

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. 12. CHICAGO, ILL., DECEMBER, 1895. A. K. 57. \$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 Defined.

Some of the Fundamental Principles and Doctrines of the
"Assembly of the New Covenant."

[CONTINUED FROM NOVEMBER NUMBER.]

The distinction made between the genealogical line and the line of the birthright, as committed to Judah and Joseph, is simply the distinction of the stem and the branch. The word genealogy in Hebrew is *yahas*, and means simply stem, or direct line. Through this line (Judah) came Jesus. The posterity of the lost ten tribes, the branches of the Israelites who were cut off from the main stock, must ultimately, as Gentiles, become reunited through miscegenation with Judah. This may be known by the following prophetic declaration:—

"Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel, his companions; then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick, and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, wilt thou not show us what thou meanest by these? Say unto them, thus saith the Lord thy God; behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows [the

ten lost tribes], and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, thus saith the Lord God; behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land." (Ezekiel xxxvii: 16-21.)

That the union of these two houses of Israel will constitute the second or everlasting covenant, and the final restoration or the resurrection of the dead, is confirmed in the following Scripture: "And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one Shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen [nations] shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." (Ezekiel xxxvii: 22-28.)

The stick of Judah was Jesus. He was the whole inner life of Abraham. The union of the soul of Abraham (father of multitude), the stick of Judah, with the Branch who is the Shepherd from the posterity of Joseph, will be the one stick in the hand of the Lord. Who is this Shepherd? "That saith of Cyrus, he is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid." (Isaiah xlv: 28.) Now that this Shepherd is manifest, the second eating together, the everlasting covenant, will be confirmed, and the resurrection of the dead established.

As the first eating together (first covenant or conjunction) depended upon, and was the product of, the theocrasis of Jesus, by which his body in his translation or theocrasis was transmitted as Holy Spirit to the church that appropriated it (ate it), so the second covenant will depend upon the theocrasis of Cyrus, followed by the baptism of fire and the second eating together—the second covenant.

The final new birth is the resurrection of the body. To bring forth the body of the resurrection, or the glorified humanity, is the object of the manifestation of the Sign of the Son of man—the Messenger of the Covenant. To know how the dead are raised up and with what body they come, is impossible without a knowledge of the relation of function and form. The perfected or integral human structure in its least form, is the male and the female reunited and restored to the image and likeness of God in one form, whence man has fallen.

The hundred forty and four thousand who stand on Mount Zion and sing the new song that none but they can sing, comprise the restoration and the firstfruits of the resurrection. They are virgins—integral men. They have ceased all sensual thought and act, and in their aggregate relation constitute the integral man in his greatest celestial form.

The body of the resurrection, in its universal or general aspect, is a universal church composed of genera (churches) and species, with constructive nomenclature and classification. The new resurrected body is to be literally and visibly manifest as a structured kingdom, evolved from an archetype which constituted the germ or seed of the new structure. This germ was the concrete will of God, the divine humanity—Jesus, the Christ of God. He was the structured integral image of the Godhead, and as such was the seed man. In his translation, his body was dissolved and disseminated to the church as the seminal fluid or essence of Deity, and the church became impregnated with the divine germ, which, through more than eighteen hundred years, has been in process of gestation in the womb of the old church, till now, having passed through the various and successive stages of regeneration (reproduction), it is ready to come into birth. By the process of its evolving amplification, through its successive stages of development, it has moulded into itself the mass of human existence, appropriating, through the processes of retrogressive and progressive assimilation, the universal humanity.

The universal body, when made incorruptible by the metamorphosis of the corruptible to the incorruptible, or when this corruption has put on incorruption, is the habitation or dwelling place of the spirits of those who have died and gone into the spirit world. The natural humanity is the habitation or dwelling place of the unregenerated spirits. As an instance illustrative of the fact contained in the foregoing statement, we will cite the reader to the account of the man in the country of the Gadarenes, who was possessed of devils—evil spirits.

In this man was a systematic grouping of the spirits of a certain denomination and compatibility. The spirits who had grouped and thus formed a battery of control over the man, were the spirits of men of like nature. All spirits in the spirit world inhabit the forms of men in the natural world. In other words, the human body is inhabited by spirits. That there were many spirits in the man of Gadara, may be known from the character of the conversation that passed between those evil spirits and Jesus, when he met the man. The spirits were so numerous (they said, "our name is legion, for we are many") that they entered a herd of over two thousand swine which were feeding, and caused them to run violently down a steep place into the sea.

By a careful comparative analysis of the above phenomenon, it may be seen that the laws of attraction and repulsion, and also of metamorphosis, were operative. It was through the quality of the man's own will (which enabled him to cognize the Lord) that the devils (evil spirits) were compelled to confess the Lord. It was through this confession and cognition that they were inclined to depart. It was through the likeness of the nature of these spirits to the spirit of the swine, that they were attracted to them. The sudden and rapid metamorphosis of these degenerate spirits to the spirit of the swine so intoxicated the herd that they, in their drunken state, cast themselves into the sea and were drowned. This metamorphosis of the evil spirits to the spirit of the swine destroyed and dissipated all that remained of human entity in those spirits of the hells.

What is true of the domain of the departed spirits of evil men, is correspondingly true of the domain of the departed spirits of good men. All spirits of the supreme degree were collected into the structure of Jesus. He was the house, or temple of God; his body was his Father's house. "In my Father's house," said Jesus, "are many mansions." Mansions are the dwelling places of spirits (as in this instance), and many mansions must contain many spirits or angels. In the theocrasis of Jesus, these many spirits were scattered; and when cloven tongues sat upon the apostles and disciples of our Lord, the church received the spirits or words (cherubim) which the Word, the Lord, contained. He had gathered the lambs and carried them in his bosom (in the bosom of his thought or mind), and when the Shepherd was smitten the sheep were scattered. It will thus be seen that the functional world, originating in the heavenly, is contained in the formate, and that the body which retains its form is the habitation and domain of the souls and spirits of the departed. That which makes a man supremely good is the indwelling in his house, his temple, which is his own structural organism of an aggregation of the spirits of the just; for God, it is declared, is in the generation of the righteous.

The final eating together—the second and everlasting covenant which consummates the gathering of the harvest, now so close upon us—will result in

the final incorruptible dissolution (a dissolving of the body without death) of the new organism, and the absorption and appropriation, by the angelic heavens, of the body thus structured and dissolved. This is the "supper of the great God." (Rev. xix: 17.) To consume this body is the function of the fowls of heaven (spiritual angels), who are called together to this supper.

The spirits of the departed who have desired to embody in their structures the genuine principles of divine truth and life, will be aggregated in this new body now forming, and through the incarnation of the new angelic heavens will be transported to the heavens of the celestial degrees.

Modern spiritism, the great Antichrist power, is rallying its forces to prevent the consummation of the second covenant; but the Lord, through Cyrus, declares that the powers of hell shall not prevail; the everlasting covenant shall be ratified.

Communism and Co-operation.

Question is often made as to the scope of the practical part of our work, and also as to the relation of the Communitistic and Co-operative departments of the organization. The ultimate design of the Koreshan form of society is to become the world-wide order of the new age. But every system, whether universal or otherwise, must have a natural beginning—a beginning in which is the germ of all its future possibilities. Human capacities are so various that there can never be a time when all humanity will live in one form of government unmodified to suit the diverse conditions of men. Many departures claiming to be solutions of the social problem are being made, but that departure from the existing social order which will survive the present, is the one which is best fitted to meet all the requirements of all manner and conditions of humanity. Too often do we hear advanced the impracticable ideal of a social state where all men are equal—which in the very nature of things is impossible. All men are not born equal, the American Declaration of Independence to the contrary notwithstanding. This fact is constantly under observation, yet Americans obstinately refuse to acknowledge it in words, although at the same time showing a perverted consciousness of it in all social and industrial dealings.

The declared purpose of Koreshanity is to accomplish a thoroughly radical revolution—a revolution which will involve in the universal sweep of its wheel every conceivable department of thought and life. No revolution is complete which does less than this—more than this is impossible. Once we grasp the harmony of law throughout the universe, the possibility of such a revolution is seen—and furthermore, the impossibility of any revolution which falls short of such accomplishment, resulting in an enduring structure. The organism which is weak at any point is not ready to perfectly meet the requirements of its environment, and consequently breaks up soon or later, its constituent parts entering into new combinations, which in turn break up to form still new combinations. This observed method of procedure is the basis of the accepted scientific theory of evolution, applied

in the doctrine of the *Origin of Species*. If there be inharmony of parts in any structure, whether it be an animal structure or a state, that structure is doomed to decay. In the widest application of this principle, where there is inharmony among the parts of universal society—moreover, where there is inharmony between the thought and the life of universal humanity—a breaking up of such existing conditions and the formation of new conditions is inevitable. The universal inharmony, and consequent friction, in all domains of thought and life, results in the universal state of unrest in which humanity is at present. To bring rest and peace to earth is the avowed purpose of our work, and this can only be done through the establishment of a social system so equitably adjusted that friction among its parts is practically obliterated, and so in harmony with the environment that the requirements of each are perfectly met by the other—the organism acting upon the environment and being reacted upon by it in equal ratio—a perfect balance, perfect rest, resulting. Such a social structure must be built according to the immutable laws of the universe. And, in the words of Carlyle: "The universe itself is a monarchy and hierarchy:—large liberty of 'voting' there; all manner of choice; utmost free will; but with conditions inexorable attached to every exercise of the same! A most free commonwealth of voters, but with eternal justice to preside over it,—eternal justice enforced by Almighty Power! This is the model of 'constitutions'—this. Nor in any nation where there has not yet (in some supportable, and withal some constantly increasing degree) been confided to the Noblest, with his select series of Nobler, the divine everlasting duty of directing and controlling the Ignoble, has the 'Kingdom of God,' which we all pray for, 'come,' nor can 'His will' even *tend* to 'be done in earth as it is in heaven,' till then. * * * The noble in the high places, the ignoble in the low: this is in all times and in all places, the almighty maker's Law!"

The perfect system of society must involve an element which is too often left out of consideration in human affairs—the God element. In ringing words, Carlyle has declared the conditions of that government which fulfils God's promises to earth—and Koreshanity alone possesses the science of accomplishing these conditions. The power of Almighty God will soon be marvellously manifest in earth and eternal justice will be thereby enforced, but that power will be made manifest through man's knowledge of eternal law—that law by virtue of which God himself exists and operates. When man reaches this knowledge he becomes God, and surely then is capable of wisely directing and controlling the "ignoble." In the perfect social system coming humanity will be grouped according to law—in orders from highest to lowest, the government of each order being specially adapted to meet the requirements of that order, while at the same time all the orders are parts of one united government—the highest order composed of those who through experience have learned obedience to law, thus rising above the law and coming into its control, and thenceforth operating it. Each person in such a government will be so placed as to secure his own best happiness in so far as that happiness is compatible with the best good of the whole. Freedom to advance will be granted to all, subject to the

fulfilment of certain requirements. He who would enjoy the benefits of an advanced order must in himself fulfil the requisites of life in that order. In such a system of organic unity, patterned in form and function after universal nature, *seeming* can never be other than the true expression of *being*; hence each person will be in his rightful place.

It is the desire to apply these principles in the practical beginning of a system, which has drawn men and women together in the Koreshan Unity. Comparatively few persons will be intellectually and morally capable of accepting the beliefs and living the life of the highest order, the celibate and Communital. Many more will find the life of the supreme Marital order satisfactory. But still, by far the greater number of the mass of humanity must be taken in their degradation, and be educated to a higher standard of thinking and living. The Co-operative order is designed to meet the needs of these. The most urgent need of the times is the establishment of an industrial system in which remunerative employment is secured to all, and which insures the maximum of return for the minimum of labor—where labor-saving machinery is devoted to its rightful purpose, the saving of labor. Through such a system the curse of drudgery is to be lifted from man. No longer subjected to overwrought muscular activity, his mind will, under proper stimulus, develop a new and higher power in the direction of invention, until, through the wonders of practical science, all performance of use shall become delightful recreation. Through the equitable distribution of labor, culture, and recreation, and the cessation of stimulus in the direction of selfish activity, the mind and heart of man will revert to a less selfish, less anxious state—a normal balance will be the result, engendering health and happiness.

