

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. X. No. 3.

CHICAGO, ILL., MARCH, 1896.

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.

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PUBLISHED BY THE GUIDING STAR PUBLISHING HOUSE.

EDITED BY THE KORESHAN UNITY.

ENTERED AT THE CHICAGO POST OFFICE AS SECOND CLASS MATTER.

NEW JERUSALEM.

The term Jerusalem implies peaceful possession. The term is primarily and essentially dual. What that duality may signify, must remain a question for the illuminated mind to settle, for the Hebraists are totally ignorant concerning it. The root *Jarah* or *Yarah*, *foundation*, is the initial word. It is derived from the root *Yarah*, signifying to tremble (vibrate), which, reduced to its first significance, refers directly to that cumulative influence which focalizes in the theocrasis or translation of the person or group upon which depends the throwing, casting, precipitating, or descent of a foundation; for the root *Jarah* (*Yarah*) signifies to cast or throw.

"I John saw the holy city, the New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband." She is described as having the glory of God; and when we consider the Biblical statement, that "I will not give my glory to another," we must conclude she is the same (God), and that it is she of whom it is said: "She shall be called the Lord our righteousness. (Jeremiah xxxiii: 16.) John saw things which were to come to pass. It is therefore evident that the New Jerusalem seen by John in vision, and so often mentioned prophetically in Scripture, is the Jerusalem to be gathered, and that the description of her walls, gates, ornamented and golden streets, and ornate completion as described, is aggregated at the time of the fulfilment of the Revelator's vision.

We would suggest that the poor deluded advocates of a restoration of the material Jerusalem in the old Palestine, read the description of Jerusalem in Revelation, in which is aggregated twelve thousand of each of the twelve tribes of Israel, and ask themselves if this does not answer to the complete fulfilment of all that is prophesied of the re-establishment.

By divine authority, and by virtue of our mission as Messenger of the Covenant, we declare that the New Jerusalem is already gathered, and that she is ready to descend (to be cast or thrown down), as predicted in the wonderful Apocalypse of St. John. We also iterate, that she will not descend upon the old, typical Palestine; neither will her place be found on the typical Mount Zion, nor will the Lord descend on the typical Olivet. The nucleus of the Lord's coming glory, the heart of the kingdom, the extremities of which are only limited by the environments of the universe, will be established in the new world,—not in the old. The place where the Lord God will establish his throne, and where he will place the foundation of his greatest glory and locate the people in whom he will dwell anew, and from whom he will regulate the future progress and development of the world, is *not* the old Palestine.

The declaration of the New Jerusalem descending from God out of heaven, understood from the literal and scientific aspect of its signification, means that the spiritual beings who by the performance of divine uses are worthy to comprise the membership of the gathered angelic throng, are aggregated in the invisible world. They are arranged in an orderly system of grouping according to their genera and species; and being so gathered, now in the end of the age, when the old heavens (the old spiritual heavens) are about to pass away they are ready to descend into a new earth prepared for their reception. As the thoughts of the mind are nothing more nor less than spiritual entities, known and understood by all Koreshans, the doctrine of the descent of the New Jerusalem is clearly comprehensible.

The New Jerusalem as she is gathered in the spiritual heavens, focalized in a central mind, is the Bride, the Lamb's wife. She has the glory of God, and She shall be called the Lord our righteousness. Where the prophet of this age is, there is the New Jerusalem: where, under divine guidance, he locates the place for the gathering of the New Palestine, there, centrally and specifically, the new heavens will descend into the new body.

The New Jerusalem in her descent will gravitate,

with her purified life, where there is found a people receptive to the doctrines of purity proclaimed by the prophet of the Lord. When the Lord's prophet comes to declare the great and dreadful day of the Lord, he will be like a refiner's fire and like fuller's soap; and he will purify the sons of Levi (sons of conjunction). Nothing short of the eradication of every sensual tendency answers to this evidence and credential of the Lord's coming. Spiritual, moral, sexual, and physiological purity,—these are the evidences.

"In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots [bodies] in the Lord's house [the people in whom the Lord dwells] shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts."

Horses signify, in the literal, symbolic sense or degree, restraints, liberties, adjustments, and appropriation of the products of commerce. When we say *commerce*, we apply the term to every phase of commercial act in every domain and sphere of commercial operation. This includes commerce in the realm of sex. "Behold, I will send my Messenger, and he shall prepare the way before me; and the Lord, *whom ye seek*, shall suddenly come to his temple [into his people], even the Messenger of the Covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver [truth]: and he shall purify the sons of Levi [conjunction with the Lord], and purge them as gold and silver [gold and silver here implies the body with which are the goods (righteousness) of life, and the doctrine which determines that righteousness], that they may offer unto the Lord an offering in righteousness."

We have said that the horse implies restraints, liberties, adjustments, and appropriation of the products of commerce. Bells upon the horses signify signs or manifestations (evidences) of the Messianic presence. The Hebrew word *mezelah* (plural, *mezeloth*, bells) is from the root *zalal*, which means to be darkened. This is the root otherwise translated image, in the passage where it is declared that God made man in his own image, that is, in his own shadow, which means in his own body; for the body of God—the tangible and visible manhood, as in the manifest person of the Lord, is the image or shadow of God. Hence to write holiness upon the bells, is to impress righteous, perfect, incorruptible flesh upon the body, ultimating in those restraints, liberties, adjustments, and appropriation which will insure such a perfection of life as will constitute the body of man the dwelling place (temple and body) of God.

The Lord Jesus the Christ furnished in his life the only standard of righteousness. The Messenger of the Covenant must come forth from among men, bringing

this standard. Such a standard is the essential evidence and credential of the Lord's Messenger. "Who may abide the day of his coming?" His name will be Cyrus. Such is the testimony of the prophets. He will guide the Lord's chosen people to their haven of rest; he will lay the foundation of the temple, and build the city of Jerusalem. The New Jerusalem cannot descend from her state of heavenly order and perfection, with her laws of organic construction, except as she finds a corresponding tendency to order in the body preparing for her reception as she precipitates. Therefore, where the New Jerusalem finds her place of descent, she will find a brain with the principles of organic law so defined as to enable her to enter an organically constructing, corresponding body; and this body being natural but divine, must have a material, central location where to establish the seat of universal government, the seat of universal empire from which the entire world will be governed by the King of kings and Lord of lords.

For these reasons the New Jerusalem at Estero, Lee Co., Florida, is established; and for these reasons she will be guarded by the overshadowing wings of the cherubs of divine perpetuity. New Jerusalem is no place for such as cannot sacrifice. We have no use for those who cannot give up whisky, beer, and tobacco. We have no use for such as cannot eschew evil, eliminate profanity, vulgarity, and obscenity. We will grow rapidly enough, if we grow righteously. The tens of thousands of the Lord's chosen will, in the near future, scent the aromatic fragrance of the wilderness blossoming as the rose, and seek their foundation and possession of rest.

While New Jerusalem is to descend into a material structure, visible in the earth, it will remain full of the endowment of spiritual force. Estero today is nothing but the wilderness; it is in the rough, and those who enter do so as pioneers; yet there is the promise of future peace and glory. Let those only whom the Lord calls, seek entrance through the gates (uses of life in applied righteousness) into the city. Come to us in the spirit of sacrifice and obedience to all the laws of righteousness; come at least in the spirit of humility, and as disciples ready to be taught and to serve, and we will receive and build you an habitation, making you the temple of righteousness for the habitation of God.

NOTICE.

Victoria Gratia is Pre-eminent of the Koreshan Unity. She is the Head of the Koreshan Church and State, the highest official in the Koreshan body. She should be addressed: Victoria Gratia, Pre-eminent, New Jerusalem, Estero, Lee Co., Florida.

The individual structure, when perfected, is the universe in miniature. It is not its epitome or abridgment, but the universe complete. By the individual structure, we mean the integral or whole being, in whom are united the two principles—male and female, in one form. This is the perfectly regenerated and reconstructed being, the undivided one, possessing both the image and the likeness of God.

New Jerusalem, Capitol of the World.

KORESHAN UNITY AT ESTERO.

The New Jerusalem at Estero, Florida, is located on the main land and islands of the Estero Bay, and on the islands fronting the Gulf of Mexico; that is, outside keys bordering on the waters of the Gulf and forming the west boundary of the Bay of Estero. It is the purpose of the Unity in constructing the New City, to create an outside harbor that will accommodate shipping of the deepest draught. The harbor is to be formed by building broad and solid structures long distances toward and into the Gulf of Mexico, with right angle wharfs and docks that will act as breakwaters against the Gulf storms. This will require time and labor, but the accomplishment is simple.

Without the necessity for great engineering skill, there can be developed a veritable Venice of America, far surpassing any city ever constructed in any stage of the world's history,—at least during the last twenty-four thousand years. It would be impossible to express in language the possibilities awaiting those who are and who become pioneers in the construction of the prospective city. In holding out these inducements for the aggregation of a righteous people purified from the lusts of the flesh and separated from the influences of Babylon (the competitive system), we but emphasize the promises of the Lord and his apostles regarding the glory to be revealed in those who seek the kingdom of God and his righteousness.

The perfection of human character involves a purity equal to that of the Lord, which must necessarily include a complete separation from the influence of sensualism. Men and women cannot be saved *in* their lusts, but they can be saved *from* them.

The convents and monasteries of the present age are the mere mausoleums (sepulchers) of the buried past of the higher Christian life, inaugurated by the Lord and carried to the world through the celibacy of the early church.

We not only advocate the separation of the sexes on the plane of material activities, but, in the name of the Most High, we also declare that no man is saved until saved from the tendencies of the flesh. No man or woman can be numbered with the Lamb and those who stand with him on Mount Zion, and yet live in and practice the life of the ordinary and adulterous marital system. If this doctrine constitutes that for which we shall enter martyrdom, so let it be—we are prepared to accept the consequences of this promulgation.

We are more and more impelled to announce the gospel of life, the everlasting gospel of purity, the gospel (and the only one) through which this mortal shall be changed to immortality, and this corruptible made to put on incorruptibility.

It is the merest fallacy to imagine that men can be saved while in the indulgence of lust, hence, become the firstfruits of the resurrection (reincarnation), the firstfruits of the Tree of Life, and therefore the sons of God.

Men are not saved by dying, except by the death of the old man in the perfection of the new. New Jerusalem is to be the heart and center of the coming kingdom of righteousness in the earth; the place where the consociation of such as would renew their lives, may aggregate in the heart of the kingdom.

The Lord's prayer will be fulfilled; the time is at hand when the Lord's kingdom will come, and his will will be done *in earth* as it is in heaven. It will not be altogether and solely a spiritual kingdom in glory on the other side of Jordan, nor altogether a spiritual church on this mundane side of life; but it will be a veritable empire, in fulfilment of that for which the Lord planted himself in the beginning of the age.

There has been altogether a misconception of the Lord's meaning in the declaration of himself as King. His kingdom was not of that age. When he said, "My kingdom is not of this world: if my kingdom were of this world, then would my disciples fight," he did not mean that His kingdom was solely a spiritual kingdom; he said, "My kingdom is not of this order;" that is, the order of the present age. He was planted that he might bring forth a kingdom in righteousness, an age-lasting kingdom, in this age or world, or the *cosmos* of this age, that is, the *order* or world of the age beginning in his day.

Every government of the world will be dissipated for the establishment of the divine kingdom which will be set up in the place of kingdoms and republics now Godless and without the conserving power of the divine momentum and perpetuity. For generations the so called Christian world has prayed for God's kingdom to come in earth. No prayer was indited to the effect that we should be *taken to* his kingdom. "Thy will be done in earth, as it is in heaven." That prayer will be answered, despite prostituted monarchies, despite republics run by rotten congresses in the interests of Wall and Lombard streets' speculators.

