

# 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. VI. No. 5.

CHICAGO, ILL., AUGUST 5, 1893. A. K. 54.

\$1.00 per Year.

Issued weekly by the Guiding Star Publishing House, Washington Heights, 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 Koreshanism, lists of names for sample copies.

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EDITED BY THE KORESHAN UNITY.

## COSMOGONY.

### THE MOON.

[CONTINUED FROM NO. 3.]

That it may not appear, in this solution of the moon problem, that the discussion of the operations of the sun comprises the more prominent factor, we will here reiterate the statement that the moon is the product of the influence of the sun's energies upon the terrestrial strata. We cannot, therefore, discuss the origin, form, and function of the moon, independently of a general and specific consideration of solar functions and phenomena. The reader is already familiar with the fact that the crust, shell, or rind of the earth is composed of contiguous laminae, or strata, concave in form, in seven primary metallic plates, superimposed one upon another, that which is greatest in specific gravity constituting the outermost plate, while the others are arranged according to diminution in the ratio of their specific gravities. The operation of the sun's gyre (spiral motion), in the penetration of his energies into these metallic crusts, acts specifically upon them, primarily, according to the quality of the energy, whether it be photoic, scotic, crucic, or thermic;—these being his primary energies.

The penetration of the thermal energy must assume the form of a circular impression upon the laminae, and must

move in a spiral, or gyre, in the direction of the gyre of the sun as he winds his helix north and south. The phenomenon following this action of the thermal radiation, manifest in the laminae, would be singular in this: that as heat expands more where most intense, and less where least intense, the plates would become thickest at the vertical penetration (that is, where the thermal ray was perpendicular to the central radius), and thinnest at the circumference of the radiation. Hence, between two plates (laminae) pressed together by the process of expansion, the interstice would be filled. If, twelve hours later, there follows this process of expansion and closer contiguity of the laminae, a process of contraction by virtue of the action of crucic energy, a circular concavity would follow the spiral course of the obliterated interstice. This concavity being filled with mercury, there would necessarily move a platter or circular disk of mercurial solution in a spiral course from tropic to tropic. This would provide an amalgamated surface for each of the laminae, acting at once as a conservator of the superfluous and intrafic of the contiguous laminae, and as an insulator and channel for the magnetic current generated in the activities of the solution and the laminae.

#### THE SUN HAS A SECONDARY GYRE.

Added to the common and primary gyral, or helical motion of the sun in his annual course north and south between the tropics, he has an axillary motion around an axis perpendicular to the concavity of the earth; hence the solar energies are disseminated in a spiral, and this momentum is imparted to the mercurial discus, which, in addition to its motion with the solar helix, revolves from the impetus of the imparted solar axillation. There are four primary laws of motion, originating and moving as follows: the first impulse, from combustion, is radiatory; this meets the counter and resistant moment forming the circular, which, in a second resistance, is transformed to the spiral. The impact of the radiatory with the resistant, convergent, or afferent flow of energy produces the undulatory, or coruscatory, movement. With the secondary solar gyre, as with the primary helix, there are four primary polar points corresponding to the caloric, crucic, photoic, and scotic nuclei; and corresponding energies are radiated toward the metallic circumferences. From these centers there are secondary disci of mercurial solution, formed in the inter-metallic spaces, which, by the secondary solar gyre, are caused to move in orbits around the primary discus in some of the planes. Between the outer laminae, upon the gold stratum, instead of there being formed a number of disci surrounding the primary discus, the vermiculation (peristaltic motion) is less complete, and the disci merge into rings of mercurial solution. The secondary

disci of some of the inter-metallic laminae are reflected into the heavens as so called moons of the planets (the "moons of Jupiter" are from such sources), and the mercurial rings as rings of Saturn.

The radiation of the solar energies toward and into the laminae is not direct from the solar center to each of the circumferential strata. The energy from one stratum to another, through all the seven laminae, is successive, observing a graduated scale of transmission, the ratio of increase being a geometrical formula mathematically governed by the complex square of the ratios of specific gravity and places of deposition. The operation of these laws, comprising the principles of both motion and form, would impart the peristaltic motion to the strata (laminae), which continues in them after the direct action of the solar radiation has passed over the plates. There is a primary mercurial discus between each pair of strata. Each discus pursues its spiral course, moved by the thermal energy, along the track mapped out by the course of the solar gyre. When we consider the fact that the disci are moved along their spiral course upon the surfaces of these seven metallic laminae, and associate this fact with the fact that the momentum diminishes, from the inner to the outer discus, with the square of the complex ratios above noted, we are supplied with the data from which may be accounted that specific relative motion of the planets, wherein those of the inner orbits overtake those of the outer, and the laws of their annual circuits propounded and elaborated. The planets proper are general aggregations of energy heaped up through the reflection of the solar energy from the metallic laminae. The energies from these aggregations converge to the astral nucleus, and are thence planted, through this nucleus or focal point, by a succession of divergences and refractions, upon the mercurial disci, and are again reflected from these and impressed upon the planetary stratifications in the heavens.

Thus far, we have considered only the specific action of the two antithetical energies—caloric and crucioic—upon the laminae and disci, as effecting the peristaltic progress in the gyre of their circuits. The observation of these depends upon the action of the photoino and scotoino, or the light and the dark energies, moving in their gyrations, respectively, between the calorine and the crucioine impulses. The photoino energy acts specifically different from either calorine or crucioine. It has a subtle power of penetrability into and through the mercurial disci, imparting to the atoms comprising the compound solution, held in amalgamation in mercury as the basis of the solvency, differential motion, as each quality reacts against the penetrating photoino.

That the above may be clearly comprehended, it will be well to recall to mind the fact that the mercury attracts to itself—as it passes along, washing the metallic surfaces—the metallic atoms loosened by the action of the thermal and other energies, and absorbs and dissolves them. The mercurial solution is consequently a general solvent for the metallic substances through which it passes; therefore, as the photoino penetrates the discus, it imparts a precipitate motion to the general substance in solution, for the atom of each kind receives a motion of its own in resistance to the photoino impulse. The passage of the mercurial solution is not confined to any single interspace; for at the tropics and at the equator, where

the ecliptic and equatorial circles meet, there are openings for the evacuation of the menstrua from the various interspaces, and their discharge into other interspaces. While the menstruum of one cavity is making its passage through one of the metallic interspaces, it both attracts to itself the substances of the surfaces to which it is exposed, and makes certain depositions to the surface through which it is passing, of the elements derived from its passage through a former one. The continuous spiral canal, through which the menstruum is impelled by the action of the solar energies in the alternate expansion and contraction of the metallic strata, is, so to speak, a sort of alimentary canal, and corresponds, in the alchemico-organic cosmos, to the alimentary canal of the human body;—the functions being correspondentially the same. There is a correspondence also in the number and form of the divisions.

That property of actinism through which the photoino reactivity is manifest, is largely influential in the determinations of the metamorphosis or transmutation of metallic elements; but it is not the only factor of the mutative processes. Every pigmentation is the result of the reactivity of scotoino and photoino energies, and, while it adds greatly to ornate attractiveness, this is not its only function. Processes of assimilation are dependent upon coloring as well as upon other factors of assimilation. The character of the motion imparted to an atom of matter by photo-alchemic action upon the particle, is determined by the resistance of the color,—each color offering its specific resistance,—being differently agitated, hence more or less rapidly metamorphosed, and, therefore, differently posited. No two atoms of matter of a given kind, going to make up the bulk of a mass, are differently posited in the mass without having yielded to different qualities of the same kind of force entering as a factor into the disposition of the atoms. Variations of shade in coloring, so slight that they could not be detected by the eye, would be sufficient to determine different depositions of the atoms.

HEAT IS NOT TRANSMITTED DIRECTLY FROM THE ASTRAL CENTER, NOR FROM THE SUN TO THE LAMINE, OR PLATES.