Through the application of some natural principle, the relation of the workers in such a system must be secured. Only through the application of the principle of value for value, equitable exchange, is this possible. Labor must be graded according to skill, the remuneration in each grade being proportional to the production of the grade. The value of labor must be estimated in the products of labor, the value of the products being determined by the degree in which they contribute to the welfare, the true wealth, of society. Individual liberty of action must be balanced by restraints imposed for the preservation of the whole. Liberty is a blessing or a menace to society as it is wisely or unwisely directed. Perfect liberty can be allowed only when obedience to law has been learned, and all desires in opposition to law have been eliminated. The energies of the workers must be wisely directed, and, in the case of the more skillful, wisely restrained, in order to preserve a balance, without which consistent strength is impossible. The principles to be observed in order to insure the welfare of the corporate whole, are, liberty of production, restraint of production, and equitable distribution of products. Each worker in a given grade will be credited with the value of the average production of the grade, though personally he may produce more or less than this amount. When a worker becomes sufficiently experienced in one grade, he will be advanced to a more skillful grade, and here he will again receive the average credit. In this way the more skillful workers assist the less skillful within certain limits. But he who was the most skillful of

a lower grade, upon entering a higher will be now among the least experienced, who would naturally be the least skillful, and will in turn be assisted. A certain percentage of the production of each grade will go toward building up and maintaining the general system, the public benefits of which are for all. The pioneers in such a system must be willing for the greater proportion of their labor to be applied for the general good, being content with the necessities of life, until such time as the comforts, and afterwards the luxuries, can be provided, which will be so soon as the system is thoroughly established.—E. M. Castle.

What Is the Matter With the New Church Messenger?

In a recent number of the *New Church Messenger*, occasion is taken to arraign the principles of Koreshanity as set forth in the columns of THE SALVATOR AND SCIENTIST, published in Allegheny, Pa.

The most remarkable feature of the arraignment is in the fact that in so small a space there could be exhibited so much ignorance of not only scientific facts, but of the plain teachings of Emanuel Swedenborg, which the *New Church Messenger* claims to represent. The article commends the statement of THE SALVATOR, in that it acknowledges the Lord Jesus, the Christ, as not merely the Son of God, but the fulness of the Godhead—Father, Son, and Holy Spirit. It denies the equally truthful statement of the Scriptures, that to as many as believe in his (the Lord's) name gives he power to become the sons of God. In that the Bible declares Jesus to be the Lord (Jehovah), the God-man, Creator of heaven and earth, the Bible is true; in that it makes of the children of wrath—by regeneration (reproduction) from Jesus the Lord—the sons of God, the Bible is false, according to the *New Church Messenger*. "It doth not yet appear what we shall be: but we know that, when he shall appear, we *shall be like him*," is not true, according to the *New Church Messenger*.

If the hundred forty and four thousand who stand on Mount Zion and sing the new song that no man can sing but the hundred forty and four thousand are not the product of the planted Christ; if they are not the sons of God as absolutely as the Lord was the Son of God, then the truths of Scripture have no significance whatsoever. Perhaps the *New Church Messenger* is able to inform us—from the "literal sense of the Word," not the spiritual, in which Swedenborg says "the Word is in its fulness, in its holiness, and in its power"—what is meant by the hundred forty and four thousand standing on Mount Zion, having been redeemed from among men, "the *firstfruits* unto God and to the Lamb," if they are not the firstfruits unto God and to the Lamb. Jesus was the *firstfruits*, precisely what they are. We state emphatically, and by a higher and more perfect authority than the statements made by Swedenborg, that those standing on Mount Zion are the sons of God, produced by the planting of the Lord Jesus in the race; and that his

Father's name is written in their foreheads, because the Father in the Lord Jesus was transmitted by multiplication through regeneration (reproduction).

The Swedenborgian church is merely the tail of the old dragon (the Catholic church being its head), which was fully represented (head, body, and tail) at the Parliament of Religions held during the World's Fair, where the Koreshan Unity could not be represented because it had not on the wedding garment of the marriage of a spurious Christianity with paganism.

This is a specimen of the logic by which the *New Church Messenger* tries to disprove the accuracy of THE SALVATOR'S statements of cosmogony: It queries, "Can the Koreshan Scientist get the engineers in the United States Geodetic Survey to acknowledge that the earth is concave instead of convex? If he cannot, it follows that the Koreshan is mistaken." The Swedenborgians cannot get the dignitaries of the Catholic church, including the Pope, to admit the doctrines of Swedenborg to be true, therefore the doctrines of Swedenborg are false.

This kind of logic would place even the Swedenborgians in a dilemma. We will state, however, that we can find brighter minds and better reasoners than the United States Geodetic Survey ever included, who can see the force of our logic, and who can, through the application of facts and the interpretation of phenomena, mentally embrace our unanswerable conclusions regarding the concavity of the earth's surface.

The acknowledgment of the *New Church Messenger*, that our publications are well supported, and that Koreshanity is growing rapidly, is indicative that the people in the world are not quite all fools. As comparatively few people are capable of reasoning, and as the editor of the *New Church Messenger* has shown himself either incapable of or opposed to reasoning, it is scarcely probable that a line of argument can or will be followed, though it inevitably leads to a knowledge of truth. We herewith illustrate—by the accompanying diagram—some principles which, though rejected by the wiseacres, will be appreciated by many of our readers. The facts are as we herewith present them.

Fig. A represents the track of a balloon sixty feet in diameter, starting out from 1, point of observation, and extending to the place 2 2. It is a fact that the circle representing the space of sixty feet, a d, is equally broad at 2 2 as at a d, and that the straight lines constituting the boundary of the upper and lower limit of the sixty feet space are just the same distance apart at the place 2 2 as at the place a d. The third or middle (dotted) line is an actual line extended from 1 to 3; but a person taking a position at 1 cannot see the line at 3, because there is no rectilinear course of observation, though there is an actual chord.

Fig. B will help to illustrate this last proposition. The lines a and b (Fig. B) represent again the limit of the sixty feet track of the balloon; the lines c c c and

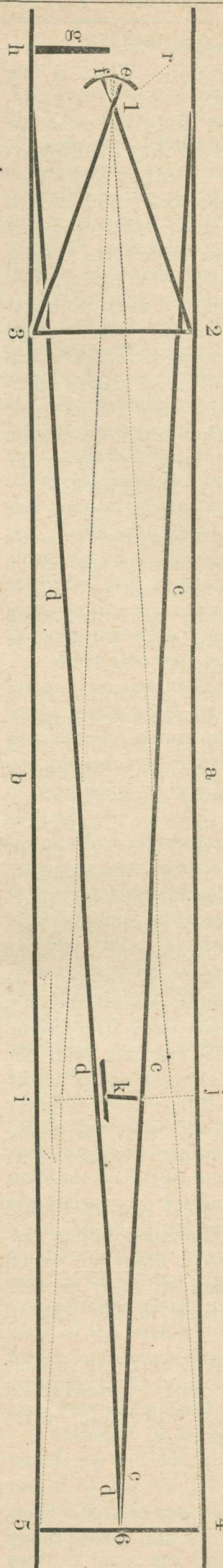


Fig. B.

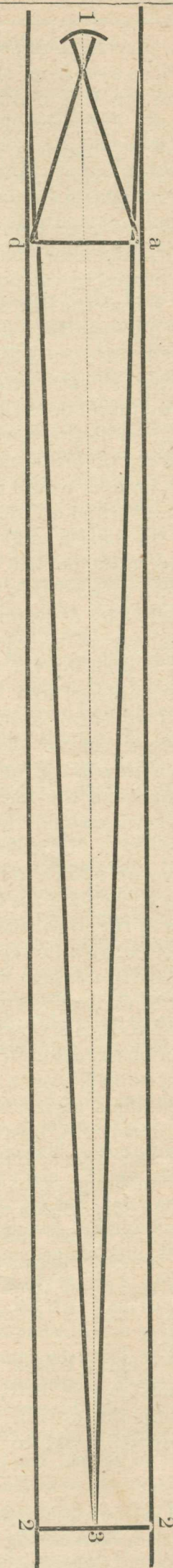


Fig. A.

d d d, the visual appearance of the two parallel lines a and b, as seen from the point 1, Fig. B. What is the reason for this deception in vision? for it is a deception. Can we afford to ignore facts in order to bolster up theories, and to maintain that the appearance is the reality, as is done by the "scientist" of today?

The line 2 3 (Fig. B) is sixty feet long, and makes the picture upon the retina from e to f; while the line 4 5 (equally long) makes a short picture on the retina, as indicated by the pointing of the dotted lines. The sixty feet at the line 4 5 is observed as a mere point at 6, because the distance provides for an acute convergence of the dotted lines to a mere point upon the retina. If we had as little reason as the modern so called scientist, we would note that a balloon sixty feet in diameter at a given distance would *appear* to diminish by reason of the law of foreshortening, while a mast or pole at the same distance would not be subject to the same law.

If we stand on the top of the tower g, thirty feet from the base h, and look toward 6, the line b appears to rise to the point 6. Shall we say, because the line b appears to rise to 6, that the appearance is the reality, and build up a system of cosmogony fabricated upon the fallacy of an appearance? But this is precisely what is done by the modern scientist.

A ship seen at i, with the mast extending to j, would appear at k on the line d d d, with mast appearing to extend to the line c c c. At the point 6, a ship with a sixty foot mast would vanish. The end of the mast at the line b, at 5, would disappear at 6; so, likewise, would the top of the mast at 4 appear to vanish at 6. Is it because the earth is convex? or for the reason shown by the facts in the illustration, namely, through the law of foreshortening? The ignorance of the so called expert scientist is the modern miracle of Satan's power to blind men, while at the same time he causes them to imagine their eyes are open. It must be understood that the vanishing point 6, namely, from 4 to 5, is sixty feet long; hence there can be no line of observation in reality. A line starting from the visual point l, over which the vanishing point 6 is observed, must necessarily broaden till at 4 5 it is sixty feet broad, the bottom and top of the line being sixty feet apart, but both apparently observed at the vanishing point 6.

The only reason that the so called educated mind cannot recognize these facts and a corresponding theory, is merely because a false theory has been urged upon the mind from childhood, and so filled it with fallacy that it is made an obstacle in the way of truth.

We never blame a man for resorting to ridicule when it is his best, if not his only, argument. It answers for a while, but the day will come when fallacy will yield to unanswerable logic.

The church must hurl the thunderbolts of God's Word against the evils of the times or die, as all useless things must die.—*Buzz Saw.*

Requisites of Pioneers.

The establishing of a new order of things requires on the part of those undertaking the work of such establishment, a firm faith in the principles involved, a resolute determination to overcome all obstacles in the accomplishment of the purpose in hand, and a devotion to the accepted cause which makes self-sacrifice an unconscious power adapting all circumstances to the furtherance of the one object that fills the thoughts and heart—not to the exclusion of all lesser sympathies, but so thoroughly as to make all detailed sympathies and interests merely parts of the one supreme purpose. The indolent, the frivolous, the self-seeking have little place in such a work. Koreshanity comes before the world with certain fundamental truths, which, scientifically applied to external conditions, will produce so radical a change in universal affairs as to make actual all the potential good in nature and in man. But to apply these principles in that practical demonstration necessary to bring conviction to the mind of the average humanity, those spirits capable of grasping the truths involved, and equal to the labor incident to their application, must be gathered, cemented into unity, and directed in the lines of wise performance. However glorious the future which God purposes for earth, there is but one way for that future glory to become the present blessing, and that is through the efforts of God's best instrument, man.

The present decade is pregnant of wondrous achievement—on every hand eager discussion of problems that have long waited solution; everywhere a tense straining for glimpses into the immediate future; now and again, a vital prophecy impelled by the force of a compelling conviction; a noise and a shaking in the valley of dry bones. All this agitation is generating mighty forces, which, when directed towards the movement that demonstrates its possession of the secret of integral organic construction, will so quicken it as to carry it forward to the culmination of a triumphantly universal success. But the demonstration must be made; for it is only through such demonstration that hopeful human desire can be attracted, and the hearts and hopes of humanity must go with whatever movement is destined to attain success, the measure of success attained by any cause being proportional to the degree in which human faith—never better defined than by Paul, *the substance of things hoped for*—clings to that cause.