The time is at hand when, through the confusion of Gog and Magog,—now preparing for battle,—the old heavens (church) and old earth (state) will pass away; a universal kingdom will be ordered, and an economic government will reign in triumph. The world will hate us for these declarations; but in every age its prophets have been hated because they dared to proclaim the calamities to come.

The unregenerating spiritual world is striving to re-enter the natural world by robbing the already existing humanity of its present semblance of life. By disorderly methods, the natural humanity is abetting the effort with unconscious disregard of the catastrophe which would inevitably entail, if the process were allowed to continue without scientific interruption. "Except those days should be shortened, there should no flesh be saved," is a prophetic declaration specially applicable to this so called spiritistic effort. The true materialization will result from the perfect blending of the two spheres, the two becoming one. Those in the flesh will awake with the consciousness of the angel in the invisible. This marriage will consummate God's purpose and human aspiration toward quickening, reformatting, and translating the fruit of regenerative development.

Firstfruits of God the Lord.

**"And I Looked and Lo, a Lamb Stood on the Mount Zion,
and With Him an Hundred Forty and Four Thousand,
Having His Father's Name Written in
Their Foreheads."**

In the so called church of Christ, we have an addenda to the New Testament, called the Revelation of St. John. It must necessarily be a revelation or a mystery; it requires no argument to demonstrate that it is not a revelation to the modern church, for none of the theologians pretend to know anything about it. Swedenborg has given an exposition of its spiritual "sense," which tends rather to obscure the *literal* "sense," in which he declares the Word to be "in its fulness, in its holiness, and in its power." We agree with Swedenborg, that in the literal degree or "sense" the Word is in its fulness, holiness, and power; and that without the light of the literal degree, which is the degree of science or truth, the mystery has not been revealed.

As the great Seer did not give an exposition of the literal "sense" of Revelation, therefore its fulness, its holiness, and its power cannot be manifest, as from his own rational premise, until the literal "sense" is made clear. We do not purpose within the circumscribed limits of one short article, to give an exposition of the literal "sense" of Revelation; but we shall attempt to elucidate an important text; namely, the one that constitutes the second heading to this article.

According to Swedenborg and his exposition of the spiritual "sense," the one hundred forty and four thousand implies a quality or state of fulness, and not necessarily a definite or an indefinite number. But, we ask, what does it imply in the *literal* "sense"? which is the most important "sense" of all, if what Emanuel Swedenborg says, be true. This hundred forty and four thousand are made up of twelve thousand of each of the twelve tribes of Israel. These are redeemed from among men (necessarily from sinful men, or they could not have been redeemed); after redemption they comprise the *firstfruits*, the same name being applied to them (as fruits) that was applied to the Lord Jesus the Christ, who was the firstfruits of the resurrection. It seems that they sing a new song that no one can sing but the one hundred forty and four thousand.

We will make some important inquiries regarding these firstfruits, from the standpoint of the literal "sense" of the Word, in which "*the Word is in its fulness, in its holiness, and in its power,*" and, if possible, throw upon it some light of *truth* made translucent from the spiritual effulgence. There stood a Lamb on Mount Zion. This is supposed to apply to the Lord Jesus, who is called the Lamb of God. The Lord was or is called the Lamb of God, necessarily, because of some principle or function embraced in his mission to the world. He is also called the Lion of the

tribe of Judah. He cannot be called the Lamb of God for the same or a similar reason for which he is called the Lion. Why is he called the Lamb? We ask this question, not from the spiritual but from the literal "sense," in which "the Word is in its fulness, in its holiness, and in its power," as Swedenborg declares.

A Lamb stood on Mount Zion, and with him an hundred forty and four thousand; these had his Father's name written in their foreheads. What was His Father's name? The Father's name was the manifest personal Jesus; we do not mean the word Jesus, merely; the Lord Jesus in person was the name of the Father. The Lord's manifest and visible human was the Word and name of God. Names, then, are personalities, and without His personality the Father has no name. But why the name of the Father, rather than the name of God? Is there a distinction between *God* and *Father*? and if so, what is this distinction? These are not idle inquiries, but of profoundest moment. God simply and merely means Hero or Conqueror, nothing more, nothing less, hence Mighty or Almighty. He is Hero because, primarily, he conquers himself, as he merges from the militant human state. He puts all things under his feet; the last thing he conquers is death (in himself), then he becomes the Father.

God is Father by virtue of one attribute; namely, that of becoming parent of his offspring. Jesus became Father by virtue of reaching the seed state, he being the promised seed, and through the office of planting and dying (after his resurrection from Joseph's tomb) he passes through the process of regeneration (reproduction), to mature in the sons of God. The Lamb of God signifies an attribute of Deity; but as no function of God can operate but through the corresponding form, the attribute of Father as a function must operate through the form and quality of such attribute; this is called the Lamb, because the Lamb signifies to beget. This is why the names of Lamb and Father are coupled in the passage, "A *Lamb* stood on the Mount Zion, and with him an hundred forty and four thousand having his Father's name written in their foreheads;" and also why *Lamb* and *wife* are related in the statement of John: "Let us be glad and rejoice, and give honor to him: for the marriage of the *Lamb* is come, and his *wife* hath made herself ready."

The Lamb of God is the begetting power of God, through which regeneration is instituted. But God has no power to regenerate except through the literal "sense" of the Word. As the Lord is the Word, and the Word is only in his fulness, holiness, and power in the literal "sense," he can only be in these three in the form of his person, therefore in his visible and tangible humanity. Jesus was the literal Word; from this literal and visible presence he had power to beget, that is, to plant the seed of reproduction, and through this office to bring many sons home to glory.

Mount Zion is the acme of humano-divine perfection; it is that state in which both truth and good unite in the perfection of character and life made manifest in the living, visible, human temple of God. It is

the perfect immortal state of the flesh. We mean Mount Zion in the literal degree,—in which the Word is in his fulness, in his holiness, and in his power. To stand on Mount Zion, then, in the literal "sense" or degree, is to stand in the visible humanity, in the persons of such as are redeemed from among men.

That there is a distinction between the firstfruits and certain other fruits of regeneration, there can be no doubt—judging from the teachings of Scripture. What this distinction is, we deem it important for the Bible student to comprehend. First, there stands on Mount Zion a Lamb—the personal begetting power of God; with him stand one hundred forty and four thousand having his Father's name. This signifies that each of the one hundred forty and four thousand is in the same quality, having the Father's name and power; thus these firstfruits are the product of the Lord's implantation in the race. Jesus was the personal Bridegroom and Bride. "He who hath the Bride is the Bridegroom," said Jesus. The Lord Jesus had the bride in him; he was the two in one. Because He was biune, male and female in one individual (undivided) form, he had life in himself, and was therefore immortal; and because he was immortal he could pass out of the world alive, that is, without corruptible dissolution, entering, in his ascending spirit, into the throne, and by his descending spirit (animal) entering into humanity for regeneration.

The descent of the Lord into the race (into hell) was through the operation of the Holy Spirit. From this descent the sons of God standing on Mount Zion, come up from among men. There can be no greater ignorance than is at present manifest among the theologians and Doctors of Divinity who fail to enlighten the people on these perfectly rational principles of regeneration. The song which the one hundred forty and four thousand sing, and which can be sung only by them, is the same song which Christ the Lord sang; namely, the song of Moses and the Lamb. The song of Moses implies perfect obedience to the law, for Moses is the Law-giver, and the song signifies subjection to and appropriation of the life of the Lord.

The song of the Lamb is the song of regeneration. The word regeneration means reproduction. The one hundred forty and four thousand are regenerated (reproduced) from the Lord's planting. They have proceeded from those who, in the beginning of the Lord's work, were first receptive to that divine influence called the operation of the Spirit, when it was first shed upon the people at the initiation of the Christian church. It is the actual body of the Lord Christ; it is the Christ resurrected in his multiplied form. These are to stand upon the material earth in visible form, materialized from the thousands who are about to be dematerialized through the fire by which the world will be destroyed. This is not a fire to destroy the physical world, but one that will burn up, in a general conflagration, as many as desire to become the sons of God through perfect obedience to his law. They will be sons of God, in whom will be the Father as unmistakably as the Father was in the

Lord Jesus. They will be as unmistakably the sons (offspring) of God, as the Lord Jesus was the Son of God. They will have proceeded from the Lord Jesus Christ by re-generation, just as the Lord Christ came from God through generation.

Such only can attain to the regenerated state as are now willing to make the sacrifices essential to a unity with God,—sacrifices that involve a life as undefiled as that of the Lord Jesus. These sacrifices are as essential, in the antitype, as the Jewish sacrifices were in the type. The Jewish sacrifices under the Mosaic law were the pre-figurations in type of the sacrifices to be made, in reality, of the loves or affections which bind mankind to those worldly and sensual attractions which determine toward and perpetuate the state of mortality. The Jewish dispensation was under the regime of typical law. After this came the period or time of grace or mercy in which the world must continue while, through the period of re-generation (reproduction), the Lord awaits the harvest which must proceed from the planting in the race of the God-man, the Lord Jesus. This period of mercy in which men are saved by grace without the works of the law, either in type or antitype, will terminate now at the end of the age, which is the time for the application of the essential law of life.

The salvation to which man has been related—salvation through mercy—is merely a process of reproduction, during the progress of which it was impossible for the race to observe the perfect law of life. It could not be kept, because its science has not been known, nor could it be until the life that was in the Lord should develop also in men. God only can keep his law. As the Father and Mother God, Bridegroom and Bride, were in the person of the Lord, he could maintain the integrity of the law in its perfection. Likewise, when through regeneration from the Lord the sons of God shall come into their inheritance as the offspring of Jesus the Christ, they will keep the commandments as faithfully as did he, applying the law of sacrifice in antitype as did the Jews in type.

One of the greatest fallacies of the modern church resides in the belief that men can be saved ultimately without works; that is, without working out their own salvation. Another great heresy is in the belief that men can be saved without the manifestation of the High Priest of the order of Levi, who comes to officiate in the law of sacrifice, purifying the sons of Levi—the sons of conjunction with God.

The Messenger of the Covenant is the precursor of the great and dreadful day of the Lord now at hand.

Love for doctrine insures obedience to it.

The solution of the monetary problem is in the final destruction of money itself.

Without the enforcement of the doctrine in the actual exercise of its claims and commands, truth is vain.

The love or affection for the doctrine is not the life, but the union of the two in act and form is the life.

Relation of Later Fruits to the Firstfruits of the Lord's Coming.

"The earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." If the firstfruits of the righteous kingdom include only those who stand with the Lamb on Mount Zion, being of a specific quality, Bride and Bridegroom, manifest in the Order of Melchizedek, who and what shall constitute fruits of other orders in the Lord's kingdom? The Lord Jesus, the Christ of God, was the archetype or germinal beginning of the new genus. He was the involved product of human progression—both the Son of man and the Son of God. As the promised seed (two in one, that is, biune, male and female in one form), the Lord was planted back into the race of humanity; and such as were receptive to the Holy Spirit became the soil into which this seed was sown. The Lord—Christ or Anointed of God—was disseminated in the race; through regeneration he will be multiplied from one Son into the many sons of God. The seed of the Christ planted in the wills of such as received him, that is, those who received the Holy Spirit, will formulate in them the Anointed (Christs) or sons of the Eternal. These offspring of the Lord Jesus are the chosen, being distinct from such other orders as are called, who will also be sanctified, justified, and ultimately glorified.

Outside, and independent of these firstfruits, millions will accept the new gospel and enter into social, commercial, and organic relation. These cannot enter into the practice of absolute sex purification, but they can adapt themselves to the higher marital system in which the union of sex, so far as it pertains to the propagative law, is for propagation only, and in which the laws of mental and physical conservation are so far understood as to preclude the possibility of sensual depletion.

Orders subsidiary to the Primate Order can only be developed through the influx of purifying energy from the Primate Order, and are subject to influx from the higher order precisely as the body of the vidual man is subject to influx from the head of the vidual body. The higher marital order will be comprised of members from every nationality of the advanced type, who through past generations have been in the line of the transmission of the spirit of the Christian Messiah. None but those who have been subject to the transmitted Messianic energy from the Lord Jesus can hope to enter, in the beginning of the new age, into the higher marital condition and relation.