That the reader may not labor under any false impression regarding the transmission of the solar energies, it will be well to state here, that what we have denominated a thermal ray becomes the energy of heat only when a descending energy of one kind meets an energy of an opposite kind. The heat is generated at the point and time of meeting. No two energies can meet and produce their effect, except as they form their conjunction and correlation in the form of matter adapted to the union and transmutation to be effected. Let us take, for illustration, the process of the formation of chloride of sodium in the ocean. Sodium in minute quantities is constantly conveyed to the waters of the ocean, or any inland sea having no outlet, and transformed to chloride of sodium through the descent of solar energy. While it may not properly be called chlorine energy, the descending energy, meeting a co-ordinate ascending energy, does, in its union in the atom of sodium, produce chloride of sodium; and because there is no outlet to the ocean or sea, the solution accumulates.

CONTINUED.

## No Integralism Without Center and Circumference.

It is claimed by modern scientists that the suspension of the heavenly bodies in space is dependent upon the laws which govern their motions. Axial and orbital revolutions maintain the equilibrium of the solar system. If such be the law of equilibrium in the solar system, to carry out the hypothesis it becomes necessary to acknowledge another remote center around which our system revolves. This center must not only have an orbital motion of still greater magnitude, but be Akyone, with his and all corresponding systems, must be related to a still more remote center. If we admit the existence of a center distinct from the sun,—governed in the maintenance of his position in space by the law which it is claimed is essential to the equilibrium of the heavenly bodies in general,—we deny the possibility of ever reaching an absolute center, for such reasoning precludes the possible existence of a final static point in space, and we also deny the law of centrality which we claim is due to, and is essential to, its parts. This argument alone overthrows the present astronomical system.

## THEOLOGY.

## CHERUBIM AND SERAPHIM.

The blind leaders of the blind are sometimes the learned quacks, and sometimes the unlearned. We recently saw an article in which the cherubim were alluded to as male and female forms, one of each sex being represented on the mercy-seat covering the ark. The word cherubim is a Hebrew noun signifying two male cherubs. It is the masculine dual form of the noun, and means no more and no less, and does not mean *cherub* and *seraph*. There can be no female cherub. According to the Hebrew record there was no seraph on the ark. The perpetuity of the tree of life depends upon obedience to the law of life, and the cherubs were the guards or keepers of that tree. Cherubim (two cherubs, not a cherub and a seraph) and a flaming sword were placed at the rising (East) of the Garden to keep the way of the tree of life.

What is the sex of the tree of life? Is it male, or female? "In the midst of the street of it" (the river), "and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her" (not his) "fruit every month." In the timic aspect, or in the order of consecution, the months alluded to are the months or divisions of the grand cycle,—the zodiacal period. One of these months ended with the Noatic age, another with the Abrahamic age, and another ends with the Christian age. The fruition of one month was the Lord and his church. The tree of life is vitalized by the keeper or guard of the tree, and this vitalization is from the male, not the female. Elijah and Elisha were typical cherubs; one was the communicator, the other the receiver. Elijah was theocrasised (translated) because Elisha was there to receive the spirit when the body of Elijah was consumed by fire and converted to the energy of pneumatic baptism.

The God-Woman to be manifest in the near future is not one half of a dual Godhead. God is not dual, but biune;

and when the Woman appears who will materialize the sons of God, "she shall be called the Lord our righteousness," and she will be the fulness of the Godhead bodily, the same Lord who came to us as the Father in and through the Lord Jesus, the Christ of God. The law of correlation obtains in the transition of the Fatherhood to Motherhood, as in the transmutation or correlation of the forces. When the tree of life is literally manifest, God the Lord will have appeared in her Womanhood, not another, but the same. This is a mystery to the world, but not a mystery to the Cherub who alone knoweth the will of the Lord and the law of God.

The chariot of the cherubim is the theocrasis of the personal Elijah, and such theocrasis will be the confirmation of the sign of the Lord's coming. After the theocrasis the Mother will be made manifest, not before, and through her will materialize the sons of God. The wisdom of Koresh is but foolishness to fools, of which a few remaineth.

## RIGHTEOUS DESIRES.

Koresh teaches that the universe is composed of one substance in two states, denominated matter and spirit. Spirit is dematerialized matter, and matter is materialized spirit. Each is dependent on the other for its generation and perpetuity. Paul taught, under the control of the Holy Spirit, —generated by the dematerialization of the flesh of Jesus given for the life of the world,—that "faith is the substance of things hoped for, the evidence of things not seen." This statement reveals his clear understanding of the relation of spirit and matter. Genuine faith, or faith with a grip to it, has its origin in reason. Divine wisdom is pre-eminently rational. Personified, it appeals to rational beings, saying, "Come, let us reason together!" Its speech is orderly, always in harmony with inherent laws of being. As Christians, we are commanded to be able to give to every man a reason for the faith in us. A rational faith regulates desires. The thoughts expressing them are living words, and, being substantial, they aggregate and formulate fruition. In a sense, prayer is its own answer. We are bound to receive, ultimately, whatever we ask. It is dangerous to ask amiss. How important it is, then, that our prayers should be the unceasing generation of a rational faith whose origin is the wisdom of divine love—that love which seeketh not her own.

How all comprehensive was the prayer which our Lord taught us in wording the supreme desire of his own soul, that the desire might become supreme in us: "Thy kingdom come; thy will be done in earth, as it is in heaven." This prayer is in perfect harmony with the command to action: "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you. Your heavenly Father knoweth that ye have need of these things." Humanity has a constant sense of need of things, "all things." Everything in the universe was made for man. He has a perfect right to desire all things. The prolific earth can yield in superabundance, and the marvelous mentality and skill of man can utilize all for God or the devil. The Father admits our need, but he conditions our inheritance. We must seek first the kingdom of God. What is God, and who is God? God, as spirit, is love and wisdom. Spirit to generate must have function, and function implies form, or

manifest personality. A kingdom implies a king. In seeking first the kingdom, it would be well to find the king. As Spirit is known through manifestation, the spirit of the king of men can be known to men only through manhood. Perfect unity between men and their king can come only through their knowing as they are known; therefore God comes to them from their highest to their lowest estate, giving to them knowledge of himself by revealing in himself his perfect knowledge of them, being to them a high priest touched by an experimental knowledge of all their infirmities. He comes from the perfected spiritual, through generation, into the perfect material, revealing the ultimate of being in the natural to be the celestial, the union of the perfect mind with the perfect flesh. Then the perfection of spirit is revealed in the sacrifice of the flesh, as seed for the reproduction of the celestial being. The seed dies in being made sin, by which process it enters the lowest hells of our mortal state, winning victories over all, the spirit of the mind ascending to claim all men unto him, and the spirit of the flesh descending to lift them up.

Finding this king of universal love, we must pledge him our allegiance and receive from him the secret of victory. Humanity possesses the record of but one such king. His ascended spirit is today drawing them upward and onward, whether they know it or not. It has led them through the warnings of armies of conflict with all manner of fallacies and evils. Soon a vast army will stand ready to receive his descending spirit of victorious overcoming power for their final and complete deliverance. "There standeth one among you whom ye know not;"—this is true throughout earth's long, dark night, for he is always with us. Only the eye of faith, the penetrating power of divine wisdom, can discern him in the deep darkness; and this is given only to the hungry and thirsty for divine righteousness, whose standard is the law of love. Begin to practice obedience to the law of love, and your eyes will begin to open. You will awake out of the sleep of death in trespasses and sins. The clear white light of universal law will show you where you are and what you ought to become, what this present evil world is and what it must become. The cry will be forced from you, "Oh wretched man that I am! who shall deliver me from this body of death," vidual and universal? Uprighteousness is seen everywhere, but most of all within our own whitened sepulchres, "Full of rottenness and dead men's bones,"—the filthy, lustful desires of the devil's own flesh, upheld, not by the laws of divine being, but by infernal fallacies—perversions, in every domain of life, of the truth which should make us free from sin. They make the whole head sick and the whole heart faint, keeping humanity in hell—the state or condition of death from which Christ came to deliver us. Remember, so long as we die, just so long we are unsaved from sin. We are yet in our sins. It is the most dangerous form of deception to believe we are not. When we are holy we shall not die. "Be ye holy for I am holy." "Be ye therefore perfect, even as your Father which is in heaven is perfect." How, Lord? "Cease to do evil; learn to do well. My grace is sufficient for thee, my strength is made perfect in weakness." Jesus was holy because he obeyed the law. His Spirit was the spirit of obedience to it; and none have his Spirit who have not the same spirit of obedience to the same law. The posses-

sion of any degree of that Spirit must be made manifest in the legitimate fruits of it,—love, joy, peace, long-suffering, patience, meekness.