The work demanded of those who accept the principles of Koreshanity is definite. In the first place, our convictions exercise a compelling power over us. We are obligated to strive to live in accordance with what our intellect accepts as truth. No peace is possible for us without harmony between our doctrines and our life. In the broadest application of this principle, no universal peace is possible without such a reconstruction of universal conditions as to bring human society into accord with eternal truth—through the establishment of a social order founded upon the principles of eternal law. And let no one imagine that this peace is to come without a struggle. Let no one take his place in the ranks of the pioneers of Koreshanity expecting peace and rest ere these have been won through strenuous effort. It is not the men and women who join a new cause merely to escape old conditions who by their energies impel to success. While it

is true that the repulsion from old conditions is an element in moving us towards new ones, an equally essential element is the positive attraction the prospective new conditions possess for us. It is true that in addition to the desire to realize—not so much for ourselves as for all humanity—the benefactions of that ideal social state foreshadowed by the teachings of Koreshanity, the desire to escape the evils of the competitive world is a natural element in causing accessions to the Koreshan movement. But we have not yet reached that ideal. All the labor of establishing such a condition in the face of most bitter opposition is before us. We have already made a promising beginning, but continued faithful effort is necessary to assure the end. The motive force of eager determination, ever pressing on towards the goal set, daunted by no obstacles, heeding neither ridicule nor vituperation nor unwise approbation, unflinchingly following the direction pointed by duty's guideposts, is the essential force to the achievement of practical results. But he who joins such a movement as this *merely* to escape unendurable conditions elsewhere, has exhausted his motive force in the very act of joining, and thenceforward is an inert weight, which, instead of increasing the momentum, acts as a drag to retard progress.

It is quality, not number, which is the first requisite in aggregating the nucleus of a new order. When the vicissitudes and difficulties which the Pilgrims experienced before they found the then uninviting opening in the direction of the new world, succeeded in discouraging the slight, uncertain, selfish spirits among them, their cause was not weakened, but strengthened thereby. The weak fibre, which retained might have been the decisive element of failure in some one of the crises of their early history, was better eliminated during that preliminary test of endurance. The rough winds of adverse circumstance which beat fiercely about any genuine reform during its early days, are not disastrous, but invigorating. They are purifying winds, sweeping from the pioneer ranks all human rubbish, leaving only vigorous, well-seasoned material, equal to the strain of bearing the world's destinies forward.—*E. M. Castle.*

"Competition Is the Life of Business."

So say most men. If it be true, there is no reason why competition should not prevail in all times, with all people, and in all phases of activity. But it seems to make a wide difference whose ox is gored; and when woman enters the arena of human endeavor, most men reluctantly yield her room to follow the avocations of their long-time monopoly. Does this proceed from unrecognized prescience of the truth that woman (who is more free than man from the vices which incapacitate a large percentage of men for positions of trust) will bring to the field of competitive effort a faithfulness and efficiency which in numberless avenues will place her services at a premium in the labor marts?—*A. T. Potter.*

Value is the life-giving power of anything; cost, the quantity of labor required to produce it; price, the quantity of labor which its possessor will take in exchange for it.—*Ruskin.*

The Three Degrees of Obedience.

No one is saved except through obedience to the laws of life. No one is saved until he has passed through his cycle of mortal embodiments, and has reached the immortal body *in this world* (not in some other world). Jesus reached immortality in this world; he accomplished it by perfect obedience to the law. He was the "way," and those to whom he promised eternal life can only attain it the same way he did; that is, by keeping the law.

What is it to keep the commandments? To keep them fully, and in a degree that will give immortality, involves the full comprehension of them. If we realize that the ten commandments involve all the principles of life; that the full understanding of them means the knowledge of all the laws of the universe, including every domain, even the God realm,—then we begin to realize what a wonderful intellectual development is necessary to grasp them mentally; and a still more wonderful will power is necessary to bring the life into accord with the knowledge. These results cannot be attained in one lifetime, or by sudden impulse; but by long-continued drill in the hard school of experience, extending over many centuries of embodiments. The one lesson of these centuries has been, and still is, *obedience*.

When God took hold of Abram to accomplish through him, as his most fitting instrument, a special great blessing to the whole world, namely, to produce from him a "peculiar people" who should progress until they reached the highest possible point of human development, becoming, finally, sons of God, equal to God himself, what was his method of procedure?

He first made a promise or covenant with Abram, then gave him commands to obey. The promise was sure, but its fulfilment depended upon obedience to those commands. The all-wise mind could see (down the ages) the culmination of development of Abraham and his people; but Abraham was then as an infant in this growth, and only so much of the law was presented to him from time to time as he was able to grasp and obey. Yet we observe that the main thing God demanded was *obedience*, and this Abraham rendered to a high degree.

But as the spirit of Abraham passed down into his descendants, who involved also other qualities from other ancestors, it was necessary that they should be for a time in servitude to Egypt, in order to bring them into an attitude of obedience for further development. When they were ripe for it, Abraham was raised up in Moses, and through him the children of Israel received the ten commandments, the expression of the law that should serve them as a guide to complete knowledge and obedience. At that time the main body of the Israelites could only comprehend the most external and simple degree of the commands; and as far as bringing them into obedience was concerned, Moses must have been many times tried and discouraged to the last point.

Although Moses entered upon his work as leader with reluctance and doubts of his ability, and had to be finally moved by *fear*, the lowest of all incentives to obedience, yet, as he more and more fully yielded himself up to the Lord's work, he rose into the second degree of obedience, moved by sense of *duty*; and from this he finally reached the highest

degree of obedience, and served the Lord and the people through *love*. The priests and other leaders, and some of the people, probably, also reached approximately these higher degrees of obedience. But the mass of the people disobeyed repeatedly, until many and terrible punishments brought them to somewhat of a realization that God had given them those commands to be obeyed, and that he meant business. Yet it seemed a lesson that all of them would never learn. After they had entered and taken possession of the land God had promised them, they suffered much at the hands of hostile Philistines—as a direct result of their disobedience.

The absorption of idolatrous tendencies through intermarriage with Egyptian, Midianite, and other heathen women, caused the Israelites to continually lapse from the worship of the one true God, and to set up other gods before him. This breaking of the first commandment was the direct cause of the dismemberment and loss of power of the Jewish people, making it possible for them to be overpowered by the Persians, Medes, and Assyrians, and carried out of their own country; and for the ten tribes (who most inclined to idolatry) to be lost, by being scattered among and absorbed by other nations. Yet in this dispersion we are not to suppose for an instant that their development had been neglected or forgotten by the Father, or that his purpose regarding their ultimate destiny had changed. Nay, the carrying away of the ten tribes, and their national extinction, was but the execution of the Lord's purpose to extend the Israelite spirit through a larger portion of the human race, and by this means to produce a people containing a more complete mixture of racial elements; a people composed of the blood of all nations. This admixture, resulting in the Indo-Germanic tribes, finally produced a people who could be again conjoined to the other two tribes, or House of Judah, through their acceptance of Christianity and their affiliation with the church at Jerusalem, which involved the true spirit of the tribes of Judah and Benjamin. Thus the twelve tribes were reunited in the union of Jew and Gentile in the church of Christ, and Paul was the point of their union.

But how had they progressed—during all these ages of experience—toward understanding and obeying the law? The leadership had made a great advance when it produced from the House of Judah (which, more fully than any of the other tribes, represented the direct descent of Abraham) one man, even the Christ, who was able to comprehend the law and fulfil it in his own life. He had the law written in his heart; that is, he obeyed because he loved to obey,—and through this he overcame death in the body and was able to raise his body from the tomb. And to all who overcome—through loving obedience to the law—He grants to sit with him in *his* throne, even as he overcame and sat down with the Father in his throne.

It is easy to see by a very superficial reading of the Scriptures, that Jesus gave a higher meaning to the ten commands than that held by the Jews. Their obedience was the most external and perfunctory. They were influenced mainly by fear of God's wrath in the early centuries of their career, and afterwards more by sense of duty. Yet among the leading men of all ages, there have undoubtedly been some who have obeyed the law (in so far as they could comprehend it) through love; and many more who have obeyed through sense of duty.

There are three qualities or degrees of incentive to obedience—fear, duty, and love. There are also three degrees of understanding of the law—the material or superficial (such as the Jews commonly had), the more interior or philosophic (as the Lord taught), and the complete or scientific, as taught by Koresh.

The Scriptures declare that “the fear of the Lord is the *beginning* of wisdom.” The people whom the Lord undertook to educate and develop to perfection were, during the Jewish age, mainly in the first or lowest degree of comprehension of the law; and were also mainly influenced to obey by the lowest degree of incentive. They were as infants in the beginning of wisdom. They had their teachers and leaders, somewhat in advance of them in knowledge and ability, as teachers and leaders of necessity must be. But it is safe to say that, until Jesus came, no leader had reached the point of the second or philosophic or interior degree of comprehension of the law. Jesus during his life reached the highest or love degree of obedience, not to the letter, but to the spirit of the law. At his theocrasis, he entered upon the last or scientific degree of comprehension of the law.

In his second coming,—at the end of the Christian dispensation,—in his new name, the Lord will bring to *his people* the scientific exposition of the law; and through the complete and perfect understanding of the law he will be enabled to apply it to his life, so as to completely overcome every enemy, even the last enemy—death. Thus the overcomer mentioned in the prophecies of Revelation, will render the highest or love degree of obedience to the most complete scientific understanding of the commandments. This is *love* fulfilling the law in the most perfect and literal degree. To do this, is to round up the full sum of knowledge, and to enter upon the most perfect life; hence, to be in condition to afford the greatest possible benefit to the rest of humanity. In other words, to be able to set up the divine kingdom in earth.

The reason that Moses and Jesus were not able to do this, was because neither, at that time, had developed up to the literal degree of comprehension of the law. Moses reached, in his translation, the highest degree of obedience to the first degree of comprehension of the law. This enabled him to overcome the death of his body. Jesus, involving the purified spirit from Moses' overcoming, and also that from Elijah (as shown in the transfiguration—when Moses and Elijah both materialized from Jesus), was born into a higher life than any produced before (or since), and through his death he completed his obedience to the second or philosophic degree of understanding of the Decalogue. When He raised his body from the tomb, and through his translation sent his life into the race, he entered upon the acquisition of the last or scientific degree of knowledge. He sent his life into the outermost realms of human experience, and when he had thus reached the fulness of external knowledge he was able to gather these knowledges into the most suitable personality, and manifest to the world the scientific degree of the law.

The end of the Christian dispensation has come, and this Expositor of the *science* of the Decalogue dwells with men now. Through his voice the Lord calls to his people. Some have already heard him and are gathered to learn wis-

dom. Some have listened awhile, then crept away in fear, not daring to hear more; others have turned away in defiance and scorn; others in indifference, showing that their minds are not sufficiently grown to receive these higher truths. But those whose minds are eagerly reaching out for more light on vital questions than either modern science or modern Christianity can give, find rest and satisfaction in this scientific exposition of the laws of the universe. They find in it a science which has no missing links, and a religion that has nothing unknown or unknowable. This science is given freely. Its reception and application belong to those whose minds and hearts have developed sufficiently to meet it. How shall they meet it? In fear, conscience-stricken, and cowed by its keen cut distinction between true righteousness and the righteousness of modern Christianity? In duty bound, the dominant intellect driving from the heart its former idols, and striving with the grim, set lips of determination to follow the new exposition of the law? Or in *love*, voluntarily putting aside the old life as a worn-out garment, and in thankfulness and joy, freely devoting both intellect and will to the reception and fulfilling of God's laws?

"Love is the fulfilling of the law." The fulness of life and freedom await perfect obedience.—*Alice Fox Miller.*

Fatherhood of God and Brotherhood of Man,

From the Koreshan Standpoint and From the
Standpoint of the Modern Christian.

With the modern church communicant, a confession of sin which does not prohibit its indulgence, a profession of faith in the Christ, which does not include patterning after the Christ life, accompanied by some form of baptism, is the procedure which establishes him as a child of God; hence constitutes God his Father. God is sinless, but this "child of God," this son of God, while renouncing his sins and the father of them, confesses that he still continues in sin, only a rare few of him being so addle-headed as to suppose himself in state of perfection.