Those who belong to the second and third orders of the coming kingdom will necessarily come into a comprehension and make an application of the highest principles of sex relationship on the natural plane of life, but they cannot now attain to the perfection of the higher, Celibate Order. The highest laws of stirpiculture will be the principles by which are to be defined such a conception of astro-anthroposophy as will enable the parent to provide beforehand for the time of birth, so as to bring the nativity under favorable astral and planetary

auspices. Progeny will be produced under such control of parental intellectuality and affection as to preclude any possible accidents, either in time or quality of nativity. The propagative law will be utilized for the purpose of propagation, and for no other purpose. Human passion will be subjugated, and the energies that are now wasted through sensual indulgence will be conserved for the perpetuity of life. Longevity and vitality will be augmented. These conditions will accrue to the marital order of Koreshanity, through the influence exerted upon the system from the celibate and higher order—the Order of Melchizedek.

A Difference of Opinion.

It Was Difficult to Understand the Man Who Took the Bible as His Standard.

A gentleman detained for a night in a small town not far from Chicago, concluded to attend a protracted meeting that was in progress near his hotel. A crowded house obliged the late comer to go well forward, and he found himself seated in front of the clergyman's stand. As the exercises progressed, all who were "Christians" were bidden to rise, after which all who desired to *become* Christians were invited to commit themselves to a like demonstration.

During many years of his life, basic, as a subject of meditation, had been the character and life of the Christ: assimilated with his being, was the conviction that to be a Christian was to be like Christ. The Christ was not a lawbreaker, hence, who could profess his likeness? If not like the Christ—the Son of God, who could rightfully claim to be a child of God? If man was not the offspring of God, was he not reasonably the offspring of him who sowed the tares? This evidence of unrighteous life befitted all men, and no unrighteous man had promise of favor with God. He had sat while the "Christians" (the "children of God") stood; but in response to the second invitation, he rose; for his supreme desire was to the Christhood, though the manner of its attainment must be as opposed to the current methods, as the genuine state is opposed to the spurious.

After a season of exhortation, all those who desired prayers for their conversion were bidden to sit. This unexpected turn in affairs must be met either with a conscience stultified, or a storm of twice a hundred eyes. He chose the latter, and kept his feet long enough to establish his position. "Do you desire to become a Christian?" questioned the blind leader. "Yes." "Do you desire the prayers of the children of God to that end?" "No." "Why, that is strange—very strange! Why do you not desire prayers?" In a tone subdued but penetrating came the reply: "I read that the 'effectual fervent prayer of a righteous man availeth much'; and again I read, 'there is none righteous, no, not one'; this being true, who shall pray for me? 'Strange, strange; your position is a very strange one,' murmured the 'man of God (?); and probably he is still wondering at the obduracy which could couple those Scriptures and draw such conclusion.

The Lord Jesus was the Great Shepherd of his dispensation: He gathered the lambs with his arm, sheltered them in his bosom, and nourished them from the fountain of immortal life. With prescient eye He saw himself smitten and the sheep scattered; and none but he knew when those sheep should be gathered, and who should be the Gatherer. He beheld not only the Shepherd of the future dispensation—him by Jacob's blessing promised through the line of Joseph, but he was cognizant of all the steps, past and future, through which that Shepherd had thus far proceeded and must proceed to his mission.

As the earth silently nurtures and brings to its fruition the seed (the savior of the vegetable world), so humanity, equally oblivious to its own processes, gestates and ripens its Savior. If when the leaf breaks the mold it could say, "I am corn," they of no wisdom would cry, "You are a weed!" but the husbandman bides in patience, and garners the reward of the timic cycle.

Centuries pass; the Shepherd comes to perform his function. They of little wisdom know not his voice, and deny his claim. They who claim to be children of God demand miracles, unable to see that the Shepherd himself is the miracle, and forgetful that the disciples of the Christ performed like wonders with their Master; hence, if miracles are the order, how shall these "children of God" be excused?

The followers of the Christ raised the dead, healed the sick, and cast out devils; but they claimed not for themselves, nor did their Master claim for them, that which the modern clergyman claims for himself and his flock—that they are converted, are children of God. After Peter had gone forth as a minister unto the people, performing wonders in his Master's name, the Lord said to him: "When thou art converted, strengthen thy brethren." In effect he said, "Peter, thou hast a corrupt and dying body; when in the fulness of times thy corruptible shall have put on incorruption, and thou, even as I, art able to overcome death (Christ overcame death—"Death is swallowed up in victory"), then help thy brethren to become as thou art.

It will be urged that the language of I. John iii: 2: "Beloved, now are we the sons of God," is proof that these of theologic schism are children of divine parentage; but let us consider the verse immediately following: "And every man that hath this hope in him purifieth himself, even as He is pure." The Christ was a child of God: the child was like the Father—pure, sinless, death-conquering. "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption (Gr. *whyosthesian*; *whyos*, Son; *thesian*, to put on, hence, waiting to put on the sonship). The baptism to the spirit had constituted the interior degree like unto the Christ, and it was the source of their "hope" that in the fulness of times they should be able to put on incorruptibility. Transmutation, the central law of theocrasis, is accompanied by transmission, which is the law of death. Through theocrasial fire was the Holy Spirit (the Lord's transmuted body) trans-

mitted to His people. For a time it actuated them to such life as that of their divine Leader; but law is inexorable, and *the law of transmission is the law of death*. As the seed consigned to the earth finally dies in reproducing, so the descending spirit of the Christ, planted in the corruptible bodies of the sons of men, died in them. Thou fool, knowest thou not that that which thou sowest is not quickened unless it die?

The Redeemer of men was the process of man's redemption. When his martyrdom approached he said to his disciples: "When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, nothing. Then said he unto them, but now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, and he was reckoned among the transgressors: for the things concerning me have an end."

In this language is portrayed the Christ's knowledge of his death in the race. He refers to the falling away of his church from those principles upon which he had founded it: the principles which distinguished his church from the church of the times, and which brought upon his devoted head the wrath of censured humanity. In the falling away which must follow the planting, He knew that his followers would abandon divine communism for the vidual purse, and cleaving unto the love of money, dissipate their Christ-woven vestment of truth, choosing in its stead the blade of disintegration and destruction. The tribunal of Pilate numbered Him among the "transgressors." This was the type of his descending degree, which, in his forty-two manifestations in fallen man, literally became the transgressor, entering into and taking upon himself the sins, that in the last day—end of the age, he might "raise him up." "How art thou fallen from heaven, O Lucifer [light-bearer], son of the morning!" (In John i: 9 we read of the Christ, that he was "the true Light." He came into the world bearing his light.) * * * "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God." And so he will; he will purify himself of transgression, when *he will no more be the "transgressor."*

When the days of transgression are fulfilled, when the harvest is come, the tares shall be gathered into bundles and burned; and after the burning, the children of the kingdom shall stand forth, the veritable sons of God, because begotten, gestated, and born by Godly process. Those who are so born will be righteous men. *and their prayers will avail.—A. T. Potter.*

Those faithful watchers who are sounding the alarms are ridiculed as calamity howlers. When strong, shrewd, grasping, covetous men devote themselves to creating calamities, fortunate are the people who are awakened by calamity howlers. Noah was a calamity howler, and the bones of the men who laughed at him have helped to make the phosphate beds out of which fertilizers are now dug for the market—*Henry D. Lloyd.*

If we may resist British greed for land, may we not resist British greed for bonds, which are simply mortgages on nations? —*Progressive Farmer.*

Koreshan Mass Meeting.

This meeting was called March 8, 1896, at the Village Hall, Washington Heights, Chicago, Ill., to answer the charges made against the Unity, and to set forth the theological doctrines of the Koreshan System. The opposition had made a very strenuous effort to bring the Koreshan Unity into greater disrepute through the proclamation of malicious libels upon Koresh and his community. In the attempt of the daily press to be sensational and to make much out of little, we had received a profundity of gratuitous advertising. We concluded we could not let so favorable an opportunity pass, and we sailed into port on the tide of the popular uprising.

A young man had made the statement at a former meeting (a meeting held for the purpose of inciting a mob, as attested by his own statements and the statement contained in a dodger liberally distributed), that he had noticed that whenever Dr. Teed had been persecuted, he (the Doctor) had always turned the effort to his own advantage, and to the disadvantage of his enemies. The young man made the statement in reply to the question, "Why did you not expose the doings of Dr. Teed during the three years you were in his community?"

It is not the fact that we turn things to our credit, but owing to the fact that the blundering effort of our enemies to destroy our work, turns itself in our favor. At our meeting of March 8, the seating and standing capacity of the hall was strained to its utmost. The best element of Washington Heights and surrounding vicinity was represented. The congregation listened with close attention for more than two hours to Dr. Teed's exposition of the cause of his persecutions, and to the promulgation of his gospel. Without the effort of a few disaffected ones to create an excitement, it would have been impossible for us to have called out more than a corporal's guard. As it was, we were enabled to get a large audience, and no doubt we created some sentiment in our favor. We succeeded in distributing a quantity of literature, a thing we could not have done without this effort of the opposition.

We know that the promulgation of a pure gospel is too much for this generation; and when we lay the axe at the root of the tree, we awaken the howls of the degenerate sinners of this nineteenth century. A sensual generation steeped in rum and nicotine has no use for a standard of religion and morality approaching the righteousness of the Lord Christ; and any enunciation on the part of a people to emulate his life is enough to call down upon their heads the imprecations of a degenerate world. The meeting was orderly throughout, with one exception. A Mr. Specht made an announcement of a meeting to be held in the same hall a week from that day. He was called to order by a respectable citizen of Washington Heights.

Our effort in the East was very successful. We made many converts, and organized an actively working Branch of the Society Arch-Triumphant in New Brighton, Pa.

Koreshanity was never so prosperous as now. Ours is the Church Triumphant, and must necessarily triumph despite the fact that as Michael and his angels fought, so—in opposition—will the Devil and his angels fight. If there must be war in heaven, then the sooner the conflict wages the sooner will come the victory for the Koreshan Unity and its world of following. Koreshanity has come to stay. Nothing in heaven, earth, or hell can retard the progressive impulse of the divine momentum.

The Koreshan Unity is to the closing age, what the primitive church of the Lord Christ was to the Jewish age. Koresh is God's chosen instrument to regenerate the earth, and Koreshanity is the power to create the new heavens and the new earth, and to reduce the hells to order. We would as soon that the conflict begin now as at any time, for we know the character of the culmination of the age, and the sacrifice to be made to bring it to its close and usher in the coming order. We have not prophesied the distinct character of the essential sacrifice for the cleansing of the sanctuary, without knowing the kind of circumspection necessary for its accomplishment.

Jerusalem and Jericho.

[Extracts from sermon delivered by Koresh before the Church Triumphant or "Assembly of the New Covenant," April, 1888.]

The children of Israel had wandered forty years in the wilderness. They had crossed the river Jordan and had entered into the border of Palestine in preparation to take possession of Philistia, the promised land. Having crossed the river Jordan they are ready for the second rite of circumcision, which ceremony, during their wandering in the wilderness, they had not observed, and therefore, to all intents and purposes, they were Gentiles until Joshua transformed them to Israelites.

They could not take the country without the destruction of Jericho, which was the key to the situation. Everything is prepared, for the ceremony of circumcision had fitted them, after their wanderings, for their inheritance. Remember they still, after reaching the opposite side of the river, have to be circumcised. They have to destroy Jericho before they can take the country. Jordan is the symbol of the river of death. The land of Palestine is the new body, then, occupied by the Philistines; that is, it is symbolic of God's body for God's people, but occupied by a people who are not God's. It is a type of the resurrection. Their coming into Palestine on the opposite side is a type of the first manifestation of the resurrection of the dead, or, as we term it, reincarnation, because the resurrection is through reincarnation.