Love worketh no ill to the neighbor; it does not tolerate or uphold iniquitous systems of church or state, or of commercial relationship; neither does it share in the oppressions of the poor and needy. It is the universal deliverer from all evil. How much divine love may we claim to have? The Spirit of Christ creates peace by going forth conquering and to conquer, by *scorning* with evil, not resisting it; not by sitting on a fence forever on the defensive, but by radical reconstruction, revolution, or overturning, overcoming evil by a universal establishment of universally righteous systems, enviring the unrighteous, taking captivity captive. The standard of Jesus Christ was, and is, and ever will be, the law of Moses, applied by love,—the inherent all-pervading law of his being. Long-suffering is its fruit,—not the sanctimonious, wheedling, namby-pamby kind, but that of the Lord, which has made him fight in every groaning human hell, with the patience that never gives up till it is won as a domain for the implantation of his own righteousness, always the righteousness of the law. With meekness also, not that of a whipped dog, but that of our Lord—the King of kings and Lord of lords—who was rich, but became poor that we, through his poverty, might be made rich; "which made him who knew no sin, to be made sin for us;" made him willing to inhere in the sinner, for the sake of transforming him to his own image and likeness, going in his mortal flesh down through the darkness of the long night of sin, that the sinner, knowing its darkness and all its horrors, might come up with joy, with praise and thanksgiving, into his marvelous light, and become its radiation to the ends of the earth. Having loved his own, he loves them to the end. Find the king and become his kingdom; be the earth of his inheritance. Pray for this without ceasing. Desire naught else. Trust him for all things. The Mother of Jesus said, "Whatsoever he saith unto you, do it." The descending New Jerusalem, the Motherhood of Deity, sends forth the same command today. Her Messenger, her Lord, made sin, voices wisdom's living Word: "If you love me, keep my commandments." "Do it," and the kingdom of God will be manifest, our Lord's prayer answered. "Not by might, nor by power, but by my Spirit, saith the Lord." Generate, O Wisdom of God, the divine fire of thy sacrificial love in thy fallen humanity! Cause it to ascend, to give wings to thy messenger! Flying, may he bear thee down, to bear us up to the place of his eternal rest!—*Bertha S. Doomer.*

God prepared the children of Israel by subjugation. He subjugated them to make them subservient to the divine law, and to do away with the false idea that they were greater than others. This very subservience prepared them for the reception of the divine principle, and prepared them to be led by *one* man. The further subjugation of the Jewish people, by their Babylonian captivity, the removal of their kings, the loss of their power, making them subservient to another nation, fitted a certain class of them for the reception of the Messiah, and when he came they acknowledged their Deliverer,—the Christ.

## Fin de Siecle.

One hardly looks into a paper or magazine that this little phrase does not greet the eye. How unwittingly wise fools sometimes are! Of course their intent is to express the end of the century close upon us; but, literally, they say the end of the age or cycle. That is just "where we are at." But what cycle? Certainly, at the end of the Nineteenth Century; but also at the end of the Christian dispensation, and at the end of the much larger zodiacal cycle of twenty-four thousand years.

The idea is quite universally abroad—judging by the expressions from the press and the rostrum—that we have come to the end of something, and that there are great changes near at hand. But what the change will be is a matter of diverse opinion. The so called Christian churches will not admit that this is the end of the Christian dispensation of grace or mercy, the end of the church militant, which church they are. They are not willing to admit that they have "fallen away" from both the teachings and the life of the primitive church. They desire and expect to perpetuate their different sects with increasing pomp and ceremony for many, many years yet, before they will be ready for the Christ to "come again." In fact, they seem so entirely unready for his coming, and so indifferent about getting ready, that one might easily conclude that he would receive scant welcome if he should come soon. Is not this always the way with an apostate church?

Jesus pointed down to the end of the age or dispensation, when the church would be in just such a state as it now is, and said he would come again at the end of the age, or *aton*, and raise up into eternal life those who had been faithful (full of faith that he would so come; hence expecting and preparing for him,) unto the end. The Christian churches are not full of faith to this intent, are not searchingly scanning the signs of the times to see if any could possibly indicate his advent, are not critically reading the Word to comprehend the signs that Jesus said would precede his coming, are not watching and praying that they may not be found wanting when he finally comes at a day and hour of which no man may know. If the churches are not full of *this* faith how can they think the Lord will *ever* come to them? Notwithstanding the unfaithfulness of the church, the prophecies of the Lord and his disciples—which point to this as the end of the dispensation—are being fulfilled. The church *has* fallen away, becoming corrupt and segregate; the false christers have arisen on every side, far more numerous than ever before; the *Sign* of the coming of the Son of man is seen in the heavens,—even the Messenger of the Covenant illuminated with divine wisdom. If the fallen church, as a body, is not desirous of receiving the Lord, he will send his Messenger to gather up and prepare those from the highways and byways who *do* desire his coming; to those he will come.

According to the ancients, a grand cycle was divided into four ages; the golden, silver, brass, and iron, each of about six thousand years duration. Nebuchadnezzar's image typified the iron age with its four parts or dispensations; it also typified the grand cycle—so that we are now at the foot of the iron age and of the grand cycle too, and at the dawn of the golden age. Many things indicate the past six thousand

years as the iron age, or the lowest of the four ages; especially is the last quarter of the age, or the iron age of the iron age, the most characteristic of its title. We have it shown in the character of the people of whom the Iron Chancellor was a type, now fallen; also in the extensive use of the physical material, iron, of which the great Ferris Wheel—the largest wheel of iron, or any other material, ever built—at the World's Fair, is a wonderful type; being a wheel, or cycle, it is a type of the end of the iron cycle. As we have said, we are at the dawn of the most glorious age of the cycle,—the golden age. We can conceive of nothing less if we believe the Bible prophecies and promises. Jesus said he would come again and restore all things. Then, of course, he will restore man, first of all, for he is the fallen, most in need of restoration; and with man restored to the image and likeness of God, what would that bring but the reign of the Gods, and the most perfect and glorious of the ages? Daniel prophesied of the time when the feet of the great image should be broken in pieces by the stone cut out of the mountain (the truth of God); and then God would set up his kingdom in the earth and it would overthrow all earthly kingdoms and reign over the whole earth. With God's kingdom established in the earth, what could we have but the golden age? Paul, echoing one of the old prophets, said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." John the Revelator, looking down to the end, saw the angel who commanded to prepare for the supper of the great God. This is but another prophecy of the great time coming at the end of the age, or at the harvest of the cycle, when man, the fruit, is matured and perfected. The great supper is the thanksgiving feast when God and man sup together and, through mutual appropriation, become one, man being restored to the image and likeness of God.

Those who so glibly write "*fin de siecle*" little know of the cluster of events that gather around that little point of time. On one side we see the old age, grim, hoary, and awful, reaching back—in the majesty of its ruins—far into the shadowy past, its pathway marked by human suffering and death; on the other side we see the dawn of the new age, glowing in its promise of life (immortal life) made glorious by the reign of equity and love, and illuminated by the presence of the Lord of Glory. They have no need of the sun, for the Lamb is the light thereof.—*Alice Fox Miller*.