Through his renunciation of evil, by his faith and his baptism, he is made one with the "household of God;" he is brother of all who have renounced their sins, and are still the servants of sin; who profess a faith which is empty of resultant works; who have been sprinkled or dipped without the accompanying clothing upon by the Spirit. This bond of brotherhood presents no barrier to each fleecing each through the time-honored usages of the competitive system. The business routine of such fraternity differs not one jot from the methods of the world. The document which binds him of the first part to him of the second part, abates not one whit of its rigidity as incited between saints and between sinners. The same lawyer will enforce to the bitter end the claim of either party, and a bargain is driven with as great zeal among the redeemed as among the unredeemed.

Aggregation has its advantages. In the eyes of the world a man is better posed as one of a group, than solitary. There is thrown about him a certain mantle, however flimsy, of protection. Inspection proves this mantle warped and woofed of the thrums of a selfish web, and that the fraternal tie exists but in name; for while a brother's ability may be unquestioned upon the basis of reaching the great white

throne of the Eternal, of gaining a crown in its grandeur altogether surpassing that of Solomon, of thrilling the heavenly host with the enrapturing strains of harp too wonderful for mortal imagining, still his note of hand backed by approved security, is collateral demanded by the brother who comes to the relief of his emergency. As semblance of love and leniency, the ties of sensual kinship will be found to stand the strain of clashing interests better than does that tie which claims to unite its adherents in bond divine; and this in the face of the declaration of the Lord Jesus: "Who-soever shall do the will of my Father which is in heaven, the same is my mother, and sister, and brother."

Reading that death entered the world by sin, this pseudo child of the Sinless expects to die, and fails to see that so doing he disproves his kinship to the Almighty, whose only Begotten overcame death and passed out by the living way. Those to whom the Christ pointed when he said, "Ye are from beneath;" "ye are of your father the Devil," were not only of those who expected to die, but were of those who held death to be an eternal necessity.

To that little church founded in the land of Judea, the Koreshan turns for conception of the character of the true brotherhood. To the teachings of Him who founded that church, he turns for his conception of the Fatherhood. In the lives of the twelve who two by two went forth to teach and heal, he observes the manner of procedure which followed the divine inculcation—that practical part without which the theory were useless.

Instruction is a degree of baptism. The apostles assimilated sufficient of the divine teaching to constitute them interiorly, in certain degree, children of the Most High. As such, they so turned aside from the prevailing customs as to draw upon themselves the contumely of those who were from "beneath." Among the most pronounced departures of the disciples from those things which tended to death, was the eschewing the separate purse; the abandonment of the distinct individual interest, and the life of celibacy practiced by their Lord. We observe them moving forward in the agreement of one faith, one hope, one baptism, one common purpose; and after the Lord had passed away, and the Comforter (which was the holy body of the Lord transformed to Holy Spirit and inbreathed by his followers) had come, the onlooker said, behold how these brethren love one another. Their phase of sonship was identical with their power to perform the works of God. A degree of His works could they do, but not the work of overcoming death. Their present was preparing them for that victory in the future. More remotely, Paul exclaimed that they were waiting the redemption of the body. Paul knew for what he waited. He knew that the baptism of the Christ was unto the spirit, and that the baptism at the end of the age would work the redemption of the body, and enable men to leave the outer world alive, as the Lord Jesus had done.

The time is ripe for the fruition of the Fatherhood of God and the brotherhood of man. One cannot obtain independently of the other. Both are coming as fast as man is able to put off his selfishness, and show his love to God by obeying God's summary of the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. * * * Thou shalt love thy neighbor as thyself."

The application of truth to the life is the sole process of man's mergence from his lower to his higher origin, and the Koreshan knows he is never static in relation to his double origin. He is either descending to the fulness of his inception in evil, or he is ascending to the purity of Him who will create him anew—to the point where he is in possession of the attributes of Divinity.

The Koreshan, understanding the duality of his origin, knows he can only claim Fatherhood from God when he has merged, through the application of the law of life to his soul, spirit, and body, from the domain of evil to the domain of good or God: when, through the power of the seventh baptism, he is enabled to put on the incorruptible, to stand clothed upon with the *attributes* of Deity, he can claim to be of Deity—he can claim the *sonship*. Then, together with all those who come up to inherit the earth, he can say "our Father;" and all that host can rightfully breathe each to each, "brother."—A. T. Potter.

The College of Life.

Is It Entitled to the Name and the Well-Defined Rights of a College?

A respected friend writes: "How am I to answer when I am told that 'it is a farce to call that' (The College of Life) 'a college, for there is no college course, and the Bible is not even read there.'"

To answer the last objection first: while there is no stated, regular, formal, perfunctory reading of the Bible, as in many, not all, colleges, the larger number of questions discussed are Bible questions, and their careful, critical, and exhaustive discussion requires and receives the profoundest study, and the most complete and thoroughgoing analysis and synthesis of every part of the Scriptures. Anyone observing our methods will not be long in finding out that the statement, at least in the spirit of it, is the furthest possible from the truth. Furthermore, in the College of Life we read the Bible and truthfully explain it all, from beginning to end, not selecting out and approving the passages that suit our peculiar views, while we reject, or explain away, other passages which seem to conflict with them, as the present churches do.

THE COLLEGE.

The word college anglicizes the Latin *Collegium*, which is a word derived from *con*, a variation of the preposition *cum*, which means with or together, and *legere*, to collect or gather. The Roman word meant an association of people in a common calling, who were pursuing a common end. Hence we read of the college of tribunes of the people, the college of the pretors, the college of the pontiffs, the colleges of priests, and so on, including all combinations of men pursuing the various avocations of life.

In the "American Cyclopædia" we read, as the first sentence of the article on that subject: "College (Latin, *collegium*, an association), in its primary and most general meaning, the union of several persons (*collega*, colleagues) with like powers, privileges, and customs, in one office for a common end." At first, the English colleges were simply boarding halls in connection with some university where persons de-

siring instruction lived together. Our use of the term electoral college is an example of this primary use of the term. It is not true, then, that an institution, in order to be entitled to rightly and properly be called a college, must have formal courses of study and a formal reading of the Bible.

Our college, as its name implies, has a single object—to teach the principles of life, and how to apply them so that men may live and not die. So comprehensive is its scope that it requires the knowledge of all science, and the perfect methods of its application to the lives of men. As the so-called science of today, which is included in the books of the present, confessedly knows nothing of this science and of its application to life, it may have many colleges and universities involving the study of books, and having numerous professors and teachers. Not so, the Koreshan College of Life. The mind bringing an absolutely new system of truth to the world (as Jesus did, and as Cyrus has, or an entirely new understanding and application of accepted truth, or such as has been for ages lost and entirely forgotten) must first gather around him a college of interested minds, and by patient, painstaking, and long-continued instruction, develop in them the capacity to comprehend and apply the truth he teaches. His first and most Herculean task is to *unteach* the fallacies with which he finds all minds imbued from their childhood. When he has, in a measure, succeeded in this, he can produce books, lay down courses of study, and find minds capable of understanding and teaching them. In the highest and noblest sense of that term, the interested band of learners he gathers around him from the first is a *collegium*—college. The difficulty and importance of the task he performs almost infinitely transcends those of any other college or university, however imposing its edifices, numerous and learned its faculty, and multiplied its courses of study. That unique and migratory college of twelve pupils, in the beginning of the Christian age, with their despised head (for it is said of Him that he made himself of no reputation), far outweighed, in importance to human kind, the whole revered Jewish Sanhedrim, all the schools of the prophets, the dignified Academy, the sacred college of cardinals, and all the seminaries, colleges, and universities of modern times. When its great and only teacher comes again, according to His promise, to complete the work of instruction then inaugurated, he must needs begin where he left off, with this difference—that he will find a humanity developed from the seed he sowed nineteen hundred years ago, who will be able to receive the further instruction he has to give, and to apply the same to their lives, and so be resurrected from the dead, (body, soul, and spirit, not simply in spirit, as then), and be able, as he promised that his disciples should, to sit down in his throne—knowledge of, and hence power over, all the forces of the universe—as he had set down in his Father's throne. Thus death, for them, will be overcome, so that there will be no more death; "this corruptible" will have "put on incorruption," and "this mortal" will have "put on immortality," as He then promised.

As the college set up in the beginning of the Christian age far surpassed, in importance and worth to men, all the colleges then in existence, or that have arisen since, so the one he must needs gather when he comes again, as the Messenger of the Covenant, the founder of the new age, the

bridegroom in whom is the bride—the doctrine of the new age, which is an age of ages, or grand cycle of twelve ages, will far transcend, in importance and value to men, all those of the present and more recent past. But at first it cannot have courses of study and a long faculty roll of learned professors, in which the colleges of today pride themselves. When in the fulness of time it comes to pass, as in the case of the first Christian college (as the outcome of its existence and teachings), all the other colleges of its time and country were destroyed, so in the final results of its teachings all the other colleges of the present shall be swept away, it will then be apparent to an astonished world that the Koreshan College of Life was guilty of no usurpation, and made no mistake when it took its name, although it published no courses of study and had no perfunctory reading of the Bible. Then will those be ashamed and confounded who have denied it the name and legal rights of a college.

That sudden and speedy destruction awaits all the higher institutions of learning of the present is as sure as it is that all the prophecies of the Bible will be fulfilled, or that the teaching of fallacy and error will cease when the truth, as a sun, shall rise full-orbed and mighty in this dark and sin-cursed earth. This is the only hope of ever really benefiting the condition of the laboring poor of earth. The present condition of oppression and political chaos and unrest is just what the teaching of the colleges and seminaries and universities have made it, and they will not undo their present evil work as long as they must, as now, look to the great monopolistic robbers and to usury—the worst form of robbery—for their support. The association whose teaching shall ultimate in the destruction of these, with all present forms of oppression and robbery, bringing in the long-promised reign of righteousness in the earth, is surely entitled to the name college, and, with its great founder, to the respect and love of men.

Jesus declared that he came down from heaven, and that while he was in earth he was still in heaven, and that other men were children of their father the Devil, hence, devils. But devils are in hell. Isaiah informs us that “hell sometimes enlarges herself and opens her mouth without measure”—gets up into heaven, and then there is “war in heaven.” In Revelation it is stated that “Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.”

Both heaven and hell are in humanity, and the physical earth is the footstool on which they stand. Jesus came not to save men from being lost in some imaginary future spiritual world, after they had passed through death, but to save those who were already lost; and the condition of being lost consisted, mainly, in being subject to death, both of the soul and of the body. When He comes again, according to his promise, to raise up or resurrect those who received him then, into the same quality of life which he possessed, he must needs break off every yoke which binds soul or body, and he will do it, not in the way which men count wise, but in God's way. “Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the

foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence.” His presence, Greek, *parousia*, means when he is actually present in earth, in his humanity, as he was in Jesus, and said he would be again. The Revelator informs us that he will have a new name, which no one but himself knows. In the prophets, we learn both his own name and his father's name. Those who have long and carefully studied the abundant evidences know that this is the time of his coming, and that he is the founder, the great and only competent teacher of the College of Life.

In one marked and, for this time, striking particular, the schools for the higher education of the present differ from the College of Life, having degenerated even from the higher schools of the Jews in the end of the Jewish age, which were not founded, as they all are, upon the curse of usury, which, as history teaches, has been the fateful curse of every nation which has tolerated it. We need seek no further for a sure cause for the downfall of them all. Of all such God hath said, “In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained by extortion, and hath forgotten me, saith the Lord God. Behold, therefore have I smitten my hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. Can thine heart endure, or can thy hands be strong, in the days when I shall deal with thee? I the Lord have spoken it, and I will do it.”

Among the very few answers that the Psalmist gives to the questions, “Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?” are these: “He that putteth not out his money to usury, nor taketh the reward against the innocent. He that doeth these things shall never be moved.” It needs only for the masses in this country to become fully instructed in, and perfectly satisfied of, the truth that money, especially as it is let out upon usury, is the prolific fountain of all their oppressions and financial and social woes (and such instruction had its origin with the great head of the College of Life), and they will speedily vote the burden off their backs, and the work of their deliverance will be accomplished, and the mighty citadels of wrong that have been buttressed and entrenched by the fallacious teaching of colleges for centuries, losing their foundations, will speedily crumble in irreparable ruin, and the wage slaves will lift their unmanacled hands to heaven, in their rejoicing that the cruel power of the oppressor is at length broken, and they are henceforth free.