The word Jericho primarily signifies instruction; in the supreme or divine sense, it means instruction in life; and in the opposite sense, instruction in fallacy. It really signifies the destruction of all that is false and evil in the church or out of it, or what is to constitute the new church before it can come into its control, by the divine power. We mean this: that humanity con-

stitutes the body of God or the land of God. Palestine was a type of the land. The people who possessed Palestine at the time that the Israelites came to Jericho, were a type of the spirits that possessed the people then, and the Israelites were a type of the spirits who will possess the new body after the evil spirits are driven out. So the land points to the people.

Before the Israelites could possess the land they had to go through a process of change. They had to come into the condition that was to result in immortality. They had to reach that state of mental or spiritual development that would bring them into the promised land; but they had to be circumcised before they could possess it. This was a type of the New Jerusalem in its descent, as John saw it. "I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." This city is to descend into the people. As a spiritual city or as spiritual doctrine, it is Jerusalem; when it comes down into natural doctrine (instruction) it is Jericho. Jerusalem means instruction in truth and in good; that is, in doctrine and in life. It differs from Jericho, in that Jerusalem signifies spiritual instruction or instruction in the spiritual degree, while Jericho signifies instruction in the natural degree; and Jerusalem, in coming down from the spiritual into the natural world, must come down through scientific instruction—through Jericho.

As the children of Israel entered the promised land through Jericho, so the New Jerusalem must come down from God out of heaven through scientific; and as it thus comes down from heaven, it enters into the body or the people who receive this doctrine, and as they receive it, the old doctrine is driven out. Therefore in the destruction of Jericho all that is false and evil in humanity is destroyed, and the spirit is appropriated that will bring the body into immortality or the resurrection of the dead. As the Jews had to cross the Jordan even before the rite of circumcision was performed by Joshua, so this New Jerusalem must come into its spiritual state, that is, pass the river Jordan, before it can descend into the race and occupy the body which is its Palestine, its Philistia—the body of Deity.

Since Swedenborg died, there has been a process of differentiation (separation) going on in the spiritual world. That which is true has been separated from that which is false; that which is evil has been eliminated from that which is good. This division has been going on for more than one hundred and twenty years in the spiritual world,—in which judgment has already taken place.

Jericho is the aggregation of doctrine of scientific; Jerusalem is the aggregation of spiritual doctrine. The spiritual world is not a world of space, but of qualities. The spiritual world is the thought world, the subjective world; this that we see is objective. Every thought is a spiritual entity, and all the thoughts in the universe can occupy one brain: therefore all the spirits may occupy one brain, that is, in their higher degree. All spirits can aggregate in one focal point, just as all the forces of universal creation can aggregate in the central sun; the

astral center, that being the focal point of the universe.

That Joshua caused the city to be destroyed by the use of ram's horns, has a deep significance. Those who understand something of symbolism, know that the Lamb or Ram of God signifies the begetting principle of Deity. During the progress of the world in the last long period of twenty-four thousand years, as in every previous grand year, there is a division of seven; that is, there are seven periods of time during the twenty-four thousand years, wherein foreshortening takes place through planetary attraction. These seven periods are seven periods of begetting or propagation. They correspond to the seven functions of the human body, through which reproduction finally takes place in the terminal point from the solar plexus in the male, and the semilunar plexus in the female.

There are seven functions of the human body, which are seven degrees or cycles, all of them culminating in the begetting principle, or in the manifest germ, and with it the love of begetting or propagation. In the alchemico-organic universe we have seven cycles or revolutions, and as the universe is an expression of Deity, that is, as it is a likeness expressed in its most outward degree for the purpose of culture or education to those who are desirous of becoming sons of God, these processes of generation and regeneration are merely seven degrees of instruction that bring humanity down to the final degree, which culminates the instruction of the ages and finishes the preparation of man to enter into his spiritual, final, and eternal rest.

Through all these seven periods of instruction, the world is taking on the various degrees of fallacy and evil; that is, humanity is appropriating all the degrees of fallacy and all the degrees of evil. The object in this is, that finally man may know truth and good by their contrast with fallacy and evil. Every person is compelled to incorporate all that is evil and false before he is prepared to understand, by contrast, the difference between good and evil, between truth and error. And the final condition of the world is that in which man culminates in fallacy and in evil. Then he has appropriated and become all this—he has culminated in fallacy and in evil.

A harlot in the supreme and broader sense, means a person or a church that has adulterated the doctrines and goods of life, and has converted them to fallacies and evils. That is the condition of the world and the church today. If there is one person who, on the outside, seems very much better than another, it is because his cloak is a little thicker, and that which is inside is not quite so apparent,—that is about all the difference. Some people imagine they are performing the will of the Almighty; this is a great mistake. We have more difficulty with the class of people who imagine they never have committed any evil, that is, the self-righteous ones, than with those who believe themselves in degradation. Those who are apparently the lowest, are generally the most receptive to the doctrine of life, and are most willing to make an application of it, for the reason that they are tired of everything there is in the world; they

are through with it, and are prepared to receive something better.

Let us examine the condition of the church of today—not the church of God, but the church of the Devil. That which is called the “church” is the Devil’s church; God’s church will come out of that after a time. We find here a great religious body which would, and by unitized effort could, be a great controlling power; it could, if it would, control America. There are certain evils, the liquor evil, for instance, which the church could, if it would, remove. Just one united effort would stop all the drinking of whisky in America. If this ought to be accomplished and is not, something is the matter with the church. And the liquor evil is but one of thousands of evils that exist.

What argument is advanced in opposition to a united effort to remove whisky from the land? “It makes no difference—it will be made on the sly, and drunk on the sly, if people are prohibited from open indulgence.” Others contend that high license will work the reform. They are very much in favor of high license because the Republican party is a high license party. The Republican party is not worse than the Democratic party, but it wants high license because it wants the votes of the whisky men, and it knows it can’t get them unless it grants license; and so the Republicans say, “of two evils choose the less.” That is not God’s way; and if we have the choice of two evils, we will take the consequences of rejecting both. Another argument advanced is, that it would be circumscribing people’s rights if whisky selling and whisky drinking were prohibited. Why shouldn’t a man drink whisky if he wants to? What right has any one to deprive a man of his liberty? It is considered a conclusive argument, to say that a man is deprived of his liberty when he is prohibited from drinking whisky. Is he deprived of his liberty, when he is prohibited from murdering his neighbor? If that is an argument, then let people go on and murder their neighbors—they must not be deprived of their liberty!

(CONTINUED.)

Christ’s utterances on government were idealistic. But all idealism has reference to ultimate actuality. Consequently, the constant effort of Christ’s followers should be to precipitate his teachings into life. The ideal state will know nothing of violence. Force will be discarded because it will be unnecessary. Such a condition, however, presupposes the universal sway of a sweet reasonableness among men. Just so long as animal conditions prevail in society, just so long must force survive. A survey of nature shows this. In the evolution of Christian civilization, the animal is to be transformed into the angel—force into reason and conscience. Meantime, as evolution proceeds, society must do as the Jews did when they rebuilt Jerusalem—work with the trowel in one hand and the sword in the other. While we are in the stage of transition, we must employ the implements appropriate to that condition. He would be a rare fool who refused to use a candle when the electric light was out of reach.—*Carlos Martyn, to The Voice.*

Prophylactic or Therapeutic?

Why Should We Not Prefer the Former?

Wisconsin resolves against tramps. Citizens from every district of the state either addressed or listened to the addresses of the Fond du Lac antitramp convention. Trampism, which has always presented a serious side to the tramp, has become a very grave problem for the people. To the glory of old Wisconsin, let it be remembered that two viduals at least, in the conclave, were strongly impressed with the sentiment that those roving outcasts are not responsible for the total sum of wrong attending the situation, and said so. The editor of the Wisconsin *Vorwaerts* uttered some words in behalf of these unfortunates, that should earn him a warm place in all hearts which beat for justice, and he emphasized his testimony with a page from his own history: Fresh from a German university, he came to America expecting immediately to find employment befitting his education. Failing in this he looked for manual labor, and his lack of brawn kept him looking while he tramped three hundred miles. Said he: “I was on the verge of becoming a ‘hobo,’ notwithstanding my knowledge of Latin, Greek, and French.” Such an experience does not fall meaningless into any life. To it, perchance, is socialism indebted for one of its leaders. Himself and the land of his adoption are to be congratulated that its influence did not make him a plus to anarchy. Similar instances are not rare. We have in mind the case of a man of education, business probity, industrious habits, and of good social standing in his community. A fire wrecked his home, and a drought ruined his crops. His family was large and helpless; already they lacked clothing, and were pacing right up to the point where there would not even be dry bread. His kindly disposed neighbors, who had helped him to put a roof over his head, were each facing for himself the problem of a year’s work gone for naught. There was no hope of employment in the vicinity. In company with his brother he accepted the dernier resort of walking toward the towns. They were both well dressed, and nothing attended them which should have provoked distrust; but the very first halt they made, tired and dusty, to inquire for work, was immediately followed by the command to “move on!” “If anything should befall the single pair of hands between his loved ones and starvation!” The thought had been agony, and now his hands were being tied by the power the people had raised up to protect the people. *He was branded, tramp.* For the love we bear mankind, we would gladly confer sixty minutes of such life upon every man in the world; yes, and manacles for the time, lest a large per cent should slaughter themselves out of their difficulties into—heaven?

The pestiferous nomadic life which has so flourished since the close of our civil war, is the grateful atmosphere of too many; but all who are engaged in breathing it are not, like so many bullets, fashioned in the same mold. The genus who has voluntarily taken up the migratory avocation, varies in characteristics through all the qualities inclusive of the purposeless, lazy being who is unequal to greater effort than stretching his legs to shift the character of his difficulties, to the man who deliberately murders for gain. Many who, through the misery of want, are forced to seem parcel of this

horde, sink to the actual criminal grade, while pitifully few will emerge (as tried by fire) to lives of usefulness. Before condemning, why should not as much pains be taken to discover the moral standing of a man under this ban, as is taken to discover the guilt or innocence of a man in a court of justice?

The causes of this predisposition to migrate, like the rings of a telescope cup, collapse into one—disobedience to the command, love “thy neighbor as thyself.” Human legislation moves not this, but it might reach the condition sprung from it, the condition which has in turn become a *cause*, and the parent of a legion of its kind. Among the lesser causes we must admit labor-saving machines, perverted from their legitimate use. One thousand one hundred spinners supplanted by two boys, and so through a list of like particulars, causes one to exclaim: “O glorious benefaction degraded to an oppressor!” But it is useless to stand wailing at a wall which must be battered down before the citadel will yield—this outer wall of competition, born of the law’s infraction, and parent of all these lesser causes.

Our industrial system divides humanity into three classes—the thieves of people’s labor who own the machines, the overworked laborers who run the machines, and the class who can get no machines to run. It is not many years since the mass of church people worshiped a god who roasted souls for the delight of himself and his holy angels. “People have grown out of that,” they say;—and we could concur did we not so often plump up against that monster thought solidified in form of thousands of helpless sufferers who form the dark pedestal for the gilded highlights of our modern civilization.

In the plans for superficial relief advanced by the Fond du Lac convention, is one of building in every county, “tramporiums” devoted to manufacturing purposes. “Put the tramp at productive work. The investment must pay, *as the tramp would receive no wages.*”

The Brown County workhouse has a superintendent who is paid \$2,400 per annum.

“Out of this he boards the tramps and pays all salaries. The superintendent does not encourage the tramp. No tobacco, no newspapers, no amusements are allowed them. The workhouse opened in December, and sixty-one tramps were in it the first month, and only seven the second. The day he [the speaker] was there, only two were in the workhouse.”

The ways and means committee of the convention embodied in its report the following:—

“The proper use of a workhouse will drive away tramps from that locality. * * * The tramp is a needless expense to the public, and a means of corruption to public officers.”