It is only through the great law of correspondences, or by the great system of analogical reasoning, that the exact truth regarding godliness can be arrived at. Koreshanity has this system in its perfection, and has, therefore, the keys of knowledge which Doctors of Law, Doctors of Divinity, and Doctors of Medicine have taken away and so effectually hidden that they themselves are unable to find them.

Koreshan science goes to the bottom of every question known to God. By degrees, as the human mind awakes into its returning consciousness, it will furnish the solution to the problem of life, and will disclose, completely, the mystery of godliness.

## Is the Theocrasis of a Personality Possible?

The Church believes in the translation of Jesus Christ. That is to say, it believes that a cloud received him out of the sight of his apostles and church on the day of ascension. This is all that it professes to know of the fact of the translation of our Lord. Now, we unhesitatingly declare, if by the translation of Jesus Christ we are supposed to infer that his body ascended into the physical clouds, going up, up to—no one knows where,—that no such event ever occurred, and the record is a lie. There is no escape from this position, to a mind rational in its conceptions. If that physical body ascended into space, where is it at the present time? How long did it take it to reach its destination? If, as some declare, heaven (that is, the orthodox heaven,) is located at the star Alcione, it would take Christ thousands of years to reach that point, for the modern astronomer tells us that the stars are located millions of miles distant from our earth. Reasoning from this assumption, and taking the biblical declaration that the Lord will come again at the end of the age (not "world" as translated), it must be self-evident that, if the period of time between the beginning and ending of the age amounts to two thousand years, the Lord would not be able to go to Alcione to see the Father, and return in time for the grand wind up of all things, which we are told is to transpire with the second advent. It is unnecessary to proceed further on this line of argument to show the absurdity of the prevalent idea of the translation of Jesus Christ.

Jesus did not ascend into the physical clouds when translated, or theocrasised. It is true that a cloud received him out of the sight of the apostles; but that cloud was nothing less than the product of the conversion of the substance of his body to Holy Spirit, or spiritual energy. His body was dissolved by the pivoting in himself of the energies of love and hate from the minds of his friends and enemies, mental energy being more potential than electric energy. His body was thus broken in pieces, his mind being a part of his body, for the human mind permeates every corpuscle of the frame, so that whatever may be the quality of any particular mind, the same will be expressed in the body. At the last supper, Christ typified the breaking to pieces of his body in the theocrasis by the breaking of the bread: "This is my body," etc. It is not to be supposed that the disciples understood the law of theocrasis by which this metamorphosis was effected, any more than did the followers of Enoch and Elijah, who, the record states, were likewise removed from this earth.

To them it appeared, doubtless, as if a cloud did receive their Master out of their sight. Elijah, it is also stated, went out in a chariot of fire; but since it should be well known that the Old Testament is written in the language of symbolism, a chariot of fire is understood to mean translation. Enoch, also, walked with God and was not, for God took him.

To walk with God is to overcome the evils of the flesh; hence we read in Revelation, "Him that overcometh will I make a pillar in the temple of my God;" and I will write upon him my new name." John, looking down to the end of the age, proclaims the same reward to him who shall overcome them, as was bestowed on Enoch and Elijah. We therefore con-

clude that there is a science of overcoming evil in the flesh and a science of theocrasis, which, if understood and applied by any personality, may yield results similar to those obtaining in Jesus, Elijah, and Enoch. These three understood this science and applied it. Paul evidently believed it was possible for all men to attain to a knowledge of this science, for we find him writing thus: "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the *sonship*" (rendered adoption), "to wit, the redemption of our BODIES."

Just as those heretofore redeemed their bodies from death, by theocrasis, so may all men, by keeping the law, reach a similar finality. This process comprehends the real burning up of the wicked, for the wicked are only those who have come into a knowledge of their own iniquity. The self-righteous, such as the Pharisees of Christ's day and many of the modern Christians, are not conscious of their own iniquity, and therefore are not likely to be burned up for some ages to come. The sons of the eternal God, coming forth at the end of the age and of the grand cycle, will comprise those integral beings (men-women) who are the product of this destruction of the wicked. We say, then, that Christ was theocrasised by the same law that dissolved the bodies of not only Elijah and Enoch, but also of Adam (the typical Adamic man), Noah, and Moses (whom the record states was buried by God in the valley of Moab, meaning the Father's death, a symbolical expression for theocrasis). These make six. There is still to be another theocrasis of a personality to make up the seven messianic manifestations of the cycle, corresponding to the seven major foreshortenings of the sign on the ecliptic, and to the seven planetary spheres of energy, which, by a rational theory of the formation of the cosmos, we find generated from the seven metallic layers, or plates, comprising the circumference, or shell, of the physical universe. This seventh, or last of the series of seven, is due at the end of the age, in fulfillment of Malachi's prophecy, "Before the coming of the great and dreadful day of the Lord, I will send you Elijah the prophet."

If we have come down to the end of the age, as indicated by science, we must look for this prophetic personality embodying the seventh messianic principle; otherwise our faith in the Bible is in vain, as is also our preaching. It will not be sufficient for a man to merely claim to be the Elijah. He must show his credentials. As we are moving into the constellation of scientific truth, this man, whoever he may be, must be the foremost scientific man of the age,—but not as to old and worn-out scientific theories that do not bear the light of rational investigations. He must be able to give to the world a new science, that will not only stand the test of honest investigation, but will be able to overthrow existing theories. He will thus demonstrate himself to be the Aquarian man, the bearer of the pitcher of water (scientific truth). We have reached that period to which the prophet Daniel referred, when he said that many would run to and fro and knowledge would be increased. In what direction will the most alert of knowledge seekers naturally turn? The law of the centrality of energy obtains in every domain; and, just as in the physical universe, according to the correct cosmo-

gonical theory, the forces from the circumference seek the point of combustion at the centre, called the sun, so, in biological science, with the beginning of every dispensation, there must be a focal point, or personality, in which mental energy may focalize, in order that humanity may receive a fresh impetus to carry it through the next dispensation. Whoever this personality may be, he must be able to understand and apply the central law of life, that of the transmutability of all substances, just as the physical sun applies this law in the alchemico-organic universe.

A knowledge of the central law of Being furnishes the key to the unfolding of all law, because it supplies its possessor with the power to dematerialize, or theocrasise, his body, through the personal selection and focalization in himself of the various spheres of energy, polated in personalities, and representing the different domains of anthropological existence. You may call the personality possessing this function, who is revealed at the end of the age, God, Elohi, or whatever you please. His knowledge of the central law of life makes him the master of the situation. If an atom of zinc can be converted to electric energy, there exists a law governing such convertibility, which, if applicable to one domain of life, is applicable to every domain. Therefore, we are forced to the conclusion that the basic principle of alchemic science, applied to the human organism, will dissolve and convert it to spiritual energy, just as the atom of zinc is converted. One tenth of the human body is composed of such substances as chlorine, potassium, magnesium, etc., the other nine tenths being composed of water. It must be apparent, therefore, that this physical organism is as easily converted to spirit as any single atom of matter, if the personality capable of comprehending and applying the law of transmutation to biological life is manifest. The Elijah to come must be possessed of this function, which constitutes him the man of science of the age, and therefore the prophet of the age, for the reason that prophetic characters have always been men of science. Only through the application of their scientific knowledge have they been able to correctly prophesy. Science means to know; hence, the reason why modern scientists are false prophets, or the reason why we have no true prophecy in these days, is because *men do not know*. The wise men of the East who sought and found the infant Jesus knew something. Their aströlogical attainments were not purely chimerical; hence they were able to locate the star under which the Saviour was born, and by it were able to find him.

Jesus understood this central law of transmutation; so did Elijah, Moses, Noah, Enoch, and Adam. A cognizance of this law aggregated around them a dynamo, or battery, of persons, through whom they were able to apply it to the metamorphosis of their bodies to spiritual energy, thus imparting themselves and the infolded truth of the age, which they contained, to humanity; this constituted a baptism or outpouring of the Holy Spirit. Herein lies the function and power of Messiahship. The man who can do the same in this age will be its Messiah, and the system of which he is the founder and expounder will revolutionize thought and direct the human will for two thousand years to come. This is the claim of Koreshanity and its Founder, which will be fully verified in the not far distant future, thanks to the

hypocrisy of a fallen church, the idiocy of a false system of science, and the chaos of a decaying sociology.—C. J. M.