It will then be apparent that, far from losing anything by the overthrow and entire extinction of the present colleges, great and wonderful progress in the world's enlightenment will have been secured. I say this from the standpoint of one who has spent the time of a generation within college walls, as student and professor, and knows about what they have to give to humanity. When instruction no longer begins at the wrong end and progresses backward, after the present antiquated and absurd college methods, the benefits of education will not be confined to the few, and absorb the best years of their lifetime, fitting them to become

oppressing parasites upon the body of real laborers, by filling professions that will then be useless, but will far more greatly benefit all alike, than present methods help the favored few who are able to avail themselves of them.

Take for example mathematics, one of the heaviest studies of the usual college course, whose mastery as now taught is rarely ever perfectly attained by college students, in many long years of hard study. When natural methods (the only logical ones) of instruction are pursued, a single month will be ample time for ordinary school children to obtain, if not a perfect, at least a better knowledge of the study than the average college graduate now gets. When that which has been taught by the head of the College of Life for more than a quarter of a century becomes generally understood and applied, to wit, that thought is substance in the form of force or energy, and when once thrown out by the thinking mind may be received by other minds that have the proper development without the aid of telegraph wires, (even though they be on the other side of the world, and have no idea of the source whence the thought comes,) it must be manifest that the mighty and seemingly incredible changes above referred to, are easily within the bounds of reason and possibility. When it is added to this, that this new and highly-developed divine humanity, which is coming up out of the present sinful humanity, will have eyes with which they can see around the world, there will be "no darkness nor shadow of death where the workers of iniquity may hide themselves." "For his eyes are upon the ways of man, and he seeth all his goings." Then indeed will be fulfilled what John heard when on the Island of Patmos: "And I heard a great voice out of heaven saying, behold the tabernacle of God is with men" (not with spirits), "and he will dwell with them, and they shall be his people, and God himself will be with them and be their God." "And he that sat upon the throne said, behold, I make all things new."

Victor Hugo, that French prophet poet, getting a glimpse of the real situation, cries out, "There is no more sublime spectacle—mankind's deliverance from above; the potentates put to flight by the dreamers; the prophet crushing the hero; the sweeping away of violence by thought. Lift up your eyes; the supreme drama is enacting! The legions of light are in full possession of the sword of flame. The masters are going and the liberators are coming."

A college whose teachings and power shall eventuate in such stupendous and inconceivably glorious results has small need of the pompous display of superficial courses of study, or of parrot-like Bible readings. The students of the College of Life are not only not behind in real science, but are even far in advance of those in the other schools of the country.—*Oscar F. L'Amoreaux.*

What is defeat? Nothing but education, nothing but the first step to something better.—*Wendell Phillips.*

Land is not, and cannot be, property in the sense that movable things are property. Every human being born into this world must live upon the land if he lives at all. The land in any country is really the property of the nation which occupies it.—*James Anthony Froude.*

"Good Lord Deliver Us!"

The church has been praying for deliverance from "battle, murder, and from sudden death, etc., for eighteen centuries and more, yet the records of battle, murder, sudden death, etc., are "to be continued in our next," apparently without end. The pious of the Nation plead untiringly for the life of Garfield, but Garfield departed this life when his hour came—and millions of prayers were unavailing when the laws of his being were in the order of law compelled to yield to the law of necessity. Everything has its limits; for limitation is a property of form, and without form there is no function, without function no life. The latest prayer fad is a wholesale concentration of prayer energy on Col. Robt. Ingersoll, by the Christian Endeavor Society and the Salvationists. Colonel Robert must feel flattered to have his valuable abilities so generously recognized. The youthful and ardent piety of the modern church has undertaken to convert the gallant Colonel. If their batteries are strong enough to charge him with a compound of Endeavor and Salvationist ghost, they must be credited with great potency, for the Colonel has been kept so full of the popular agnostic ghost, by the great "don't knows" of all ages, that he has been in constant demand on their lecture platform for many a year. Those who don't enjoy prayer meetings and the heaven and hell of orthodoxy are extremely fond of the Colonel, and will doubtless pray as hard under the influence of the agnostic ghost to keep him from orthodox salvation, as their opponents will to baptize him with the spirit of their experience.

Prayer is desire. The desire is in harmony with the mental and moral quality of the one desiring. It is mental energy directed by the will, to the accomplishment of a definite purpose. If generated by determined and harmonious wills, and definitely focused, its polar point, if negative to it, may become the subject of its aggregated power, and a marvelous answer to prayer is the result. The Colonel is not agonizing for conversion to either a Christian Endeavor or Salvationist faith. He is not likely to be susceptible to their influence. The newspapers have put him on his guard. 'Tis a pity so much energy should be wasted. A little of it spent in honest mental effort to understand the fundamental principles of primitive Christianity might give our pious friends something to think about worth praying for, working for, living for, and, if need be, dying for. The good Book—which Salvationists and Christian Endeavor Societies think they would go to the stake for—tells them that the love of money is the root of all evil, even the evils the legitimate fruits of which they so lament to see in the brilliant Colonel, if not in themselves. Now, if the united energies of the Salvation Army and the Christian Endeavor Society could be directed by the divine wisdom (known to Koreshans as the science of the law of God)—to the destruction of money and the establishment of the equitable distribution of the products of labor as the legitimate reward of labor—something might be accomplished in this Nation, that would bless all the families of the earth, bring glory and honor to the cross of Christ, and annihilate the agnosticism of Colonel Robert and the hosts of godless souls whose mouthpiece he has become.

The Lord Jesus told the Salvationists and Christian Endeavorers what to pray for and what to work for. "Seek ye first the kingdom of God and his righteousness," He said. He taught them to pray, "Thy kingdom come; thy will be done in earth." God's kingdom is a form of government founded upon definite foundation laws of organic unity that are manifest in every domain of being, in the structure of the universe and in the structure of man himself, who is a miniature universe. The moral code Jesus fulfilled admits of no bondage to evils of any kind, no interest-bearing bonds, no mortgage bonds; the very name, mortgage bonds, implies death to hope, courage, and all the factors of a vigorous Christianity. Jesus laid the axe at the root of the tree of evil, and the Scriptures are plain in defining the nature of the root. Let us pray for the annihilation of the root by the destruction of money and all necessity for its use. Let us pray the prayer of a living faith, which is the prayer of earnest, loving effort to restore the co-operative communism of the divine kingdom of which the Lord Jesus was the seed man, the involution. Let us pray for power to recognize in this harvest time of his evolution, the Fatherhood of his spirit in its promised manifestation as Elijah the prophet, the promised Messenger—refiner, purifier, and restorer. He must bear the name of the Lord, as the vivifier, the quickener,—the out-shining sun, who awakens to life the seed sown in the beginning, the living Word, the spirit of Jehovah. Let us pray that an awakening humanity may seek the wisdom and understanding which cometh from God only, that it may turn from its evil ways and live. This nation is unrighteous, individually and collectively. Individually and collectively it needs a revelation of the man of sin, who needs the prayers of one righteous man if he can be found. It is the prayer of the righteous man that is said to avail much. He is not a man upholding the competitive system, which originated in the greed of gain, nor a man conceiving in sin to pamper the lusts of his flesh, nor a man who says he believes in Jesus Christ as the fulness of the Godhead,—and then, making himself a liar, worships an unknown and unknowable God, *in a life of disobedience to the law which Jesus Christ fulfilled.*

Let the Salvation Army and the Christian Endeavor Society join us in looking in the glass for a man of sin to be prayed for; then, letting the love of the law into our lives, let us depart from our personal and national violations of it, let us assemble ourselves, rebuild Zion and the City of Jerusalem, and then let the spirit of prayer and praise baptize the world for the remission of sins. The spirit of Judah is promised to us in the Shepherd from Joseph, Cyrus, the Shepherd and Stone of Israel. The spirit of Judah is the spirit of Jehovah, Jesus. He can be found only where he has chosen to be, in Cyrus, the Shepherd of the fulness of the Gentiles.

Col. Ingersoll needs a baptism, like all the rest of us, of the spirit of God,—which is "the spirit of the good man, the spirit of the God-man"; he cannot receive it from those living in open violation to God's laws; he *may* receive it from its appointed and anointed fountain head, the vessel of the Lord's house ordained by the Lord Jesus Christ to contain and transmit it in power and great glory.

"Good Lord deliver us" all from our bondage to sin, into the glorious liberty of the sons of God!—*Berthaldine S. Boomer.*

The Happy "Latter-Born."

"I see the civilization of today, whose characteristics are pessimism, lying, and selfish egotism, followed by a civilization of truth, love of one's neighbor, and cheerfulness. * * * Happy the latter-born generations whose lot it will be to live in the pure atmosphere of the future."

In the above quotation, Max Nordau sees clearly the coming condition when men will *know* the Truth, and hence *can* love the neighbor; but the sad undertone of the last sentence indicates that he fails to *feel* (though, if understanding the law of re-embodiment, he must know) the fact that he will be of that "latter-born generation."

The science which demonstrates that all "will be of that latter-born generation," in some one or more of its degrees, ascending or descending, is a science to make one, at least, prospectively happy. Such a science is Koreshanity. The fundamental truth that the universe as a whole is perfect, complete, whole, holy,—a self-perpetuating structure, must ever be kept in mind. It is easy for one to see that certain effects he reaps on Tuesday are results of something he did on Monday; or that conditions he has to face this year are lawful consequences of his own voluntary acts of some previous year. But when it comes to connecting conditions we are forced to face (which we are utterly unconscious of having produced) with conscious acts of our own in some previous embodiment,—the mental problem is not so easy unless one has matured to the recognition of the full meaning of the law, as ye sow so shall ye also reap. Hence, if we reap certain conditions, we can but know we *must* have sown the necessary seed. A man is arrested, tried, convicted and executed for murder, although he protests his innocence. Years after, the real murderer confesses the crime. Now, how about this innocent man? If the law, as ye sow so shall ye also reap, be true, then he must have committed a murder in a previous embodiment, for which he did not then suffer the penalty. The law is unalterable, unswerving; we must reap the uttermost, the outermost. One may say, What of Jesus? The pure, holy Jesus taught truth which the benighted minds of that day regarded as heresy; hence, in their judgment, he deserved the full penalty of the law. All the acts of Jesus' grand existence tended to the glorious ignominy of his death on the cross. He consciously sowed the seed, knowing the inevitable result.

At the beginning of a grand cycle, perfect *virgune* beings perpetuate themselves through process of law. This law necessitates the passing of the spirit of the man inward, and the spirit of the beast downward or outward. This spirit, however, does not float away to realms unknown. In both degrees it passes into *humanity*. That which passes to the most interior retains its integrality, in that it enters into conjunction with the central, ever-abiding, integral consciousness—the order of Melchizedek. That which passes outward into the external mind of man is now disintegral, having entered into conjunction with the ever-changing consciousness of the disintegrative state. During the cycle, or the cycles that constitute one grand cycle, these entities—which were *virgune*, integral, man-woman in one form, but now are divided, masculine in one form, feminine in another form—pass through all possible experiences in the natural and the spiritual spheres, as they pass on through their various embodiments.

The Prophet Malachi enunciated the law. The heart (out of which are the issues of life) of the father is turned to the child, and the heart of the child is turned to the father. Here is expressed not only the law of re-embodiment, but the law of attraction in the domain of quality. So often we hear people say,—“John is the exact image of his grandfather or great uncle; he not only looks like him, but he is like him, in thought and speech;” or, “Mary is so like her grandmother that it startles me. It seems as though she had come back from the dead,” etc., etc. The law of re-embodiment shows that John may be the re-manifestation of the personality called his grandfather or great uncle; and Mary may be the grandmother come back from the spiritual world—the dead to us. If not, she represents the same *quality* so fully as to be almost identical in expression. The law of attraction has its most intense manifestation in the family tie—the familiar tie. This law acting through the love of father and mother for their children, may cause the entities of their being to pass over (at their death or disintegration) into their children or those who, in accord with this same law of attraction, become the husbands or wives of their children. Wonderment is often expressed at the presence in a family of a child having an intellectual, a spiritual, and physical development far above and beyond that of father, mother, or the other children. This is readily understood when one realizes that all the different degrees of maturity are represented in the different spheres of the spiritual world—the human brain, from which divided entities pass as sperm and germ to unite for re-embodiment. All people are conscious of times of exaltation, when spheres of thought and feeling beyond and above the ordinary state are entered. This father or mother, or both, at the time of this child's conception, had, through some spiritual exaltation or some unusual intellectual excitement, entered into conjunction with the sphere in which dwelt this spirit desiring re-embodiment. Incongruous as surroundings may seem, this entity needed just the development it would receive in this family. In accord with the wonderful, beautiful, loving, ever-to-be-worshiped law, the desire of this spirit entity for the environment best fitted for its future advancements was an active cause in the exaltation of mind in this father and mother, so that a passage out could be provided for it to enter the cruder sphere of their natural minds, and thence into the womb of re-embodiment. The working of this law, although simple, is necessarily complex; its intricacies being traceable only by the fulness of wisdom. This law of attraction might say with Tennyson's “Brook” (pardon the transposition):—

“I wind about, and in and out,
To join the brimming river,
For men may come and men may go,
But I go on forever.”