Were they serious? The words seem more befitting the pen of a Twain or a Nye than the chairman of a committee dealing with a vital subject. We venture to say that though loud grumbles have proceeded from the taxpayer, the official has suffered no add to his native thievish propensities, and commits no greater fraud in manufacturing tramp fees than in any other line open to him. Respite might be obtained by ousting the official and installing the tramp: it would take a little time for the latter to “catch on,” and meantime the taxpayer might catch up.

Tramps, unless they be criminals, are free citizens. Has any vidual the right to take a citizen’s labor without wage?

(Even the thievish manufacturers do a little better than that!) If not, would it be a fair example for an aggregation of viduals to keep the wages of an aggregation of tramps? Beware the manner of precedent you make, gentlemen! your own flesh and blood may yet stand beneath its shadow.

The “tramporium,” if correctly managed, would be a mercy to the infested and to the infesting; but it is shameful to restrict an official to the necessity of driving away the needy, or to leave it to his pleasure to do so from cupidity. It is a rank injustice to treat this floating population as if they were unitedly vagrant. The farm or workshop should be a test of inclination; the unhappily disposed should be sifted out and made subject of special enactment. “The proper use of a workhouse will drive away tramps from that locality!” One man (?) even suggested the whipping post, with subsequent application of salt and water. The more barbarous the remedy, the more certain the cure. But when all districts shall have adopted such means of self-preservation, then what? Oh! the silliness, the abomination of the pretentious aid whose cold-blooded outcome is to precipitate the outcast upon the defenceless country to beg, thief, murder, and perpetrate unspeakable crime!

If the Fond du Lac convention attempted anything beyond an endeavor to formulate a basis from which to apply the “pound of cure principle,” it did not appear. Whether a good working plan was instituted even upon such platform, is, to say the least of it, very much to be doubted. Why need we as a people create the tramp who proves himself a “needless expense to the public, and a means of corruption to public officers?” It is not yet permissible to erect a guillotine to dispose of him, though that method would possess the advantage of being humane in contrast to driving him from place to place to depredate or to starve. Why not, instead of all the circumlocution of the curative process, apply the “ounce of preventive”? Why not do away with competition, which has lined the pockets of the few to the despoiling of the many? Why not give the industries into the hands of the Government? Are there any who honestly fear that the brain of a nation is insufficient to manage the business of a nation?—A. T. Potter.

THE BEST INHERITANCE.—Until we recognize the right of the child to be well born, and act in obedience to our highest conceptions of duty in this regard, we will be troubled with the abnormally developed. If we would take as great care in the breeding of human beings as we do in breeding horses and cattle, we would as rapidly eliminate the savage from their natures. Few children are well born. Too few are welcome when they come. Too frequently the mothers are made, during the tender and sacred ante-natal period, the victims of drudgery and lust, and when the little ones come into the world, their lives have received their determining influences, often toward weakness—physically, morally, and mentally. Parenthood is too generally spent in entertaining the devitalizing, demoralizing trinity—brutalizing labor, tyrannizing lust, and cruel neglect. When mankind ascends to the high plane of common sense and wisdom, and propagates its kind under the most favorable conditions, true nobility of character will not be so rare as it is now, nor will our annals reek with the slime of unholiness.—*Progressive Age.*

Fundamental Principles and Articles of Belief of the "Assembly of the New Covenant."

FIRST.—God is one in person, possessing a triunity of attributes—Fatherhood, Motherhood, and Sonship. In these three attributes reside the propagative principles of the divine nature, the creative power and function of everlasting perpetuity.

SECOND.—Jesus contained the fulness of the Godhead bodily. He was therefore Father, Mother, and Son, hence the incarnate God, the Created and Creator of all things.

THIRD.—As God the invisible clothed himself with his own concrete visible form in the perfecting of a manhood through the law of progressive and ascending involution, selecting one from the people, carrying him through the ages by successive incarnations until born into the world in his holy state, thence merging him into Divinity, so do all men, in their progressive states, by the co-ordinate law—evolution, unfold by successive incarnations until the harvest time. As Jesus, the Son, conjoined himself to the Father and was made one with him, so will the evolved humanity become one with Deity, in the gathering of the fruit of the harvest.

FOURTH.—By the descent of human desire and passion, the sperm and germ cells of reproduction are propagated in the body, and transmitted to the formation of new sensual organisms. By such transmission the body of death is perpetuated; for all men who exist in the corruptible body exist in the body of death, and all who exercise the sexual passion contribute to its perpetuity. If the descent of the passions contributes to the creation and perpetuity of the corruptible body, it follows, then, that by elevating the affections or desires, the body of death will be overcome and the body of immortality substituted; therefore, continency in males and chastity in females are absolutely essential to the induction of the human race into everlasting life. Celibacy incorporated as a living principle that both soul and body be holy and acceptable unto the Lord is a most reasonable service, and demanded of all who desire immortality.

FIFTH.—The hundred forty and four thousand who stand with the Lamb on Mount Zion and sing as it were a new song which no others can learn, are virgins. None but virgins can sing this song, nor stand with the Lamb. They have become virgins through regeneration, for they are redeemed from among men. They are the firstfruits unto God and the Lamb. To reach this state of supreme fruition, men and women must exercise such a restraint over the strongest passion of the mind as to enable them to overcome. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. iii: 21.) As Jesus overcame here in the flesh, so they who follow him must overcome in the flesh.

SIXTH.—Common interest in all things spiritual and natural, or religious and secular, is in full accord with the precept and example of Jesus, and conformable to the relations established by the early Christians, as impelled by the direct influence of the Holy Spirit. Every genuine

Christian will therefore seek to enter into aggregate relations and secular fellowship, so soon as the recurring divine manifestation and impulse can act upon the heart of man. We therefore consider one another, to incite unto love and good works; not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as we see the day approaching.

SEVENTH.—The Lord evolves, in his second advent, through the theocrasis of the Branch, the Messenger of the everlasting Covenant, in the construction of the new body. This Branch will build the city, that is, through him will be given the doctrine of the literal Word, and he will lay the foundation of the temple; that is, through his theocrasis the new immortal body will begin to unfold.

EIGHTH.—After the translation of the Messenger, the new church will rapidly organize through the functions of its vital centers—the angels who shall gather their respective *genera*, which, with their species and families, shall constitute collectively the church of the firstborn. These angels are natural beings appointed from the beginning to perform the work of organizing into structural arrangement and societal fellowship the humanity of the new era, that it may be perfected in love and righteousness, and established in its immortality.

NINTH.—The new formulate body is not to remain an outward, visible structure. The new concrete and immortal flesh is to be ultimately dissolved through the baptism of fire, and the firstfruits of the resurrection will remain visible only in the spiritual and celestial degrees, not visible to the sensual eye. This church will be the resurrection of the dead; the voice of the trump of God; the unfolded book of life; the amplified body of the Lord; the literal Word; the cherubim placed at the east (rising) of the garden of Eden, with the *flaming sword* (the theocrasis or translation) to keep the way of the Tree of Life.

TENTH.—Ananias and Sapphira thought to give only a part of their possessions to the cause of the primitive church, laying at the feet of the apostles a part of the price, and retaining for selfish purposes what would have been their own under other circumstances. They discovered that the Lord would have the whole or none. The modern Christian organization is conducted on the principle that Ananias and Sapphira would have instituted. The modern church has had transmitted to it through the ages, extending from Christ to the present, the principle of common interest, but it is applied only to the church, as a principle distinct from the secular relations of life, while the primitive church united the common interest spirit in both religious and secular relations. The modern Christian contributes a part of the price, in the interests of a false religious worship, to the construction of church edifices, etc., retaining the greater part to subserve selfish and sensual purposes. The "Assembly of the New Covenant," the Church of the Firstborn, retains no part of the price. Common interest embraces all things religious and secular. That construction of the family, even, founded upon the sensual passion, is

extinct. The tie which binds through the power of the sensual and animal nature is obliterated, and purity is stamped upon the brow of every member of the Divine Order. "And Jesus answering, said unto them, the children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels and are the children of God, being the children of the resurrection." (Luke xx: 34-36.)

Alchemico-Organic and Anthropostic Suns.

There are two universal tendencies of substance; one is the constant determination of spirit to become matter, the other is the constant determination of matter to become spirit. By these correlate determinations, the equilibrium or balance of relations is maintained and perpetuated.

In the purely alchemico-organic domain, the various forms of matter have their correlate conditions in corresponding forces; these are called physical forces. If, for instance, we take the sun as the source of supreme emanation toward alchemico-organic circumferences, we find the primary elements of force to consist of heat, light, and gravity; these are the emanative products of waste incident to the sun's activity. Were it not for a counter flow of forces generated at circumferences and constantly returning to the sun to re-supply its wastes, it would rapidly exhaust itself. The matter or material form or condition of substance constitutes one pole and extreme of direction; the sun, the other and force condition of substance, constitutes the opposite pole. Without the correlation of these two poles, neither could exist. It therefore follows that the great battery composed of these two correlate extremes and all their essential intermediates, such as atmospheres, stars, etc., have had a perpetual existence.

The center of determination—the sun, being the terminal point and center of all the forces generated at the circumferences and reflected toward the center, becomes or is the perpetual savior, because it gathers into itself, transforms or converts, and re-transmits its energies again to the circumferences. Corresponding to the alchemico-organic macrocosm is the biological macrocosm. Its center is the Lord God; its circumferences are composed of the humanity. As the sun constantly eliminates its *debris* or waste, it is still perpetuated as a central and focal point. This is also true of the biological sun. While the emanations from the alchemico-organic sun are alchemico-organic forces, those from the spiritual or biological sun are spiritual entities. As the eliminations of force from the alchemico-organic sun have received a material impetus and determination, and can only begin to return to the sun at some terminal extremity where there is a transformation from the alkaline or resinous to the ascetic or vitreous determination, so must the spiritual entities, transmitted from the biological sun, descend until is reached the terminal ex-

tremity of descent, where there will be a re-transformation and a diversion of the tendency.

The biological sun is not outside of, but within the human race. The forces transmitted from that sun toward its circumferences, the human race, are transmitted from atmosphere to atmosphere, or sphere to sphere, from one star (biological) realm to another, until the final atmosphere, the lowest realm of spiritual existence, is reached, when it comes in contact with the sensuous human. As at the circumferential extremity in the alchemico-organic domain are found the elements and principles of transformation, so in the biological domain, at the very circumference and extremity of the outward determination, must be found the wisdom capable of reversing or turning back the tide of fluxion, from its peripheral determination to a central tendency.

"Behold the Fig Tree!"

"Know Ye that the Kingdom of God Is Nigh at Hand."

"And he spake to them a parable; Behold the fig tree, and all the trees. When they now shoot forth, ye see and know of [from] your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand." This parable is recorded by Matthew, Mark, and Luke; it must therefore be very important; and especially so, when we come to see that both Old and New Testaments make frequent reference to the fig tree. It is also noticeable that the fig tree was designated to serve as a type, and as such it points forcibly to present culminating events of both good and evil. "Now learn a parable of the fig tree," says Matthew and Mark; but Luke says, "Behold the fig tree." To *behold* and to *learn* a beneficial lesson from the "parable of the fig tree," it will be necessary to study and examine the character of the tree, its leaves and its fruit, together with the analogy between the type as a symbol, and the environment of the present society of the old church and state, and the dawning of the new Society of the new Church and State, which is the antitype of the parable of the fig tree.

Then there is one marked feature about the fig tree;—it is specifically native to a hot climate, and reaches a great size, having smooth bark, and a thick trunk. In the hot climate of Palestine and Syria, the cultivated tree abounds. It puts out its earliest fruit buds before the leaves, and when the leaves are out, the fruit ought to be ripe. The Bible name for the fig tree denotes different stages or conditions of the fruit: *bikkurah* is the "early fig;" *phage* is the "green fig;" *debelah* is the "dried fig;" and *pag* is the "unripened fig." The fig itself is a *syconium*, that is, a fleshly receptacle or hollow flower stalk, within the cavity of which the flowers and the succeeding seeds are concealed. The cultivated fig, when ripe, is soft and sweet, and is much esteemed as food by mankind. In color, the ripe fig varies from a dark purple to a whitish or yellowish color.