### Was Jesus Both the Vine and the Branch?

His own declaration, "I am the vine, ye are the branches," was positive and unmistakable. If "I" and "ye" are one and the same, then the God-man, Jesus, was both the vine and the branches, or THE BRANCH; otherwise, not. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD" (Jehovah) "OUR RIGHTEOUSNESS."

In that day, when God raises up a righteous branch unto David, "a King shall reign and prosper, and shall execute judgment and justice in the earth." Is there any record of the reign of any such king in the earth when Jesus, the vine, was raised up? In the day of the earthly lifetime of the vine, was Judah saved, or destroyed? Who knows that Israel, that had been for over seven hundred years lost, swallowed up, and paganized among the Medes and Persians and Assyrians, dwelt safely? The prophet Jeremiah goes on to say, that at the same time when, not the vine, but the "righteous Branch" shall be raised up—who shall be called the LORD OUR RIGHTEOUSNESS—"they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell in their own land." Swedenborg says the north, in the language of correspondences in which the Bible is written, means the ignorance of truth, those under the sway of the sensual principle. The Lord who brings humanity from under the sway of these, not the one that brought humanity up out of Egypt, is the one who is the Branch. As we know that no humanity has yet reached this blissful condition, we are safe in concluding that at least the Lord—who is yet to fulfil this prophecy, and who is the Branch, not the vine—has not yet completed his mission. Neither has Israel yet been gathered from the countries into which God drove them, and in which they were lost.

If Jesus and the prophets told the truth, he was not, is not, both the vine and the branch.—O. F. L.

The alchemico-organic universe is the alchemico-organic expression of Deity. If this has no primate center, as it cannot have if the present system of astronomy be true, then Deity is the existence of a universal activity without a central personality.

Materialistic scientists pretend to rest their convictions upon crucial experiments of mathematical certainty, and they palm off upon the world, or try to, conclusions which, when critically examined, will not stand the weight of argument.

The only way to successfully meet combination is with combination. Let the producers combine.—Luray Union.

## FINANCE AND COMMERCE.

## The Greatest Economy is in Cheapest Production.

The whole world, moved solely by the selfish impulse, in discussing the labor and monetary problems, invariably makes the competitive system the basis of every calculation. The competitive world has no other basis; therefore, it cannot exploit the regions of commercial chaos except from the point of human greed. We may take, for instance, the one production, flour, or wheat, as illustrating the effect of price as universally applied. The farmer raises the wheat in the hope of getting a big price. The consumer is always in hopes of a large crop that wheat may be obtained for a small price; hence, the two interests always clash. The middleman hopes that the crop may not be prolific beyond his ability to control the purchase, and not too small to fulfil the possibilities of his exchequer. The transportation magnates hope to pool their interests, that both the producer and the consumer may be robbed in the interests of transportation monopolists. These facts are offered in illustration, merely, of the influence of competition upon the enterprises of the world.

The struggle of the Bulls and the Bears of Wall Street is but the culmination of the entire issue of competition, and a demonstration of its tendency. If the Bulls win, the Bears lose; if the Bears win, the Bulls lose. One class makes the money if prices go down; the other class, if prices go up. The burden of our discussion is not what may be the best method of operation upon the basis of competition, but which is the best system, and which one promises the greater happiness,—the competitive or the communistic system?

## The Silver Conflict.

President Cleveland and his advisers are credited with having given utterance to the statement that it is time to end a conspiracy that has enhanced the value of one product at the expense of all other commodities. The President believes, apparently, that the partial monetization of silver has enhanced the value of that metal. That monetization has such an effect cannot be doubted; if it were not the case, the silver interest would not be so persistent in its attempts to maintain the present status of silver, or to improve it by obtaining a free coinage law. What is surprising in the case of Cleveland is, that while he sees monetization increases the value of silver, mental obliquity prevents him from perceiving that the monetization of gold must correspondingly enhance that metal at the expense of all other products. What holds good with regard to silver holds equally good with regard to gold. If justice to all other products demands the unconditional repeal of the Sherman bill, it no less emphatically requires the demonetization of gold. The present status of affairs is disastrous in the extreme; it cannot be much longer maintained. The evils of the day are the sequences of criminal enactments; they will cease only with the cause that produced them.

Reports from Colorado and the other states and territories in the silver producing section record one of the most severe financial stringencies ever experienced; this is due to

the silver agitation, and to the suspension of work in most of the mines. All lines of industry are reducing the number of men employed. The army of involuntary idlers is augmenting beyond all precedent. Men offer to work for their food only, yet fail to meet even that meager opportunity; and for thousands it is now becoming a question of starvation or of leaving that region. Steps are being taken to induce the railroads to ship out the thousands of idle men at a merely nominal rate; but, if these men come East, they will face the same alternatives that confronted them in the Rockies. While we deeply sympathize with the people of Colorado in their misfortunes, we yet fail to see that free coinage of silver will have any influence in destroying money monopoly. Of course it will prove a highly profitable privilege to the owners of silver and silver mines; they will be admitted within the holy of holies of the temple of Baal. The masses of the people, however, will receive no benefit from the change; their servitude to the gold power will simply be changed into slavery to gold and silver. We need a financial policy under which the means of lawful payment will be equal to all the demands of human life. By making every commodity—as well as human service—a means of lawful payment, we will possess such a system.

Thomas Jefferson declared: "A privileged class is a dangerous class." The bankers and gold bugs are a dangerous class because government places its stamp upon gold and silver, thereby making them legal tender,—that is, the exclusive means of lawful payment. Legal tender is the expression of the spirit of despotism; it elevates the few to stations of wealth and power, condemning the many to grinding drudgery and degrading servitude. Whoever—be he banker or governmental official—controls the exclusive means of lawful payment (whether of large or small volume), possesses, by virtue of that control, the power to dictate the terms of all business transactions, and is also in a position to absorb whatever amount of products he sees fit for which to furnish the people with sufficient money to pay taxes, or to pay any debt they may have been compelled to assume, under the pressure of this system.

When gold and silver were jointly monetized to their full extent, there were poverty, want, and bankruptcies galore; but, since the time that some impediments have been placed in the way of the unlimited coinage of silver, all the evils of the day are ascribed to that cause. One of the reasons given to justify the demand for free coinage—in case the Sherman law is repealed—is, that otherwise the payment of all debts would be required in gold, thereby bankrupting nine tenths of the people. With silver free, probably a lesser number of people would fail; still, there would be failures, hence the law-enacted, exclusive basis of gold and silver as a medium of exchange and the only means of lawful payment deserve condemnation. The misfortunes of our times are due to the fact that a crowd of self-seeking scalawags are persistently seeking to exploit the well-meant efforts of the revolting producers to their own selfish aggrandizement and enrichment. A depreciated manhood is, to a far greater extent, responsible for the desperate straits to which the financial affairs of our country have been reduced than people are willing to admit.

By making every commodity and form of service a means



of lawful payment, no man can any longer be made dependent on the good graces, or made to suffer from the meanness, of any other man. This would constitute direct government in its most perfect form. Were cotton a legal tender, a means of lawful payment, there would be no occasion for our Southern agriculturists to ever go into debt. If corn could be used by our Western farmers to lawfully pay a debt, mortgages would become as scarce as white crows. Had special laws been passed specifically declaring that cotton, corn, and all the other varied staples of the South and West should not be means of lawful payment, the effect would have been the same as has been secured by putting the government stamp on gold, silver, and pieces of paper, calling them the EXCLUSIVE means of lawful payment. The producers of this country are disfranchised, in fact and deed, by the government stamp, the government fiat; to divert their attention, a playing (called the ballot) has been placed in their hands, with which they are foolishly trying to remedy the evils flowing from their servitude to a hypocritical, thieving set of usurers.

