAY.

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

in reaching the principal

### ONE NIGHT OUT FLORIDA RESORTS.

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

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

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