The *bikkurah* or early or first-to-ripen figs are the fewest and best in quality. The seeds are very numerous and are not separated from each other, but are in groups or troops, which is not the case generally with other fruit. Further-

more, the entire fruit can be eaten or appropriated, and, in its ripened as well as in its dried and preserved condition, is very delicious, nutritious, and wholesome. It also possesses healing qualities. (See Isa. xxxviii: 21.)

M. Tournefort, an Oriental traveler, mentions the fact that he saw, in the Islands of the Archipelago, fig trees which produced two hundred and fourscore pound weight of figs. Physicians claim that figs can be employed with good success in bringing *imposthumes* to a ripeness; that they are good for ulcers, quinsy, and sore throat. If the fig tree is neglected in its cultivation, the result is a perverted one; as its fruit becomes very hard, sour, and bitter, and is not fit to be eaten, as the allusion to the "bad figs" in Scripture shows.

The two kinds of figs—the *cultivated* and the *perverted*, symbolize the two kinds of love and wisdom—the genuine and the inverted. Nothing will kindle so intense a fire, in the divine sense, as the joining together or the perfect union of divine love and wisdom. This is the genuine fire of heaven—the ultimate Tree of Life. Love and wisdom in the perverted or inverted sense kindle a fire just as intensely hot, but it is the fire of the *tartaros* lust, the heat of infernal love and infernal wisdom—the Tree of the Knowledge of good and evil.

The genuine, cultivated, "good fig," symbolizes and portrays forcibly some fundamental doctrines and principles of the pure, scientific religion of the new age. The seeds of the fig being grouped together and not separated, typifies Divine Communism; for the Spirit of the Christ, the Anointed, is the Spirit of Divine Communism (see Acts ii: 44; etc.), which is to be inaugurated now, at the end of the Christian and the beginning of the Golden Age. It will be an orderly, a progressive, or divinely appointed system of social government, which will be the divine ultimate good; for the *fig tree* symbolizes the divine ultimate good, and the *fig leaf* typifies the doctrine or the science of immortal life, the victor's crown; and the *fig* itself is the symbol or type of the divine natural life.

On the other hand, the perverted or counterfeit evil fig symbolizes the "curse" of the competitive system, where the seeds are isolated and reside each in its own department or cell, looking out for number one and caring for its own, which is evidently the product of adulteration and amalgamation of the Christian doctrines and principles with the degraded pagan system, which marriage led to the present world-wide, disorderly, perverted and selfish desires and conditions. These "evil figs" are obtained in all conceivable ways, even by legalized force.

No wonder that the Scripture gives such a horrible, prophetic pen picture of the competitive curse: "The great day of the Lord is near, is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness, and gloominess, a day of clouds and thick darkness. A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men [of the cursed competitive system and the perverted sex commerce], that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust,

and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." Again, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver are cankered [have become rusted, literally]; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for [in] the last days [end of this age]." Again, "Ye [rich] have lived in pleasure on the earth, and been wanton [been engaged in self-indulgence, literally]; ye have nourished your hearts, as in a day of slaughter."

"But the judgment shall sit, and they [the sons of the Most High] shall take away his [the fourth beast's rotten kingdom or decayed government, as we behold the present cursed competitive] dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of kingdom under the whole heaven, shall be given to the people of the saints [sons] of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Thanks be to our beloved Teacher and Leader, the Messiah of the new age, who with an illuminated and therefore authoritative mind, is now about to inaugurate, through his scientific doctrines, that blessed dominion and mighty kingdom mentioned in the above Scripture references, and thereby cause the prophetic "times of refreshing" or "souling up" to come to pass, which will surely establish equity (not equality) and righteousness throughout the earth; for we look, according to a promise, for a new heaven and a new earth (Church and State), wherein dwelleth righteousness.—*Augustus*.

At a recent trial, in New York, which involved the right of a mother to the custody of her child, Judge Ingraham, of the Supreme Court, in rendering a decision in the mother's favor, said: "Modern civilization requires that the right of the mother be recognized. There is no longer that relic of barbarism which holds the wife as a slave of her husband. Marital slavery has been abolished." This is a significant utterance, and shows the power of enlightened public opinion.—*Philanthropist*.

Those who read the proceedings of Congress can see that our national legislators are not free to enact measures according to their own judgment. They can scarcely propose a measure which does not call down upon them a lobby of some sort, and they are forced to change or abandon it. These selfish lobbies are the great enemies of government, the obstructors of legislation, the bull-dozers of legislators. The Australian ballot law compels election lobbyists to remain a stated distance from the polling places. Why might not a law compel congressional lobbyists to stay a certain distance from Washington? Any one caught tampering with a jury is quickly punished. Why may not those be punished who tamper with congressmen or legislators?—*Progressive Farmer*.

Eclipses.

[Excerpts from the writings of Koresh.]

An eclipse of the sun or moon is the result of the passage of the conjunction of a photoic nucleus with a scotoic nucleus. As both nuclei are circular, in crossing each other the form of the shadow—or cutting off or opening of the circuit (stopping of the current)—cuts off the generation of the light, and the consequence is an eclipse.

An eclipse is nothing more nor less than the opening of the circuit of the great physical magneto-electrical battery. This operation in the alchemico-organic has its correspondence in the anthropotic (human) conjunctions (openings and closings), by which we have those changes in human progressions and retrogressions dependent upon the coming of the astral and solar men who mark the greater revolutions in all human affairs, when in the end of dispensations, like the termination of the Jewish age, we had the manifestation of that "Bright and Morning Star" (astral nucleus), Jesus the Christ, from whom proceeded the solar photosphere, shining through the apostles and disciples.

ECLIPSES OF THE SUN AND MOON.

One of the principal proofs adduced of the globular form of the astronomical bodies, is the fact that in an eclipse the supposed body passing between the one eclipsed and the sun, forms a circular shadow. This would be positive proof if there could be adduced no other or better reason for the phenomenon. That is, if no other equally cogent reason could be assigned, this might be taken as proof; otherwise it is no proof. The sun transmits its radiations in a circular form, as may be illustrated by the appearance of the rainbow. These radiations strike or touch the concave strata of the earth's circumference as only a circumradiation can do, and must therefore, in a reflex action of those emanations, return to the pivot or center of influx in a circumconvergent, as they passed out in a circumdivergent form. Ecliptical phenomena, whatsoever may conspire to effect them, must necessarily conform in contour, in the circumcision or cutting off, to the circumvergent aspect of the energetic fluxion, whether afferent or efferent in direction. If it can be determined by what processes the circuit is closed and the current generated, it can as readily be determined by what processes the circuit can be opened and the current eclipsed.

We hear a great many men today say if such and such things are right, God will give them to us. So many expect God to do everything. Let me tell you, citizens, that God never does anything for us that we can do for ourselves; he hates a loafer; he hates a poor, weak, miserable, moral coward. He expects us to use all the instrumentalities that we possess, under divine as well as human law, for the upbuilding of his kingdom among men, and whenever we have exhausted all those instrumentalities, and still seem to fail to reach the summit, then it is that God puts his hand under us and lifts us up to a glorious victory.—*John P. St. John.*

The Human Mind.

"The keystone of thy mind to give thy thoughts solidity, To bind them in an arc, to fix them as a world in its sphere, Is to learn from the Book of the Lord; to drink from the well of his wisdom."

The mind contains three elementary constituents—emotion, volition, and intelligence. When we enjoy pleasure or suffer pain, we are said to feel. When we act to obtain the one or avoid the other, we put forth our voluntary energy—our will; but when we reason, compare, or remember, we exert our intelligence.

The powers of the intellect have been variously classified. Among the commonly recognized designations we will mention memory, reason, and imagination,—three distinct, mental forces. The mainspring of intellect is thought, which is the mental process of comparing, judging, and reasoning. It is written, as a man "thinketh in his heart, so is he." It is no easy task to think, to put ourselves in an attitude face to face with even truth, and think attentively, carefully, concentrating the whole mind upon an abstract idea, weighing every point, that reason may balance and give good and just results.

Human nature is always in a fog of contending affections; the good and evil are waging warfare. The will is also antagonizing the intellect, which is devoid of all affection, seeing nothing but in the light of science. Intellect penetrates the darkness, detects the affinities in nature, and reduces all things to a few fixed principles. These are the keys which open wide the door of knowledge and solve the great problem of existence. The growth of the intellect is determined by its own force or energy more than by outside influences.

There is a natural law of growth for both mind and body. A person carried into the excess of emotion burns out the true principles of the intellect, dwarfing the best powers of the mind; for emotion catches at random, indulging in intense excitement; but when intellect acts, it not only makes but establishes laws of growth. Thus our progress is a constant unfolding, like the growth from a seed; first the root, then the tree, the flower, and the perfect fruit, which in turn nourishes mentality, keeping it alive for great achievements.

The power of thinking not only reaches forward but backward to the great storehouse of the mind, where are garnered all the facts and fancies of the past; bringing forth material from the secret chamber over which presides that sacred goddess called memory, whom poets so often represent as sitting midst mouldering ruins and withered leaves. This is the divinity of the past; but in the present, Reason sits as queen of the realm, and we look forward to her successor, Hope, weaving a garland of fragrant flowers with which to crown her as she ascends the throne. Imagination places her there, and with loving, loyal hearts we hail her empress of our souls.

Retrospection is a rich gleaner, for as we look backward we gather many a golden sheaf. 'Tis here we find wisdom for the morrow; we drink the wine of our own vintage, which has grown richer from age and experience; we take of the seed garnered there, and plant in the field of tomorrow for an increase of knowledge which constitutes our power.

Memory! what a precious boon thou art to the human soul. It is that by which Genius is measured. The orator turns to this treasure-house, where are stored the truths gained from experience in travel, in conversation, and in the works of famous authors. Mighty weapons these, with which to control an audience of agnostic minds. The artist reproduces on canvas the beauties of landscape or figure seen years before; so vivid was the impression made on his mind. The inventor brings forth objects, forces, and facts, garnered from the experience of those who have passed away, that he may fashion from the patterns which they have molded.

Every creative mind is aided by the united strength of other minds; though we have read that, according to an ancient fable, each person's life began and ended wholly by itself. The idea therein conveyed was, that there was no principle of unity which, as human souls entered the world, made them parts of a great system. "Clotho" and her companions could roll the pliant flax into neat threads, but they had not learned the process of joining them into warp and woof. Their work was finished, so far as their knowledge went, but another power must take it up and complete it. Across the isolated threads which Clotho and her sister deities produced, other hands must pass the flaxen strands. They are carried back and forth by the shuttle of human destiny, which at last completes the web of life.

Things which seem to be thrown at random about man's path, are found to be connecting links which prove a common relationship. They form the texture of a divine purpose, and every soul is called upon to take a part in working out this purpose. The Creator and the created are inseparable companions and joint workmen in the great workhouse of universal construction.

The mind of a person may teem with ingenious projects, which may have had their inception in his brain, or else have been born from the brain of one long since passed away, and are now reproduced in the one who is destined to carry the project to completion;—the first one being capable only of devising the plan. Thus the world of humanity works together, fulfilling the mission of human life, for no life begins and ends with itself; each is a part of the great whole. One passes away, another comes to fill his place and carry on the great universal work.