The fight between gold and silver can be made the opening wedge for a new dispensation. If the Sherman bill is repealed, the number of conspirators against the people's rights can be considerably reduced. Throw all your weight against silver; whip the enemy in detail! When the silver wing of the army of special privilege is defeated, it will be less difficult to dethrone the *then* autocrat, gold. But, remember, it is the government stamp upon gold that makes it the formidable engine of buccaneering that it is!

Our onslaught is aimed at the government stamp because it *disfranchises* the producers of our country. By enacting that labor products are NOT means of lawful payment, it places them at the mercy of a ruthless gang of thieving speculators.

REPEAL THE SHERMAN BILL! DEMONETIZE GOLD!!  
DEMOLISH THE GOVERNMENT STAMP!!!—Carl Gleeser.

#### ABOLISH THE GOVERNMENT STAMP!

Editor M. M. (Brick) Pomeroy delivered a lecture lately, entitled: "The Currency Question in the United States." It was given at St. James Hall, Manchester, England, under the auspices of the Balloon Society of Great Britain, a popular scientific, literary, and art society. The following portion of his statements are presented because they comprise the fundamental facts of his argument.

"The law creates or designates legal tender only for the one purpose of paying, or tendering for, debt.

It may be used for exchange, for hoarding, for speculation, or for other purposes, as a man's head may be used to try fists or clubs upon, but the law creates money only for the one use,—tender for debt. Therefore in any and all countries, whatever in that country is legal tender for debt, HEADS THE ENTIRE PROCESSION OF ALL ARTICLES IN THAT COUNTRY OF SO CALLED INTRINSIC VALUE, though nothing incapable of sustaining life has intrinsic value. And this, not because of its shape, its size, its color, its material, but simply and intelligibly because in that country, by the supreme law-making power, it is declared legal tender. All other purposes to which this legal tender money is applied are outside of the one, and only one, legal purpose for which money it created, paid out, or sold, as money."

It is well known that Mr. Pomeroy is an old-time greenbacker, one of the "old guard," as these irrepresible gentlemen delight in calling themselves. These people believe that the financial difficulties of the day are entirely due to the fact that our money and currency are controlled and manipulated by the bankers for their own gain and profit, and to the dire undoing of the farmer, the mechanic, and the laboring classes, as well as the retail merchant. Many of the greenback champions believe that if the government were to exclusively issue all money and carry on the entire banking business, all the shortcomings of private banking would thereby be removed. Such is evidently not the conclusion arrived at by Mr. Pomeroy, as the following seems to indicate: "It (legal tender) may be used for exchange, for hoarding, for speculation." There is the rub. Why should anyone wish to hoard the treasury note, were it not for the possibility that someone else can be discommoded by such hoarding, and be induced to pay a bonus for the use of it? Suppose gold and silver were demonetized, the national banks abolished, and government banks of issue established to issue treasury notes or greenbacks for services performed for the government, or supplies furnished only, what would be the result? Would there be any difference as to the present system? If so, what would be the difference? As a matter of course, the personnel comprising our present banking institutions would be displaced; yet officials, nearly equal in number to them, would be required to perform the work in the government banks. These officials, receiving an annual salary for their services, would have no personal reasons for retarding the issue of currency, unless outside pressure—similar to that now exercised by the banks upon the Secretary of the Treasury—could be brought to bear upon them. As a matter of course, a very large portion of the currency thus issued would be paid as salaries to government officials, who would expend much or little, as they saw fit; they might *hoard* it or *speculate* with it as opportunity offered. Who would have a right to question them as to the disposal they would wish to make of their hard earned salaries? While the benevolent officials would *hoard* or *speculate* with a large proportion of the ONLY available means of lawful payment, the day for paying taxes might come around, notes might come due (of course there would be notes), and very soon the masses of the people would be in as miserable and wretched a servitude as at present.

Are the farmers and the working people determined to be forever at the mercy of a lot of sharpers? Must the existing condition of things be perpetuated under a new guise? It appears that way, judging from the contents of the general run of reform papers.

"Trade, barter, buy and sell, as men agree; and when you are in debt, the only thing you need to let you through to daylight is,—legal tender," proceeds Mr. Pomeroy. Yes, the only thing the debtor needs in order to get out of debt is legal tender. The influence of the creditor class has been—without a single exception—potent enough to make it very difficult (in millions of cases entirely impossible) for the debtor to secure the legal tender. Whenever such was the case the creditor could plunder the debtor of whatever he possessed by means of the philanthropic provisions of the bankruptcy laws. The legal tender money of a

country heads the entire list of all articles of intrinsic value, of all commodities, because security of possession of all other commodities, of house and home, is made dependent upon the payment of that legal tender. These short-sighted legal tender partisans inveigh against the use of any article of *intrinsic value as a means of lawful payment* because the EXCLUSIVE use of one article of intrinsic value—gold—has wrought disaster wherever operative. But this disaster was not due to the intrinsic value of gold, but to the *imperative EXCLUSIVE* use of gold as a legal tender. Gold has an intrinsic value, its intrinsic value residing in its utility; it is used in dentistry and the arts. This usage value is its intrinsic value, and, in exchange, it alone should be considered. Wheat has an intrinsic value; its intrinsic value resides in its nutritive constituents. Every other article of common use, every form of human service, has an intrinsic value just to the extent that it adds to man's well-being and happiness. To say that all articles of utility, of intrinsic value—which cannot be cornered—shall not be means of lawful payment (legal tender), and then to create by legal enactment a limited amount of treasury notes (which can be hoarded and cornered), of no intrinsic value, to be the exclusive means of lawful payment, is to put the great majority of the people forever at the mercy of a piratical gang of speculators and schemers.

We advocate the demonetization of gold because it is the most effectual step that can be taken to place all articles of intrinsic value, of utility, upon a basis of equality; in this way every producer will be put upon an equality before the law, the first desideratum required by justice. We do not advocate the demonetization of gold for the purpose of putting a new lot of thieves in public power. We advocate the demonetization of gold because we are *opposed to an EXCLUSIVE means of lawful payment*. WE WANT TO ABOLISH THE GOVERNMENT STAMP. *Demonetize gold!*—Carl Gleeser.

#### DECAPITATE THE DEVIL!

The battle is on between manhood and servility, between the divinity in men and the minions of darkness, between character and greed. Plutocracy, seated on a throne of darkness (vested wrongs), presides over the infernal regions its greed and rapacity has created. The frightful depths to which humanity has sunk by yielding to the passions, the lusts of the flesh, the promptings of a perverted will, are far beneath the city seated upon the mountain top of eternal truth. The dark abode of a dying humanity is surrounded by the triple walls of decayed religion, corrupted sexology, and misapplied sociology. An alert guard of lying sophists infests the gates, day and night, for the purpose of driving back, with the bludgeons of fallacious philosophies, all who attempt to escape. The frightful abyss resounds with the heart-rending agonies of millions. The tortures have grown beyond endurance; the signs betoken a conflict between the oppressed and the oppressor.

We bid the world: *Decapitate the devil!* In view of this statement, it becomes a matter of pertinent inquiry as to who the devil is, and where the devil's head is located, so that it may be cut off. The man of sin is the devil; the humanity born in sin and shaper-in iniquity is the temple of Baal, and

the hells wherein the devil resides. The head is the place where the mental energies are elaborated. The head draws the substances of elaboration from the body; so long as there is a conformity between the desire of the body and the elaborations of the head, there will be a continuation of the present conditions outwardly manifest in human relationship. The world is in unutterable agony from having conformed to the dominant thought of the day. The devil's head is located where the dominant teachings of modern times have their source. The schools, the colleges, the universities, the churches, the dominant political parties, consequently, comprise the devil's head. We have said that this head draws its substances of life from the body,—the people. To cut off the devil's head, then, it is merely necessary to withdraw the substances of elaboration, the means of existence.