It takes a daring soul to say, “Let me now reap all the results of all my sowing; it takes a brave soul to dare consciously to meet all these results; it takes an enlightened soul to *know how* to meet all these results as they come flocking in on the one who dares make the challenge. All need to be daring enough, to be brave enough, to acknowledge need of enlightenment, or the preception will not be wise enough to turn to the outflowing light of the Order of Melchizedek, into which passed the “spirit of the man that goeth upward” or inward.

This order (ever *in* humanity, though not always externally manifest) is now coming out into the rational external mind of humanity, to meet the returning “spirit of the beast that went downward” or outward, these outgoing entities having reaped all the manifold experiences resulting from their own varied sowings. This closing up of one grand cycle of the spiral of being, brings the conjunction of elements essential to again manifest *virgune* beings.

How little do the majority of people understand that our bodies are aggregations of conscious entities; channels of expression for the dominant quality of the aggregation! The law of re-embodiment and the location of the spiritual world in the bodies of humanity, do away with the mystery of conception. Man is dominantly pneumatic; woman is psychic. The desire of entities in the spiritual world to make for themselves natural bodies so as to come out in the natural world, is the secret fount of the passion called love which leads, or impels, men and women to enter the propagative order of life. The pneumatic sperm and the psychic germ, each involving its co-ordinate opposite quality, unite in the conception of the child. Formulation, organization, are possible only in and through the function and form of woman. This is true in the universal sense as well as in the specific. This old-new life aggregates to itself, while in the womb of each one of its many mothers, those entities which form a more or less harmonious whole, a body in and through which it may pass out into natural life to reap the results of its sowing in previous lives, also to sow for reaping in succeeding embodiments.

In the progress of the grand cycle, the time comes when the sower overtakes the reaper. The reaper will also overtake the sower; personalities will be born into their last embodiment of this cycle. They will be aggregations of entities who have reaped all the experiences necessary to mature them for receptivity to truth. This truth or wisdom will illumine the mind as to what “love of one's neighbor” is; will point out the two ways by which one not only may, but of necessity must, become part and parcel of the “later-born generation.” One, the new and living way, possible only through the scientifically accurate application of the ten commandments, is the way of translation, the cremation of so called living bodies—spirit, soul, and body—and transposition to the domain of “perpetual fellowship, true, enlightened, free and good.” The other way is the way of a propagative sphere, divinely ordered. All conditions, antithetically opposite, as well as co-ordinately opposite, will be manifest in an orderly instead of a chaotic state.

So, one way or the other way, progressively or retrogressively, we will all be in it, according to our quality. Moreover, all will be happy, each in his own degree, for all will recognize and uphold the fitness of the universal order. It is the “lot” of all to live in the latter-born generations. Our place and condition in the new “Kingdom come” depend upon whether we pass into it by the living way or the dying way. And this depends upon our polarity.—*Gertrude Thayer.*

The endurance of love is no grim and stoical quality. It is a patience full of brightness. It is a fortitude the strength of which lies in the very depth of the heart's tenderness.—*Philip Stafford Moxom.*

How the Wolves of Wall and Lombard Streets Protect Uncle Sam's Silly Sheep.

"My people are gone into captivity because they have no knowledge." (Hebrew Bible.)

Our Executive and his Secretary of the Treasury have presented to the world the remarkable spectacle of a great and rich government contracting with a syndicate of twenty-seven greedy bankers to protect it for one year against the ravages of their own kind! In pursuance of their hell-bent determination to destroy the greenback (which according to the Hazzard Circular, issued by a British banker, is currency which bankers cannot control, and according to law and the decision of the United States Supreme Court is actual money) and substitute in its stead the national bank bill, which is a fraud and not money at all, these traitorous and greedy bankers, through one of their number (who, while professing to serve the people as Secretary of the Treasury, but really serving his own class to the detriment of the people), instituted the policy of piling up in the treasury a hundred millions in gold, under the pretense that it was needed to redeem the greenbacks, which the law sternly forbade to be redeemed. Despite the lying statement, often repeated, of the newspapers, this was done without any provision of law requiring it, and in defiance of the spirit, if not the letter, of law. But even though there had been need of redeeming the greenbacks, there was no need of keeping the hundred millions of gold in the treasury for that purpose.

If the government officials had been willing to carry out the law, the government vaults were bursting with hoarded silver, every dollar of which, by law, was just as available to pay all government obligations, as gold was. These thieving bankers understood this full well, and even in this last bond swindle confessed it. They said, "make the bonds payable in gold and we will give so much for them; if not, so much," naming a much smaller figure. The administration dared not so far depart from the legal status, and so sold the bonds at a figure that distinctly recognized the fact that the Government had a right to pay all its obligations in silver as well as gold. Having paid for the right to pay them in silver, a corrupt administration still persists in paying bankers vast sums to obtain gold to keep up the nation's credit, as they say, and in so doing greatly increases an iniquitous and unnecessary national debt. The modest profits to these robbers on the last government loan of \$65,117,500, counting the present value of their bonds, is \$12,494,384. The lying newspaper and the equally perverse government officials, say this extravagant betrayal of the people's interests was made necessary because Congress declined to pass the laws that the banker class desired.

The administration that, with no real need whatever, in a time of profound peace, enhances an unjust and unnecessary war debt contracted over thirty years ago, by near \$300,000,000 dollars, to add to the already unbearable burden of usury that the labor of the country must pay, ought to be damned, world without end, and will be when the laboring masses get their eyes open.—Oscar F. L'Amoreaux.

No man can love his neighbor as himself until he first loves God with his whole heart.—*Ram's Horn.*

CORRESPONDENCE.

[BY C. S. BALDWIN, M. D.]

[CONTINUED.]

The office of the Sign culminates in the theocrasis; for through this comes the baptism of fire by which the new life is formulated. Cyrus, the son of Jesse, is the Sign, and it is only through the fulfilment of his office of the high priesthood of this age, that the new kingdom can be established. Now, is this "man of prophecy a mere matter of assumption," as you assert? Ought not you to have examined more thoroughly into his credentials before passing judgment upon him? *Think* of these things. *It is important.* Your salvation depends upon these momentous questions. One of the first steps toward life and immortality is the cognition of the Messenger of the Covenant, the chosen one, the Anointed of the Lord, the Shepherd and Stone of Israel, he whom God delights to honor.

I am praying for you and mother, that you may come into the kingdom; that you may see the light and truth (which you will in due time) and acknowledge Cyrus, for in him are the other six eyes; he constituting the seventh eye of God—the seventh power when, in the fulness, God's kingdom will be established in earth as it is in heaven. I can never go back to orthodoxy, which is a dead issue. You can come to me, but I cannot go to you—I do not believe in the old dead way. Man never attains to the highest spiritual domain by dying. The Bible does not teach it. The Bible way, or the way Jesus taught, was the new and living way. It is the Devil that hath the power of death, and the way to heaven is not through the Devil's gateway. Salvation, if it means anything, means salvation of the body as well as of the spirit; and we cannot come into life and immortality except through the science of life. In Koreshanity we have this science, and we must come into a knowledge of it. It is divine science; it is from God himself.

How can you, how dare you, pray that I leave Truth in its purity, the only chance of salvation, and go back into the competitive world? Competism is of the Devil. My body would go to the graveyard, there to go to corruption, and I know *that* would not be salvation. I know you do this only because there is darkness in your mind as to the real truth and facts concerning salvation as ordained of God Almighty, who declareth himself the Alpha and Omega, the beginning and the end, the first and the last. May you, my dear brother, be indeed blest of the Lord, and come into the glorious light of this new gospel, and thence into life and immortality, with all the hosts who may constitute the elect of God. Read and investigate Koreshan literature, which treats of the science of life, if you desire salvation in all its fulness.

Ezekiel xxv refers to the Christ at the present coming, both at the beginning and end of the age. The Lord Jesus, through the operation of the Spirit, descended into man and took the sinful nature; therefore, as he now comes, he must necessarily come like any other man, born in sin and shapen in iniquity. He comes, therefore, as "the man of sin." He comes, as it is declared of him, "as" (not like) "a

thief in the night." He comes into the genuine doctrine, after which he applies the doctrine to his life. See Zechariah iii, beginning with the first verse. "And he showed me Joshua" (this is the Hebrew for Jesus or Savior), "the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, the Lord rebuke thee O Satan; even the Lord that hath chosen Jerusalem, rebuke thee: is not this a brand plucked out of the fire?" "Now Joshua was clothed with filthy garments" (unrighteousness) "and stood before the angel, and he answered and spake unto those that stood before him, saying, take away the filthy garments from him. And unto him he said, behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." If you will continue the chapter, you will see that it refers to the Branch. Cyrus, who constitutes the coming of the Messiah in personality, is the manifestation of God the Lord. See Isaiah xlv. 14. "Thus saith the Lord: the labor of Egypt and merchandise of Ethiopia" (the African people of this country who have been merchandise), "and of the Sabians, men of stature, shall come over unto thee and they shall be thine." "They shall come after thee; in chains they shall come over, and they shall fall down unto thee" (to Cyrus); "they shall make supplication unto thee, saying, surely *God is in thee*; and there is none else."

Cyrus, though he is the Messiah, that is, the Christ, could not come into a consciousness of it till his illumination; for the spirit of illumination which flowed into him was the spirit of Truth—the spirit and power of God.

Certainly, there must come to you—as it did to Brother Ulysses G. Morrow—a complete "doctrinal revolution." These are solid Bible truths and prophecies, which, if we believe, we must admit the reasonableness of God's ways. His ways are not our ways, neither are his thoughts our thoughts. I have not entered into this blindly, as you may have supposed.

The following extract from the writings of Koresh will show you the necessity of obeying the laws of life, as taught by Koreshanity:

"Immortal life must come by processes the reverse of those upon which mortality depends. Perpetuity of natural life depends upon the laws of nature. Time-broken continuity is one of the factors of natural or sensual life. The perpetuity of the natural (the sensuous) man depends upon the disintegration of the old structure, and the formation or organization of a new one. This law in man is constantly operative in the propagation of the race through sex relations. So long as sensuality culminates in the propagation of new forms, the old forms must go to disintegration; and so long must the immortal state be postponed and retarded. The union of sex by the sensuous method produces the mortal man, subject to pain, sickness, and death; hence the man is born mortal, born dying, born sinful, full of sin, therefore born in sin and shapen in iniquity. The fact that man is subject to all the laws of mortality, proves of itself the above postulates regarding his present status.

"The mortality of man in externals depends upon his mortality in internals. By this, we mean that man is mortal—not the body, not the spirit, not the soul, merely, but the whole man (body, soul, and spirit) is a mortal (that is,

a dying) being, and his broken continuity in the order of reproductive life in the flesh is but the reflection of the essential changes of the spirit through its mortal degrees or stages in the spirit world.

"The resurrection is the re-incarnation of the whole man, and the final re-instatement of the two sexes in the unisexual form of life. Man will never enter the new life till he ceases to reproduce the old form. He must cease to perpetuate form by the old way; he must become obedient to the new and living way, through the scientific application of the laws of higher life."

You may be enabled to grasp some of these laws, in reading this letter. "The mission of Jesus was to establish salvation. If salvation is possible, it is possible because there is a law behind it." Koreshan Science explains that law. Every man who puts on the life of the Lord must put on his body, hence, must go the living way, else he is not saved. "All who go to heaven must overcome death in the body." "If we die we have not gained the victory. If sin caused the death of the body, salvation is not complete till the body is saved." Jesus never promised to "raise any one up" until the last day.