Memory unifies thoughts (not alone one man's life and thoughts) and binds them together with his experiences. But further, these thoughts are transmitted by tongue and pen and fertile brains take up the shuttle and weave an intellectual fabric, finer, perhaps, than the original concept. Thus thoughts are exhaled by the breath of reason, and march onward like an army, conquering and to conquer. There has never been a time when the thoughts of mankind were at rest. The dark ages had their thinkers, their scholars, and those who came to be taught. In the last few centuries it seems as if the minds of humanity have ripened. Perhaps this is because the web of life is nearing completion, or because of a universal interest in man's origin and destiny. The millions are thinking. In the light of reason, old beliefs are fading away, and new, un hoped-for truths are being unfolded. It is the age of science, the age of reason and sound judgment.

Fallacy has had its reign,—a reign of terror. Man has

thought from a fallacious premise. He has built his theories of the great future from the basis of imagination. He has hugged to his breast the creeds and dogmas of a degenerate church, that each day is sloughing off a fraction of its members who appear heretical to the established beliefs and principles that long ago were outgrown. These discarded ones ignorantly plan new laws, subscribe to new creeds, and totter like feeble infants, in new but not better ways. Why? Because they do not think from the right standpoint.

Others are thinking, thinking to some purpose. They have thrown off the yoke of fallacy and are daring to do right, daring to be true, daring to listen to the voice of reason, though an army of church members rise up against them; "Christians" whose lives evidence only bigotry and ignorance. Daring to think for themselves, to search for truth, they soon find the keystone which gives solidity to their thoughts, and they go on learning from "the Book of the Lord, and drinking from the well of his wisdom."

It is said that the root of all wholesome thought is a knowledge of self. In this knowledge alone can we learn the character of God toward us. It is not easy to define the properties of mind. Only he who forged the massive chain of reason, holding in his own right hand the golden links, can do this. We try to comprehend the idea that thought is substance, to be transformed and transmitted as an electric current, passing subtly from one mind to another, and that good and evil spirits can enter and take absolute possession of and control a human mind, thereby making it subservient to their behests.

Jesus said that the things that proceed out of the mouth defileth a man. From within ourselves proceed all evil thoughts that lead to crime in all its hideous array. Evil thoughts are parents of evil deeds. They give no outward, visible sign, but by their presence they deal deadly blows, laden with the insidious venom which emanates from all who harbor such a class of spirits. As an open enemy besieges a city, so Satan besieges the human heart, planting the seeds of sin therein. Sin does not flourish or grow from without;—it is not a lesson to be learned; it is not a physical or infectious disease. The seed is planted in the soul's depths, but it would not survive if the conditions were not conducive to its growth, or if we did not nourish and cultivate it.

Like attracts like. Demon forces could not control our minds if we did not encourage them by our own demoniacal thoughts. Our evil passions are but a sequence to harboring evil, until it masters us. We feed it from the flame kindled and kept alive by our own native, evil passions. To eradicate this moral disease, we must turn our thoughts into a different channel; substituting a pure and holy thought for every impure and unholy one; opening wide the windows of our mind that the pure sunlight of divine truth may shine in with its revivifying power upon the barren waste that evil has seared with the fires of hell.

The result of thought is seen in every deed of our lives; for as we think so are we. We cannot divide our life from our thoughts; they are eternally twin sisters, which even science cannot separate. Can you separate a man's acts from the man himself? A man's deeds are the man reflected as in a mirror. "By their fruits shall ye know them." As we act, we express what is within us,—the fruit of our mind.

It behooves us to keep our heart with diligence, for out of the heart are the issues of life.

The human mind, when even moderately educated, is easily inspired, and reaches out instinctively to grasp the future, as soon as it begins to draw near. In the light of reason it demands much and must be satisfied. As we learn to discriminate between truth and fallacy, we are led to recognize God. In this recognition we find the universal harmony of existence. The day is at hand when intellect and will are to be conjoined. Through the intellect, we gain knowledge and are enabled to separate truth from fallacy. It then becomes a part of our life; it sinks deeply into our wills, and we soon find that we love truth, and recognize that we have found it; that the concentration of mental force or power has discovered for us as much in the mental field as Roentgen has discovered in the great field of science.

Mental energy is the key to all the higher achievements of life. In order that it may be successful, the mind must be pivoted in a central mind, which is to humanity what the physical sun is to the universe. This mind is capable of holding all the thoughts in the world. As we send up our forces and they are focalized in this central mind, the entire atmosphere of our lives is charged with mental or spiritual energy, and as we desire the inflowing of the higher power we receive it in increased ratio. Our minds becoming plastic to the shaping power, we are thus re-created, not alone by the power of the creative hand, but by the enlarging, constantly developing forces within our own minds.

"The living Word as an angel, standeth at the gate of wisdom, And publisheth: This is the way; walk ye surely in it. Religion taketh by the hand the humble pupil of repentance And teacheth him lessons of mystery, solving questions of doubt; She maketh man worthy of himself, of his high prerogative of reason, Threadeth all the labyrinths of thought and leadeth him to his God."

—Mary Everts Daniels.

When a man is universally regarded as a crank, look out for him. He is liable to do something of lasting benefit to mankind.—*The Mail and Express*, N. Y.

In the days of Midas, whatever the man touched turned into gold; things are different now—touch a man with gold and he turns into anything.—*Chicago Express*.

"Mohammed's power over men sprang from his prophetic grasp of a great truth, his intense, fiery conviction of it, and his whole-souled response to the reality of a personal God—the sovereign of the world."

We are told by the plutocrats that the distress of the people of this country cannot be relieved by legislation. If this is true, why do they want legislation? Why did they ask to be relieved from the income tax? Why did they ask for the demonetization of silver? Why do they ask to be free from taxation on their bonds? Why do they ask the exclusive privilege of issuing paper money? Why do they ask for franchises that are worth millions of dollars? Why do they keep a horde of paid lobbyists at our national and state legislatures to influence legislation? But we might sum the whole thing up in one question; Why do they lie?—*Denver Road*.

PUNGENT PARAGRAPHS.

Open your hearts, and let the Devil out.

Your destiny is either to be a good God or a bad devil.

An elephant's trunk is always in a dilemma; that is, between two horns.

When you see the Devil with his war paint on, you'll find his nose always painted red.

Who loves us more than God? Then for whom should we forsake all other loves?

The only way to get rich out of farming nowadays, is to take mortgages on the farms.

Extremes continually meet and sustain each other; animal waste is transmuted to vegetable life, to again nourish the animal.

Labor is drudgery in hell because the service is hated; but in heaven the performance of use is a joy, because it is lovingly rendered.

"And there was silence in heaven." It certainly was not near any Board of Trade in operation, or its clamorous din would have broken it.

To stand in the glorious presence of God, yourself a star in the aboron of Deity, is worth the ages and ages of effort which it takes to attain to it.

Better to die upon the field of battle than to be trampled, you and your little ones, under the relentless heels of greed, in the roaring marts of trade.

There is an awful high, and an awful low; an awful hell, and an awful heaven; an awful God, and an awful Devil. And all the grades between are run by gods and devils of less, and less renown, until the center is reached, when tips the beam, and one's thrown up and the other down.

Popular charity takes its form in vaunted efforts to do missionary work in the slums, a day's outing in the parks or country, or a dinner to the poor waifs of the great cities, which can only make their miserable lives, from which no escape is provided, seem by contrast more bitter.—*J. S. Sargent*.

He who knows not, and knows not he knows not; he is a fool; shun him.

He who knows not, and knows he knows not; he is simple; teach him.

He who knows and knows not he knows; he is asleep; wake him.

He who knows, and knows he knows; he is wise; follow him.

—Arab Proverb.

GOD IN HUMANITY.—If it be insisted that God is not a physical being, then the idea must forthwith be abandoned, because there are no other beings. There are no physical or moral forces known or thinkable other than those existing concomitant with or produced by the functions of physical structure. A "supreme spirit" and "spiritual forces," in the absence of physical organisms, are names without a meaning, shadows without substance—ideas founded on fancy or superstition.—*Boston Investigator*.

The Koreshans at Estero.

A Few Inquiries Answered Regarding Their Life and Purpose.

"EDITOR *Champion*:—I saw in the *Champion* an article with the heading, 'The Truth of the Matter.' It surprised several of your readers, as the Koreshans have a very bad name here. I have been told that their leader claims to be Christ. For this and other reasons, would you kindly tell us what this colony is, and its intentions, the way the colonists live, their religion, and what inducements they offer any one to join them, as it seems that some of their members have run away. Please excuse these questions, but some light on the subject may be just to the Koreshans as well as valuable for the enlightenment of others."

We feel much obliged to this reader for having furnished the text for a little chat with our subscribers as to what we have learned of the Koreshans. We are glad to know that there are many others besides the inquiring friend whose letter we give above, who are anxious to learn more of this colony that is every month receiving accessions from the North, East and West. This colony brings settlers of more than average intelligence and worth to South Florida.

The editor's investigations have not been so thorough on all points as to enable her to speak with authority, so we will in this place quote from the *Ft. Myers Press* of Dec. 12, extracts of an article furnished by a member of the Koreshan Unity, J. S. Sargent. He says:—

"First; we are American citizens with no purpose to dishonor that privilege, being only desirous, in common with thousands of our awakening fellow men, to secure, by the peaceful propagation of our ideas, our own, together with the rights of the humblest citizen, as proposed by the Declaration of Independence and the Constitution of the United States. * * * The membership is not composed, as has been insinuated, of the 'slum' or 'tramp' element, but of intellectual and refined people, students of human ethics, having a sincere desire to better the condition of those worse off than themselves.

"Ours is a co-operative and communistic system of industry so adjusted that all excess of earnings is expended for the commonweal, based upon a common religion—a union of church and state—a condition dangerous to the peace of society under the present false church and corrupt state; but when the love of the neighbor prevails over the love of self and the love of money, they can be very happily united, as they were in the apostolic days of the Christian church, which was a type or symbol of the kingdom to be set up in earth, and for which, in the Lord's prayer, we are taught to pray.

"Our church is fashioned after the pattern of the tabernacle, which had an inner, a middle, and an outer court. The celibate order, corresponding to the Jewish priesthood, represents the inner circle, to be, in the baptism to come, entirely purified of the lusts of the flesh; the middle is composed of those who adhere to monogamic marriage, but otherwise accept and live the religious teachings of Koresh (Hebrew for Cyrus). The outer court embraces those who have no religious predilections, but join us for social and industrial advantages."

THE FLAMING SWORD, organ of the Koreshans, thus answers the question of our correspondent as to whether Dr. Teed, the founder of the Koreshans, claims to be Christ:—

"It is asked, 'Are you Jesus Christ?' There is but one Jesus the Christ. The Shepherd of this dispensation comes not with the name Jesus, for it is declared, 'I will write on him my new name.' When the Messenger of the Covenant (conjunction of God and man) comes, as the precursor of the new genus—the sons of God, his name will be Cyrus, for thus it is written by the prophet Isaiah. Cyrus will fulfill all God's pleasure, for he is the stone of Israel, to be manifest through the posterity of Joseph. If he claims to be actuated by the Holy Spirit, it is no more than every so called Christian pretends to claim. Every professing Christian pretends to say, 'I am begotten of God through the Spirit.' Cyrus claims no more. Every professing Christian says, 'I am born of God.' Cyrus claims no more. Every professing Christian assumes to believe that 'To as many as believe in His [Christ's] name, gives he power to become the sons of God.' They pretend to believe it, but they practically deny it. If God promises me that I will become a son of God if I believe in the name of the Lord Jesus, then if I do believe in his name, it logically follows that I will become a son of God. If I become a son of God, I shall be made king and priest unto God. The difference between our belief and that of the professing Christians is, that we take God at his word, while the so called Christian does not."

The colony of the Koreshan Unity located at Estero, Lee County, is only a branch of the central home located in Chicago. There are also branches in San Francisco, Denver, Portland, Ore., and Allegheny, Pa., with an isolated membership all over the United States.

The Koreshan Unity has a fine publishing outfit at Chicago, and from that point issues the monthly FLAMING SWORD, together with a number of Koreshan tracts and books that are being distributed throughout the world. Tolstoi, the great Russian, has translated some of the Koreshan literature into his own language.