By what agency do these institutions draw the substances of maintenance from the people? Usury supports many of the churches, many of the colleges and universities. Schools are supported by taxes. It was said of old that "the love of money is the root of all evil." The love of a thing is the cause that produces that thing. Money exists because the love of it called it forth. Money is the medium, the channel—the neck, as it were—by which the devil's head draws its substance from the body. The stamp of Cesar, the government stamp, representing the tax-exacting usurpation, the money-creative instrumentality, is the agency employed by which the devil's head absorbs the wealth created by the tolling millions of the earth.

To cut off the devil's head means to eliminate the government stamp. If the love that produced money is the root of all evil, then the instrument that resulted from that love is the tool by which the evil is wrought. To abolish the evils of life it is necessary to destroy the cause that produced them. *Decapitate the devil! Abolish legal tender money!*—Carl Gleeser.

#### CORRESPONDENCE.

CHARLES BONSALL; Dear Sir:—Your communication is received. We greatly admire your candor, your zeal, and your courage. It would be impossible for us, however, to enter into an individual controversy on the assumption of a premise in which the only basis of belief is a conviction of the righteousness of the competitive system. Our premise on the financial issue is, that justice demands an equitable distribution of wealth, the basis of which is the performance of legitimate use. We do not believe that money is an essential factor of equitable distribution. A discussion of your proposition would involve a controversy which would lead the readers of our paper entirely from the truths we are attempting to inculcate, away from the main issue.

Labor is capital; without it there is no capital. All that the producer of wealth creates he is entitled to; that which is called money is not an essential factor of the equitable distribution of wealth. There is too much labor and too much cornering of the productions of labor by those who use money for what it was originally invented; namely, to enslave the masses who are made to believe that money, not the utilities, is what they require. The gold standard has made a few millionaires. With the demonetization of silver, the world over, the mil-

lionaires would become billionaires. The silver men desire to hoodwink the masses into the conviction that it is for their interest to place the money fiat upon silver on the basis of about sixteen to one. It would not benefit the laboring class, while it would increase the basis for a creation of a few more millionaires; thus augmenting the power of tyranny over the people. If the competitive system is right, and the great grabbag game is just, then let the process of grabbing continue, at whatsoever cost to the weaker grabber.

Money is the factor which enables the money holder to pool the issues of the wealth producer. You are discussing the financial question, which resolves itself to the issues of so called capital and labor, from the standpoint of the competitive system, which we totally ignore. The application of a little industry, with the best possible use of economical principles, would supply all the inhabitants of the world with a profusion of the good things of nature and art, and would reduce the hours of labor to wholesome recreation. This would afford the now laboring man time and opportunity for mental and social development, and that essential refinement that would exalt the masses above the criminal possibilities that make of the world a den of thieves. All of the products of industry should be gathered into storehouses under the administration of corporate power, and distribution from things thus governed should be equitable upon the basis of a legitimately established industrial system. The masses should be educated to abominate the monetary system of competition, and competition itself.

We will admit, if the competitive system were virtuous, that some modification of the greenback representative of exchange would be preferable to either gold or silver. But we do not admit it. No form of competition can ever induce men who work upon that basis, to be satisfied to share equally with the neighbor. The very principles inherent in the unregenerate human soul lead man to aspire to superiority, and the competitive system is a direct stimulus to that greedy activity for the accumulation of wealth which we see culminating in as great an animosity between the silver mine owners and the gold bugs as the slavery question engendered between the North and the South, and which threatens the disruption of the East and the West as the slavery issue disrupted the other sections of our country.

We have no time to discuss the money question from the competitive basis, nor have we any interest in the money question further than to see the fulfillment of prophecy in the destruction of the money power. If we admit your premise, we admit your conclusion. We have seen no proof of your premise. We object to individual wealth, and we deny the right of the individual to acquire wealth for individual purposes. All of the people should own all of the wealth that nature and art are capable of producing, and the people should so economize and apply the laws of distribution that no man, woman, or child would be destitute.

The problem that we discuss is the relative merits of competition as a means to virtue and happiness, versus common interest as taught by the Christ. If competition is right, the Christ was wrong.

Respectfully,

Ed.

## SOCIOLOGY.

### A Reign of Terror.

The tragedy of the ages is coming to a climax. Riots, famine, lockouts, strikes, bank failures, bankruptcies, and the long list of no less terrible afflictions that might be enumerated, present a startling array of calamities to the attentive, thoughtful observer of passing events. All of South America is in a chronic state of revolution. France is bulldozing Siam for the purpose of territorial spoliation. The staid members of the British parliament descend to the level of blackguardism and fisticuffs. The Navy department of the United States finds it difficult to fit out a sufficient number of sea-worthy vessels with necessary armament to meet the demands for protection coming from American merchants in different parts of the world, occasioned by civil wars.

The struggles between man and man are supplemented by disastrous disturbances in the elements. Cyclones and water-spouts, devastating floods and fires seem to be engaged in a competitive trial of desolating fury for the undoing of man and the destruction of his handiwork.

While the people of the earth are not directly responsible for the terrestrial disturbances with which we are afflicted, it cannot be denied that such is only too evidently the case in the political, financial, and social disasters which threaten to overwhelm us. The world calls itself civilized, but the thing called civilization is only a veneered, refined barbarism. Men are no longer roasted and devoured as of old; but it seems to us that the cannibalism of capital is more heartless, more replete with fiendish cruelty, than that practiced by our so called savage ancestry. Perhaps at no time of the world's history was machinery for wholesale murder more perfect; at no time in the past were so many men trained for the business of human slaughter; at a time, too, when we have gained a mastery over natural forces and resources that precludes all necessity whatever that the least of the children of man should lack any of the essentials, or even luxuries, of existence.

While the foregoing statement cannot be gainsaid, yet what are the self-condemnatory conditions that obtain among us! A large portion of our people are engaged in a perpetual, body and soul destroying struggle for the bare necessities of life. Manufacturing establishments are closing down because they are largely overstocked, as it is called. Sufficient food goes to waste every week in our large cities, that, if given in time to those in want, would prevent a large amount of suffering. Stores and warehouses are filled to repletion with an abundance of food and clothing; merchants are complaining of the lack of a market; agents are searching the world over to find a market for our surplus products.

All these contradictions, of hunger amidst plenty, of overwork on one side and enforced idleness on the other, flow from the insane greed that is devouring the race. All the evils that abound can be traced back to that greed, and to nothing else. It is a veritable devil that has entered the hearts of the earth's inhabitants for their destruction. We stand on the eve of terrible times. "What a man sows, that shall he also reap." When we look back through the ages and notice the terrible cruelties and outrages that have

been inflicted upon the world's workers by an arrogant minority, can we draw any other conclusion than that the sins of the rich and mighty will find them out for the punishment their wickedness merits? The terrors and cruelties dealt out for many generations will yet return to the people who inflicted them. There is no safety, no security, no peace possible for the human race, except in justice.

The New Jerusalem, the new foundation of peace that is to come down from God out of heaven, is the gospel of righteousness, a statement of the inherent laws of the universe and of being, conformity to which is essential to the perpetuity of the race and the establishment of the divine kingdom.—*Carl Gleeser.*

#### The Majority Superstition.

There is nothing inherent in the majority that should make its decisions on social polity imperative. We have very little confidence in a system of a more perfect counting of noses as a means of righting the age-long wrongs under which the laborers have been ground in the dust. Some men have a disposition to submit every controversy to a decision by the majority, as if all wisdom were to be found in that direction. Our study of history has convinced us, however, that all improvements in every line of social facility and personal conduct have come, not according to the wishes of the majority, but in the face of the greatest opposition from that quarter. This being true, as a matter of course, we have but little confidence in the efficiency of the initiative and referendum as a means of beneficial innovation. The greatest crime of the ages—the crucifixion of Jesus the Christ—was referred to the people and carried out at their behest. Whenever God wants a reform inaugurated, he does not call on a majority, but chooses a small band of devoted men and women of determined character to do the work. Moral weight and stature are of more importance than numbers. Not by might, nor by power, but by his Spirit are the great victories of God achieved.