[CONTINUED.]

PUNGENT PARAGRAPHS.

Which is the good side of a man; the outside or the inside?

Blacklisting is the blackhearted device of monopolists.

Forge your own character in the heat of your own love to God and man.

When you bury the hatchet, do not plant its grave with touch-me-nots.

God is one. He is won, also, by a oneness of purpose to serve him, and him only.

When a man loses his wits, better let them go as being too senseless to search for.

Act well at the moment, and the act will become the mainspring to future advancement.

The reason why a person's eyes sometimes dance is because they have eye-balls in their heads.

America invites the people of all nations to her fireside, and then uses them to rake out the chestnuts.

The weight of our professed principles is not known by the way we talk, but by the way (weigh) that "we" walk.

A corner lot in the New Jerusalem is not apt to be considered a good investment by the man with money to lend.

Corporations are said to have no souls; for that reason, doubtless, they are so anxious to take the soles off the feet of labor.

No longer the march of Empire westward holds sway. The watchword now is, southward the star of Empire takes its way.

"The mill cannot grind with the water that is passed." Neither can it now use that which is yet to come; only that which is present turns the wheel. So the eternal *now* is the burr of labor; work ye only in it.—*J. S. Sargent.*

IN REVIEW.

The December number of the *Arena* is exceptionally attractive. The first series of *Personal Recollections of America's seven great Poets*, begun in this number, is finely illustrated with portraits of Lowell, Emerson, Bryant, Holmes, and Whittier. Prof. Geo. D. Herron contributes an able paper on the opportunities of the Church in the present crisis. Prof. Ely argues in favor of Government control of the telegraph. An interesting review of Nordau's recent book, "Degeneration," is written by the Editor. A serial story, by Will Allen Dromgoole, is begun. A valuable feature of recent numbers of the *Arena* is the comment on current events, by the Editor.—E. M. C.

LITERARY PIRATES.

EDITORIAL ROOMS OF THE "STANDARD DICTIONARY." NEW YORK, DEC. 9, 1895. TO THE EDITOR:—A very grave wrong is being perpetrated against the American public by a reprinter of one of the English competitors of the Funk & Wagnalls "Standard Dictionary"—a wrong that cannot be excused by the exigencies of commercial rivalry. As is well known, in all unabridged dictionaries it is necessary to give the definitions of certain indelicate words. Eighteen of these words (selected out of a vocabulary of over 300,000 terms in the "Standard") have been collated and printed with their definitions, by the reprinter of this English dictionary, and circulars containing them are being distributed among teachers, school trustees, and parents all through this country, stirring up a filthy agitation that will end, unless frowned down by the public press and other leaders of public opinion, in setting people of prurient minds and children everywhere to ransacking dictionaries for this class of words. One of these publications contains such outrageously unjust comments as the following:

"About two years ago, the publishing house of Funk & Wagnalls brought into the world a monstrosity entitled the Standard Dictionary of the English Language.

"So far as relates to its collection of obscene, filthy, blasphemous, slang, and profane words, it has no counterpart in dictionaries of the English Language."

It is but fair to the press and scholars of England, to say that the English critics have in no way seconded this unfair assault, but are unanimous in the most unqualified indorsement of the American work, the "Standard Dictionary," expressing in many ways the same opinion as that of the *St. James's Budget* [weekly edition of the *St. James's Gazette*], London, which 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 utter insincerity of this attack on the "Standard" is seen in the fact that nearly every one of these 18 words is in the English work which is published by this reprinter, and it contains other words so grossly indelicate, and withal so rarely used, as to have been excluded from the "Standard" and from nearly all the other dictionaries. Fifteen out of the eighteen words (and others of the same class) are, and properly so, in the "Century Dictionary," and they are to be found, with scarcely an exception, in every other reputable unabridged dictionary; and this class of words is invariably recorded in the leading dictionaries of all languages.

Since this gross attack has been made, we have submitted to Charles A. Dana, and to a number of well-known educators, the question whether we committed an error in admitting into the "Standard" this class of words. The answer has been without an exception, "You did not."

The fact is, extraordinary care was used by the editors of the "Standard" "to protect the language." Of the more than 500,000 words collected by the hundreds of readers employed to search

all books of merit from Chaucer's time to the present, over 200,000 were excluded wholly from the vocabulary; hence there was no need and no effort to pad the vocabulary. The rules of exclusion and inclusion were most carefully made and rigidly enforced. A most perplexing problem from beginning to end was how to reduce the vocabulary, not how to enlarge it. Compression was carried by many devices to the extremest degree. The editors who passed upon the admission of words numbered over one hundred of the best known writers and scholars in America and England. To accuse such men of "filthiness" is to do a wrong of the gravest degree. It is the business of a dictionary to record words, not to create, nor to destroy them; to answer inquirers concerning the spelling, pronunciation, and meaning of all words that are used to any considerable extent, not to obliterate those it does not fancy. Whether a word has a right to exist or not, the final arbiter is the people, not the dictionary. The dictionary, as says Trench, should be the inventory of the language, and, as says the "Encyclopædia Britannica" under the term dictionary, it

"Should include all of the words of the language. . . . A complete and Standard Dictionary should make no choice. Words obsolete and newly coined, barbarous, vulgar, and affected, temporary, provincial, and local, belonging to peculiar classes, professions, pursuits, and trades, should all find their place,—the only question being as to the evidence of their existence,—not indeed, all received with equal honor and regard, but with their characteristics and defects duly noted and pointed out."

Improper or indelicate words, when it was found necessary to admit them into the "Standard," were blacklisted as *low*, *vulgar*, *slang*, and printed in small type. It did not seem to the editors that an unabridged dictionary could go further without justly incurring blame.

To collect from such a work words of the class referred to and publish them is as great an outrage as to collect from the Bible the many indelicate words and passages to be found there, or those from Shakespeare (some of these 18 words are found both in the Bible and Shakespeare), and then to print and scatter abroad the collection, saying: "See what a foul book is the Bible; see what an obscene and blasphemous work is Shakespeare." The publication and distribution of these circulars is a gross assault upon public decency. An agent who attempts to exhibit such a printed circular surely should not be listened to for a moment; he is a public enemy, and should be turned from every decent door.

The old story will be remembered of a woman accosting Samuel Johnson, shortly after his dictionary had been published, with, "Doctor Johnson, I am so sorry that you put in your dictionary the naughty words." "Madam," retorted the Doctor, "I am sorry that you have been looking for them."

Respectfully,

I. K. FUNK.

The superiority of the Standard Dictionary above every competitor is a guarantee of its popular favor. It has the sanction of the scholars of the world. The greater the effort of mercenary plunderers to bring it into disrepute, the more it will be brought to public notice, where the work in its magnitude and perfection will speak for itself. The authors of this magnificent volume and incomparable contribution to the lexicography of the age need have no fears of injury through the advertising it may receive from this perpetration of an intended outrage. This work has become the public property of the world, and is especially the pride of the American heart and head. It is the *Standard Dictionary*, and will be for time to come.

Anything which makes religion its second object, makes religion no object. God will put up with a great many things in the human heart, but there is one thing he will not put up with in it—a second place. He who offers God a second place, offers him no place.—*Ruskin*.

Ideals, as Bred Under Capitalism.

One who stops to consider for a moment our daily life, with its slaying and groaning in sweating dens and death traps; one who clearly understands the inner working of the capitalistic system, which feeds upon human flesh and marrow, with its thousands upon thousands of ruined homes, broken hearts, and untimely graves; one who is in the midst of that brutal scramble for a miserable existence, called life, with its cheating, swearing, lying, under-bidding and under-selling—can only wonder how, under these blatant and degenerating influences of capitalism, ideals are yet alive, and the noble aspirations that lift man from the brute state are not wholly extinct or erased from the human heart and mind. Moreover, these noble hopes and ideals are not fostered by the idle class that enjoys leisure and has a free access to the highest regions of human activity—science, literature, and art—but by the overworked, underfed, dirty, and ragged workers who carry upon their shoulders, and bend under, the burden of that huge avaricious monster, capitalism, forced to obedience by the merciless lash of hunger or the spectre of want.

Here the biologic law of growth, decadence, and death asserts itself in sociology. As a plant that has lost all the elements of strength and life is bound to decay and is doomed to death, likewise a class that has fulfilled its historic mission and has outlived its usefulness, must disappear forever from the stage of history.

The moral and mental standard of a class is to be measured by its social functions. From this point of view the capitalistic class, being a sponger and a vampire upon the social body, naturally must be imbued with all the vices which the system upon which it feeds and fattens is breeding. Profit being the life-blood of the capitalistic system, nothing but profit can move or enthuse the capitalist; greed is his leading spirit, and Shylock's ideal is his God. Accordingly, the capitalistic class must possess all the low instincts of a brute.

History has proven that the noblest aspirations have always abided among the downtrodden and oppressed, who were striving for liberty and justice. So it is today that the proletariat alone is fostering noble ideals, is holding them aloft, pure and unstained, and eventually will rear them high for the admiration and guidance of posterity.

The path of capitalism is marked with ruin and devastation, depriving men and women of their individuality and reducing them to the uniform level of intellectual and moral imbeciles. Capitalism is the greatest destroyer of human character that history has ever known, and the feelings it inspires are those of hatred and despair. The march of the proletariat is encouraging, invigorating; it inspires new hope for a better life, a nobler manhood and a truer womanhood.
—L. Bama, *New York People*.

The Queen and Crescent Route is the best equipped and shortest line to Florida. Solid Vestibuled Trains and Through Sleepers.

To New Orleans the Queen and Crescent Route is the direct line. 90 miles shortest from Cincinnati. Solid Vestibuled Trains.

Take the Queen and Crescent Route to Knoxville and Asheville. Only Through Car line Cincinnati to Asheville.

Paul or Christ?

BY LILLIE E. BARR.

"I suffer not that any woman teach,
Or bear the message of the Lord's good will;
Let her keep silence—she hath no call to preach—
'Tis hers to learn and modestly sit still."
Thus the apostle. Yet the risen Lord,
Waiting beside the newly broken tomb
For messenger to send with His first word
Unto the church within that upper room,
Chose but a woman with a loving heart
(Oh! fair her feet with those glad tidings shod):—
"I am arisen, and I now depart
And go unto our Father and our God."
Did Christ make some mistake, that first by her
The truth and light of resurrection shone?
He Mary chose to be his messenger;
Would Paul have sent St. Peter or St. John?
—*New York Independent*.

NATURE'S MORALITY.

As you are a part of humanity, its prosperity is your prosperity, and its suffering, your suffering. If you do that which is good for humanity, you do good to yourself; but if you do that which is injurious to it, you inflict an injury upon yourself. A flourishing humanity is your paradise; a decaying humanity, your hell. And as the instinct of self-preservation in the species is the source of your actions, you will instinctively do the good and leave undone the bad, as long as you are in a normal condition. You will not sin against the morality of nature until the race has sunk into a condition of morbid degeneration which impels the individual also to decay and suicide.

Solidarity, fellowship with our kind, must be the foundation not only of our morality, but of all our institutions. In the existing forms egotism finds expression; the forms which are destined to replace them will be the outcome of altruism. Selfishness arouses the desire to govern others, it leads to despotism; it produces kings, conquerors, ambitious ministers, and party leaders. The love of our kind arouses the desire to serve the race; it leads to self-government, universal suffrage; it produces a legislation inspired alone by the welfare of the community. Selfishness is the cause of the most heinous injustices in the distribution of property; a solidarity would equalize these injustices to such a degree that an education and daily bread would be assured to every one capable of cultivation and willing to work.

The struggle for existence will last as long as life itself, and be always the cause of all development and perfection; but it will assume milder phases and be in the same proportion to its fierce warfare of today, as a war carried on between civilized nations is to a slaughter among cannibals. I see the civilization of today, whose characteristics are pessimism, lying, and selfish egotism, followed by a civilization of truth, love of one's neighbor, and cheerfulness. Humanity, which is today an abstract idea, will then be a fact. Happy the latter-born generations, whose lot it will be to live in the pure atmosphere of the future, flooded with its brighter sunshine, in this perpetual fellowship, true, enlightened, free and good!—*Max Nordau*.

SHARP CUTS.

Some women make a religion of fashion; more men make a fashion of religion.—*Times-Herald*.