The colony at Estero numbers about one hundred and twenty five members, and is constantly growing. The members are about equally divided as to sex, and nearly one fourth of them are children whose parents are members of the Unity. A school is now open for them, and in all respects they are the jolliest, happiest, healthiest set of little ones we have ever seen in any school of the size. All are under the care of two or more of the sisters out of school hours. They eat at tables in the common dining-room, sleep in the the common sleeping apartments, always under charge of sisters whose duty it is to look after them.

There are members of the colony who look after the clothes of the members; others who do the laundry work, and still others who attend to the kitchen and bed-room work. There are no idlers in the colony. The men are busy building houses, clearing land, and cultivating the soil, beside running a large sawmill, with planing machinery. Ship-building is one of the industries in successful operation. Bee-keeping, poultry-raising, and fruit-growing are also successfully carried on.

It gives the editor pleasure to testify to the high moral tone of the members of the Estero colony, to their intellectual superiority, chaste lives and conversation. The happy contentment of each member is especially noticeable. They

live as nearly ideal lives as mortals need hope to attain, while humanity is so full of sin as in the present age.

The Estero colony is yet in its infancy, as to development on industrial lines, but the location of their lands is excellent, their principles those that ought to succeed, because founded on justice to all; and there seems no reason to doubt that in time they will build up a city that shall be second to none in Florida in commercial importance.

Our correspondent, whose letter we quote above, thinks a good many people are leaving the Koreshans. This is not true. Occasionally members are taken in who find the isolation and privations incident to frontier life unpleasant, and such are always at liberty to leave. They are only under such restrictions as are essential to secure the rights of all. Necessarily, the life is one of work; and money invested in the colony property cannot be withdrawn at will, any more than a man who buys a farm can sell out the moment he concludes to go elsewhere.

So far as we are able to judge, the leadership is of the wisest and kindest, and the devotion to Koresh, the Master, as Dr. Teed is known among them, is spontaneous and universal.—*De Soto Champion, Arcadia, Fla., Jan., 1896.*

"THE DEVIL"

"When I go to church, as I sometimes do, and hear the man of God warn his congregation of the danger they are in of going to hell unless they believe what the church teaches, both he and his congregation so naively unconscious of their actual whereabouts, of their being already, here and now, in hell, I am forced to betake myself precipitately out of the sacred edifice lest I should disturb the devotions with uncontrollable peals of laughter. To be in hell, and not to know it! What a joke for even the Devil to play on the unhappy race of mortals."—*Judge Frank T. Reid.*

It is difficult to conceive of a more startling announcement than this—to be gravely assured that hell is not a locality to which the wicked go after death, but that it is this earth, on which we now live. Certainly, upon reflection something can be said in support of this view, for it must be admitted that the history of mankind, in all ages and countries, even to the present time, is little more than a long catalogue of cruelty and crime. The picture of the world today looks like that which Dante painted in his *Inferno*.

If it be true that we are actually in hell now, quite a number of us, upon being convinced of that fact, will experience a sense of great relief. The Judge, we understand, asserts that every devil in hell, without a single exception, will somewhere in eternity have developed into a mighty angel or arch-angel of God. So it seems there is hope for our plutocrats.—*Tacoma Sun.*

A chemist may tell his most precious secrets to a carpenter, the secrets he would not utter to a chemist for an estate, and he shall be never the wiser.

Plato had a secret doctrine, had he? What secret can he conceal from the eyes of Bacon? of Montaigne? of Kant? Therefore Aristotle said of his words, "They are published and not published."—*Emerson's Essays.*

I say that the real and permanent grandeur of these states must be their religion;

Otherwise there is no real and permanent grandeur,
Nor character nor life worthy the name without religion,
Nor land nor man nor woman, without religion.

—Walt Whitman.

Arraigning the Bishops.

[The following was taken from a remarkable epistle, the writer of which was accused of falsehood and dissension before a church tribunal, and though considered indiscreet and unwise, was declared *not guilty*—which was also remarkable.]

When will our bishops and great preachers cease to bow at the shrine of the golden calf, and worship God at the altar of pure and undefiled religion and virtuous manhood? When will our bishops learn that political sins are just as wicked and damnable as social sins? When will they learn that whisky, voted for by Methodist bishops, has just as many devils and divorces and lynchings and suicides, and as much hunger and poverty and adultery and murder and wifebeating and broken hearts and ruined homes and damned souls, as whisky voted for by saloon men and devils? When will they learn it?

It is strange, but true, that all the reformations of the past have been made in the church, and that the ministry as a class has always opposed them. Reformers have always been regarded as disturbers of the peace, and the preachers have found or tried to find some way to crucify, burn, excommunicate, silence, turn out of the conference or locate them, as in the case of Jesus, Savonarola, Luther, Wesley, and others.

I find from the study of the subject, that the ministry has never in a single instance preached against the sins of the age, except in the case of the apostles; and with this single exception the ministry has always been on the side of darkness, wrong, and oppression, in every great conflict and reformation for the enlightenment and salvation of the world. It is passing strange that the consciences of so many of the bishops and great preachers are always found on the side of money, popularity, fine mansions, large salaries, an effeminate life, and "flowery beds of ease."

Bishop Warren says "that wealth and resultant luxury ruined Rome," and then adds: "shall we also perish?" Dear Bishop, did you ever read of a nation coming to the place and condition of ruin faster than this nation is now doing? Do you not hear the rumbling of the coming crisis? Do you not feel the ground swell of the conflict that will soon burst on this nation if right does not prevail, if justice is not done? I see no power that can save this nation but to apply Christ and his teachings to our religious, moral, social, financial, and political life—to the whole life of the nation.

I believe in God and the Son and the Holy Ghost. I believe the Bible from back to back, every word of it. I have weighed you in the scales of God's word, and find that you are helping to build up the kingdom of darkness rather than of light; that you are aiding, abetting, and giving your full support to the most infernal and damnable sins and sinners of the world.—*Rev. F. F. Passmore.*

The highest possible existence is perpetuated by the law of reproduction, which is the means of extension. Every form of life has its germ formulated in matter. For this reason, all fulness, holiness, and power are in last things or ultimates. The God-man, manifest personally as the Lord Jesus, was the aggregate concentration of all the forces of the universe, and therefore comprised the perfect seed of life. The planting of this seed brings forth the sons of the Most High God.

God screens us evermore from premature ideas.

Show us an arc of the curve, and a good mathematician will find out the whole figure.

No man can learn what he has not preparation for learning, however near to his eyes is the object.

A man cannot bury his meanings so deep in his book, but time and likeminded men will find them.

Men feel and act the consequences of your doctrine, without being able to show how they follow.

We are always reasoning from the seen to the unseen. Hence the perfect intelligence that subsists between wise men of remote ages.

If a teacher have any opinion which he wishes to conceal, his pupils will become as fully indoctrinated into that as into any which he publishes.

If you pour water into a vessel twisted into coils and angles, it is vain to say, I will pour it only into this or that—it will find its own level in all.

Our eyes are holden that we cannot see things that stare us in the face, until the hour arrives when the mind is ripened, then we behold them, and the time when we saw them not, is like a dream.—*Emerson's Essays.*

In Review.

We have been acquainted with Dr. Wm. H. Cook and his public career for thirty years, and can truthfully say that his medical works cannot be surpassed by any extant. As a fluent, graceful writer he has no superior. He has handled his subjects with a profundity and perspicuity which should entitle him to the highest rank as a Medical Authority.

The current Chicago *Open Court* (No. 446) contains a second beautiful specimen of the new Röntgen photography. It is a half-tone reproduction of a natural photograph of a West-African dove, opposite which, by way of contrast, is placed the Röntgen photograph of the same, showing accurately the outlines of all the bones and the skeleton. The two pictures are the work of the Hamburg State-Laboratory, and far surpass in distinctness and perfection anything that has yet been made in this line. An accompanying article explains the difference between the cathode rays and the Röntgen rays, which are so much confused. (Single numbers, 5 cents. Yearly, \$1.00.)

The March *Arena* will prove of special interest to thinking people who are in touch with the live vital and reformative problems of the hour, as in this issue is given able papers dealing with the history of "The Bond and the Dollar"—"The Influence of Free Silver in Mexico,"—"National Wealth Production and Consumption,"—"The Educational Crisis in Chicago,"—"Why the South Wants Free Silver,"—"A Successful Experiment for Maintaining Self-Respecting Manhood,"—"The Telegraph Monopoly,"—"The Social Evil in Philadelphia,"—"The Social Value of Individual Failure,"—"Bishop Doane and Woman Suffrage," by such representative thinkers as: Dr. John Clark Ridpath, the eminent historian, Justice Walter Clark, LL. D., United States Senator, Marion Butler, B. O. Flower, Editor of *The Arena*, Marion Foster Washburn, George B. Waldron, A. M., Professor

Frank Parsons, Rev. Frank M. Goodchild, Professor George D. Herron and Margaret Noble Lee.

The two serials, "The Valley Path," by Will Allen Dromgoole, and "Between Two Worlds," by Mrs. Calvin K. Reifsnider, gain in interest and strength with each instalment in *The Arena*, while other articles of marked interest to those who are specially interested in literary subjects, are Dr. Hamilton Osgood's charming paper on Maeterlinck and Emerson, and Justice Walter Clark's contribution on "Mexico in Mid Winter," superbly illustrated with eleven full-page half-tone pictures and several smaller pictures. This issue also contains full page portraits of United States Senator, Marion Butler, and Mayor Pingree of Detroit, Michigan.

A very vicious attack on the Funk & Wagnalls Standard Dictionary appeared sometime since in the *Minneapolis Tribune*, seemingly with editorial authority. It now appears that a rival publisher was responsible for the attack.

The following editorial note is conspicuously printed in the *Minneapolis Tribune*:—

"In certain advertisements heretofore published in this paper, certain statements reflecting upon the Standard Dictionary, published by Funk & Wagnalls Company of New York, have been made. Lest the impression should be had that the *The Tribune* originated these statements, and has given them circulation on its own account, we wish to say: *The Tribune* was not and is not responsible for these statements; and that *The Tribune* does not indorse the charges therein contained. These charges were made by the purchasers of those advertisements."

On the table side by side at the Wadsworth House, Cambridge, Mass., the home of the clergy of Harvard, lie peaceably two of the great rival dictionaries, the Webster International and the Funk & Wagnalls Standard. In the former is this inscription:—

"To the Harvard University, for the use of the staff of University preachers—"for the correction of their English."

PHILIP S. MOXON,

"Feb. 28, 1895.

of the Staff of 1894-5."

This caught the eye of Bishop Vincent, who presented a copy of the Standard, with the following inscription:—

"To the Harvard University, for the use of the staff of University preachers, thinking that *the very best* is not too good for them."

JOHN H. VINCENT,

"April 8, 1895.

of the Staff of 1893-5."

The *Monist* for the quarter beginning with January, is replete with interesting articles on scientific subjects. The first, by Prof. Ernst Mach, "On the Part Played by Accident in Invention and Discovery," we sum up as follows: That no one should dream of solving a great problem unless he is thoroughly saturated with his subject, then, through his ready wit and intelligence, *he* will lead the accident, and the *accident* lead him, both being correlated.

Those interested in Chinese philosophy will be pleased with the research in that direction by the Editor, who seems to see a chance for the race (by reason of her recent misfortunes) for a spiritual rebirth. Other articles are: "Pathological Pleasures and Pains," by Prof. M. Ribot; "Germinal Selection," by Prof. August Weisman; "On the Nature of Mathematical Knowledge," by Prof. Shubert, and numerous book reviews.—*M. E. K.*

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**Church and Society
Notices.**

The **SOCIETY ARCH-TRIUMPHANT** meets Tuesdays at 7:30 o'clock P. M., at Beth-Ophrah, Washington Heights, Ill.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the Second Court.

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

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

The **GOLDEN GATE CAMP, S. A. T.**, holds its meeting every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 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.

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