When Gideon went out to fight the Midianites he did not have time to count their vast hordes; they were as numerous as the leaves of the forest. After counting his own small army, the great God instructed Gideon that he had entirely too many men. Directing him to send a large portion away, He gave him, with the small remnant, the grandest victory in all the wars of Israel.

Those who rely upon the majority for the introduction of their reforms, will find that their hopes are builded upon sand. Let every good and true man and woman take his and her stand for the truth; stop waiting on the masses. Let us inaugurate the truth and the life; let us teach the science of social adjustment, and faithfully battle for the victory of justice.—*Carl Gleeser.*

Some populists claim that—although nine out of every ten populists are opposed to both gold and silver money—good politics dictates that populists should unite in demanding the free coinage of silver. It would be well to remember that the surest way to force the monometallists to terms is to develop a formidable movement in favor of the demonetization of both gold and silver in the United States.—*Tri-City Industrial News.*

#### SHARP CUTS.

The bankers are having Congress convened to help them out of their difficulties. The people are not in it.—*Coming Nation.*

Will the American people be misled into supporting a monetary system favorable only to rich corporations and usurers?—*Coin.*

We believe in placing gold and silver on the same level; not by remonetizing silver, but by demonetizing gold.—*National Spectator.*

Gold without the government stamp, like iron or lead or zinc, is worth only what it will bring in the market.—*Pittsburg Kansan.*

Nothing but gold and national bank notes suits the money power of the east,—and they are running this government, you know.—*Phalanx.*

"It ought to be possible to exchange labor for labor and value for value the whole world round without the use of a metal dollar of any sort."—*Voice.*

More than half the entire wealth produced by sixty-five million people has been taken by vicious laws and "divided" among thirty thousand people.—*Deadwood Independent.*

The great fortunes of today have been accumulated by exactly the same kind of "industry and good management," as the pickpocket exercises in his profession.—*Deadwood Independent.*

The tools of the gold bugs are howling for the repeal of the Sherman Silver Purchase law. All right. Repeal the Sherman law, but it would be the proper thing to demonetize gold as well.—*Cleveland Citizen.*

It isn't the producer who has money in his pocket; it is the loafer who produces nothing that has all the wealth. Isn't it strange that the less work a man does the more wealth he will have?—*Cleveland Citizen.*

Our system of laws permits a man to be robbed until he is poor, and then pronounced a criminal for having "no visible means of support." This is a specimen of Demo-Republican statesmanship.—*Living Issues, Atlanta, Ga.*

Give to silver mine owners the special privilege of free coinage for their product that is now enjoyed by gold mine owners, and you'll soon see these two special interests unite and effect the same corners in money as at present.—*National Spectator.*

The war of one nation against another is barbarism. The only war for the wage worker to engage in is that of civilization, not for conquest or power, but for the establishment of just social conditions and the abolition of poverty.—*Labor Standard.*

The banks are now yelling about "confidence," and are doing their best to pay their depositors off in that material. When the banks are asked to exercise a little confidence they look wise and prate about the "timidity of capital"; but when they get in the hole themselves they holler about the necessity of the people having confidence in them.—*The Road, Denver, Colo.*

## Pungent Paragraphs.

Usury means to use your labor for my enrichment.

The gold bugs have as much brass in their cheeks as they have gold in their pockets.

The big confidence game of National Banking is about played out,—the people will have no more of it.

In South Carolina when a man gets a state drunk, it is because he is in a drunken, drunk-making state.

The fool's head sits on a great many shoulders, but the biggest fool is the man that shoulders a hog's head.

The devil was the first counterfeiter.—*Ram's Horn.*

So he was also the first bar-keeper, and poker-player.

"God moves in a mysterious way his wonders to perform."

The devil, too, has a mysterious sway, that Christians don't reform.

So many banks suspending is creating a suspensory feeling in financial circles. The money kings will get their necks broken soon.

The Sunday closing energy which the Sabbatarians generated seems to be reacting upon the banks,—they are closing every day in the week.

Satan is divided against himself. The gold and the silver money manias are getting wrathful at one another. It is to be hoped that in the coming fight, both will be knocked out; that is, both gold and silver demonetized. Then honest men may get their dues.

How can we get along without money? How does a family get along without money? There is no buying and selling between the members of it, and all contribute to the general good. Let's take the whole nation into one family, and the problem is solved.

The trouble with fiat metallic money is, that it is a commodity at the same time that it is a measure of value; as such, it often depreciates; in consequence, the laborer must increase his hours of labor to get enough of it to buy his stint of bread, or go hungry.

The press as it is now run is a huge devil fish, blackening the waters of intellect with its vile ink ejection, until it can throttle with its slimy tentacles the intelligence of the country and compel it to feed the head—the money gods—with the life-blood of the nation.

The gold and the silver monomaniacs hold up their hands in unholy horror at the mere suggestion of fiat money; what would their metals be worth without the fiat stamp, as money, by the governments of the world? Of what more value would they be than iron or copper?

He who bases his hopes upon the wisdom of the past bases them on a sandy foundation,—the sands of time. He who bases his hopes on the wisdom of the present has a very base foundation,—base with its own rottenness. He who bases his hopes upon the future has few cheers and many curses for his supposed baseless hopes, but it will prove the rock upon which the ages split and grind to powder.

## THE LATEST SPOKEN.

THE CURSE OF WAR.—There is nothing that is so burdensome, so barbarous, so horrible in all its phases as war. We cannot write the word with calmness or with patience. We cannot think of the vast armies of Europe—millions of men whose sole business it is to be ready at a word of command to kill their fellows—without a shudder. War is far more demoralizing than vice. Its effects last for generations after the battles are over. War is cruel, inhuman, brutish; it is the expression of the beast in man. The profession of the soldier is degrading. Nations that go to war with one another have not learned the lesson of civilization. Men should refuse to carry arms, no matter at whose command. Every soldier in the United States is a disgrace to us as a nation, and every battle ship that sails the sea under the glory of the stars and stripes is a reproach to our national character.

France expends annually \$200,000,000 to maintain a military force to frighten other nations, Russia nearly as great, while Great Britain, Germany, and Austria pay each from \$75,000,000 to \$125,000,000 every year for a similar purpose. A standing army is a standing shame to the nation that maintains it. A man with a musket on his shoulder or a sword by his side has to be supported by the man with a hoe or a hammer in his hand. War robs not only the present generation, but the unborn. It is every way a curse. The trade of butchering men is the worst that man has ever learned.—*Investigator.*

MODERN PIRACY.—England maintains in the Mediterranean Sea, a squadron of war vessels consisting of thirteen ironclads. The only object of this fleet is to enable agents of the money power of London to plunder the coasts of that sea. That it is done in the name of "business" or "commerce" does not make it the less plunder. Honest business and fair dealing would need no naval support. Here are thirteen vessels, costing, probably, with their armament, not less than three millions each, or thirty-nine million dollars. They are manned by about five hundred men each, a total of six thousand and five hundred men. The expense of the fleet would probably be not less than five millions annually. And six thousand men in the prime of life are taken from the productive power of Great Britain. To support this vast expense, men and women, half clothed and not half fed, are working far beyond their strength in the fields, shops, and mines of England. That a few London nabobs may live in luxury and pile up vast aggregations of wealth, millions of honest people in all countries are laid under tribute. Those who wish may shed tears for the "Admiral" and "brave" butchers who went down in the Victoria. We reserve ours for the innocent, honest, industrious poor, drowned, not in the Mediterranean Sea, but in the gulf of ignorance, sorrow, and suffering, that robbers may rob, and tyrants bear rule.—*Populist.*

Work is the only process of producing wealth. A rascally world has devised many ways of getting hold of it after it is produced, but all are more or less cunning schemes of theft.

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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.

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The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

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