Until we are willing to do all in our power to answer our prayer, we do not pray.—*Rams Horn*.

Did you ever observe that while the jury hangs the poor man, the rich man hangs the jury?—*Sledge Hammer*.

A man who sits around and boasts of his ancestors makes a mighty poor ancestor himself.—*Atchison Globe*.

Good intentions never die—which may be one reason why they are so seldom carried out.—*Tecumseh Leader*.

Let us elect our principles if we have to wait to elect our men.—*Mrs. L. S. Rounds, at Baltimore Convention*.

The masses want a master who will rule them with an iron rod. They are not satisfied with anything else.—*Cincinnati*.

Machinery is reducing cost of production. Why not march with events by reducing the hours of labor?—*Cleveland Citizen*.

Adverse majorities do not affect truth. Truth is eternal and unchangeable, and can afford to wait for majorities to come to it.—*The Voice*.

The worship of gold is a new kind of yellow fever which kills—not those who have it, but those who do not have it.—*Nonconformist*.

Some one aptly describes the situation thus: Corruption on top, indifference in the middle, and wretchedness at the bottom.—*Sound Money*.

The country may be in danger of war with England, but that is nothing as compared with the danger it expects from Congress.—*Farmers Voice*.

When once an ordinary human fixes his mind to use a public office for private gain, no one can tell to what depth he will get in the mire.—*Seattle Call*.

The schools of the country seem to be owned by plutocracy. The professor who teaches economic truths is speedily relieved of his office.—*Grander Age*.

For the first time in many years the people of New York know when Sunday comes around. If they do not, the police tell them.—*Cleveland World*.

If you really desire to please God, try and make a heaven out of this earth. The material is all at hand; it only requires the labor of those who love God and humanity.—*Contestant*.

Military action begets military opposition. If this Government does not soon try something better than force for restoring order, the whole nation will be up in arms.—*Buzz Saw*.

While this Government is compelled to look to Europe for money to run itself, we may expect that England will be pretty impudent in its diplomatic correspondence with us.—*Farmers Voice*.

The only kind of fusion that is justifiable is between the Democrats and Republicans; their sole object is office, and they make no secret of subordinating principle to get it.—*Needham Hustler*.

This "land of the free" is a country where only one voter out of six owns a home. This "land of the brave" is a country where four voters out of five are either political cowards, afraid to advance an opinion, or too imbecile to form an opinion.—*Chicago Express*.

A postoffice inspector has declared the church grab-bags and raffles of certain churches in Cincinnati lotteries, and has forbidden their sending tickets through the mails. Those churches will have to adopt some other method of raising money to send to the poor heathen in China.—*Sentinel*.

THE LATEST SPOKEN.

A NEW PARTY.—The new issue in politics is for the formation of a United American Party, to consist of patriots from all other political parties in the United States. It is hoped thereby to nominate a presidential candidate free from the taint of corruption that naturally attaches to the dominant parties by virtue of old associations and tradition.—*Light of Truth*.

GROWTH OF SOCIALISM.—There is no getting around the fact that the Socialists made heavy gains in the eastern states. In the cities of New York and Brooklyn they secured 16,000 votes; in Buffalo they doubled their vote, and in New Jersey towns their increase was also marked. Official returns will show that the Socialists increased while the Populists and Prohibitionists stood still or lost ground.—*Cleveland Citizen*.

SHORTEN THE HOURS OF LABOR.—One by one modern inventions are knocking out our workingmen. The type-setting machine is a success, and the human compositor will soon be a thing of the past. The electric motor will shortly displace the engineer, and another large body of men will go to the wall. The question as to where this is to end can only be answered when we know who is to own the coming machine.—*Maine Populist*.

THE BANKERS' MONOPOLY.—The bankers are now getting up a fight in which diamond must cut diamond. They are attacking the express companies for doing a money order business. They say it is too much like issuing checks and drafts, and interferes with the profits of the banks. As soon as they get the greenbacks destroyed, they will attack the United States postal order system. Nobody must do money business but the banks.—*Progressive Farmer*.

PROPHECIES OF WAR.—War between the United States and England is inevitable. It will arise on account of British disregard of our interests. It will also be forced by British encroachments upon other nations all over the world. It will be fought by us, having Russia as our European ally. As a war offensive on our part it may not happen for twenty years; as a defensive war it may come sooner, and should be welcomed. One sure result will be the capture and permanent acquisition of Canada by the United States.—*Senator Chandler*.

SUNDAY CLOSING.—If the saloon is to be closed on Sunday, open every public schoolhouse, have free lectures adapted to the poorer classes delivered in them. There should be panoramic views, free music and concerts, and free theaters with a moral purpose, opened in place of the saloons. Libraries and art galleries should be open, and gymnasiums and places for playing games. Moreover, men should be paid good wages, and they should be well fed. Much drinking is due to dyspepsia and poor cooking. Overwork is another cause, and I believe that at least one half of the evils of intemperance are due to hunger and poverty and despair. It is a disgrace to our civilization that any man, woman, or child should go hungry and naked. I am a good deal of a Socialist, as you see.—*Elizabeth Cady Stanton*.

ADVOCATE EQUAL SUFFRAGE.—There is not a socialist in the United States, nor for that matter in the world, who does not believe in equal suffrage. It is one of the cardinal principles of socialism. It is entirely immaterial to a socialist whether the enfranchisement of women will benefit this political party or injure that one. His mental horizon is broader than parties, and he advocates equal rights to all men, and to all women as well. Society will never be properly organized until there is an absolute equality of the sexes.—*Dakota Ruralist*.

PROGRESS OF THE CUBANS.—Spain, notwithstanding her many boasts, does not appear to be making much headway against the Cuban insurgents. The more rapidly she pours troops into the island, the more rapidly the patriot forces are swelled, and what is still more to the point, they come well armed and ammunitioned and fully provided with medicines and hospital stores. Gen. Campos, who at first pooh-poohed the rebellion, has changed his mind on the subject, and may be compelled to submit to a still greater mental change before the rebellion has reached its climax.—*Evening Star*.

ENOUGH WAR.—Remembering that the Cubans started literally without resources, depending upon the scanty contribution of the cigarmakers in Florida and New York, it is wonderful what they have accomplished. Considering these conditions, and remembering that on the one side there are only the Spanish garrisons and on the other native born people of Cuba, is it not about time for the United States Government to say this war must stop; to notify Spain that it will not endure any further effusion of blood, and that the best thing she can do is to pack up and clear out and make the best treaty she can?—*Chicago Tribune*.

ORGANIZING SECRETLY.—The A. R. U. is organizing secretly the tens of thousands of railroad men. Why is it organizing secretly? Because in this boasted Republic it has come to pass that the railroad companies blacklist and refuse to employ those who have enough manhood about them to belong to a society for their own advancement. It is red-mouthed anarchy for laboring men to boycott a railroad, but it is the highest of American patriotism for the railroads to blacklist and boycott the men! The law-breaking, anarchistic railroads are sowing to the wind with a vengeance. Do they think they can keep from reaping the whirlwind?—*Grander Age*.

AGAINST CAPITAL PUNISHMENT.—Dr. W. A. White, a prominent member of the New York State Medical Association, advocates the abolition of the gallows and imprisonment for crime, believing that criminals are degenerates or abnormals who should be treated as ailing persons. He would send criminals to reformatories as patients to remain until cured, not fixed for a time. Criminals should know that this is the course, and that liberty depends on themselves. Dr. White is only a pioneer, whose philosophy is not yet understood by a barbarous civilization. More love is needed in the world to bring mankind to an understanding of humane principles, such as these. As long as selfishness rules, an "eye for an eye" will be the watchword in all cases of apparent wrong.—*Light of Truth*.

HENRY LLOYD'S SPEECH AT THE DEBS' RECEPTION.—Every sentence in this brilliant production contains an idea pregnant with profound meaning, and the whole increases in brilliancy as it progresses, until it fairly dazzles with epigrammatic light.

Note these splendid sentences: "A sympathetic strike is orthodox Christianity in action;" "America is today free from Great Britain because France decided on a sympathetic strike;" "In these days every man is liable to imprisonment at the mercy of a sour temper or the sour stomach of a judge;" "How did Washington free America? He saved his money and bought a gun. He planted bullets because he knew they would grow ballots." "The negro is free because of a sympathetic strike of the North;" "The case against Debs is founded on an affidavit full of hysterical lies by a man never heard of before or since."

But to note all the good things, is to quote the whole speech over again. This speech, crystallizing into immortal eloquence the underlying issues of the reform movement, was entirely too salty for the plutocratic press. Only one Chicago paper had the nerve to give it in full, while the others did not even summarize it. The Associated press, craven tool of a cowardly master, did not even mention Lloyd's name in its report.—*Nonconformist*.

BIGGEST TRUST IN THE WORLD.—A gigantic pool, embracing not only freight traffic from Chicago to the seaboard, but all lake traffic and all that of the Erie canal, as well, is contemplated. When it goes into operation, the whole traffic of the Northwest will be at the mercy of the carriers. Shippers will have to pay whatever rates are demanded, without possibility of concession or means of redress. The presidents of the trunk lines at the numerous meetings they have been holding recently, have been considering other matters than the mere drafting of an agreement for the maintenance of rates or the organization of a physical pool for an equitable distribution of all rail traffic from Chicago to the seaboard. The possibilities of securing an amendment to the interstate-commerce act at the forthcoming session of Congress, whereby pooling will be legalized, has been earnestly discussed by them. It has developed that the recent securing by the Vanderbilt interests of the control of the Erie canal was but a step in the execution of a more extensive enterprise. The fact that many of the largest lake lines are controlled by the railroad interests, adds clearness to the matter. It is asserted that an ironclad agreement is now in existence at Buffalo. All the carrying interests that cut any figure in the case are already pledged to its execution and its perpetuation the moment the time is ripe for putting it into operation. That time will have arrived the instant the amendment to the interstate-commerce act alluded to becomes a law. The existence of a pool will then be announced embracing not only every road between Chicago and the seaboard, but every steamship sailing the lakes, and every canal boat hauled over the Erie canal. Not one of them will be permitted to carry a pound of freight other than is allotted to it by the manipulators of the pool at rates fixed by the managers. Should this scheme be once put into actual operation, the lake business will be absolutely in the hands of the railroad combine, and all vessels outside the pool will be practically helpless.—*Chicago Post*.

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

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.

Queen & Crescent Last Chance Atlanta Exposition.

The last chance for low rates to the Atlanta Exposition is made by the Queen & Crescent Route. Round trip tickets via the Queen & Crescent and Southern Ry., will be sold from Cincinnati Thursday, December 26th, at \$10 round trip. A corresponding low rate from your town. Ask your ticket agent about it.

Help swell the crowd for the last trip to the great Atlanta show. Your tickets should read plainly via the Queen & Crescent Route. It is 109 miles shorter and three hours quicker than competitors.

No extra charge on Q. & C. superb solid vestibuled trains.

CHAS. W. ZELL, D. P. A., Cincinnati, O.
W. A. BECKLER, N. P. A.,

111 Adams St., Chicago, Ill.

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

W. W. DUNNAVANT, T. P. A., Cleveland, O.

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

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

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 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. 13th 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 ASSEMBLY SOCIETY ARCH-TRIUMPHANT, DENVER, COLO.

The Society Arch-Triumphant 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.**

**29TH STREET,**

Bet. Winston Avenue and Oak Street,

**WASHINGTON HEIGHTS,  
CHICAGO, ILL.**

**AGENTS**

FOR THE

**FLAMING SWORD**

**ARE PAID 25 PER CENT**

On all Cash Subscriptions.

**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.

❧ ❧ ❧ **The Greatest Reform Paper in America.** ❧ ❧ ❧

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

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

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

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

**SUBSCRIPTION \$1.00 PER YEAR.**

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



**FLORIDA NEWSPAPERS FREE**

We will send you the "South Florida Home" 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 . . . . .

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

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

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

FRANK J. REED,  
GEN. PASS. AGT.

City Ticket Office, 232 Clark Street.



# FLORIDA

THE

## Florida Central & Peninsular Railroad

Presents this season unusually attractive routes of travel to

REACHING \* \* \*

FLORIDA,

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

With connections from Tampa, for

Havana Steamers and Braidenton and the Manatee River,

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

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

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

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

## 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.