

The Flaming Sword.

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

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FINANCE AND COMMERCE.

"Whom the Gods Would Destroy They First Make Mad."

There are two gods just now agitating the minds of the politicians, and they seem to be making their devotees mad, as it would appear, for the purpose of their destruction. These are the silver god and the gold god. Those who worship these gods seem to be getting very wrathful, with a tendency toward a culmination during the coming extra session of Congress.

"The love of money is the root of all evil." It matters not whether this statement originated with one of the early followers of the Christ, or with some one having no interest in the Christian or any other religious system; the fact remains, that the love of money is the root of all evil. Being the root of evil, it was the serpent that constituted the original temptation, and, comprising that serpent, it will constitute the central conflict in which the old dragon (the devil) struggles for final mastery. "There was war in heaven: Michael and his angels fought, and the devil and his angels." The devil was cast from heaven down to the earth, in the vision which John had of the end of the age. The devil has now come down to us as predicted, having great wrath. He is the money devil; and, as the end of the age is reached, this money serpent finds himself in a divided house.

It was ordained that Koresh should look into the faces of a few hundred people who pose as the conservators of the people's interests; they call themselves bimetallicists, but are called lunatics by their enemies. The honest thinker may learn a great lesson from the attitude of these hundreds of speculators in silver. The panacea for the laboring masses is bimetallicism. If gold and silver are both employed as money, instead of the single metal, gold, and the silver dollar is on a par with the gold dollar, by some *hocum-pocum* the workingman can get it from the millionaire without effort. We cannot, for the life of us, see what interest the workingman has in either monometallism or bimetallicism as distinctive representations of labor held by the plutocrat who has no interest in labor, except to usurp and appropriate it.

If gold is called money and is hoarded, or if silver and gold are hoarded, or if gold, silver, and paper are controlled by the nabob, it is the same to the wage slave; he only gets the mere modicum dealt out by the money pirate. In the last election the people responded to one, and only one, cry, "Destroy the money power." It was first sent forth by the FLAMING SWORD, and was then taken up by the Democratic press. This, and this only, is the demand of the masses. The destruction of the money power is but a question of time; its destruction does not depend upon the Democratic party, except as by its perversity it assists in bringing about the greatly desired culmination.

The destruction of the money power is inevitable, and the crack of doom is not reserved for generations in the future. We are upon the threshold of the great day of wrath; and Belshazzar's knees shake as he sees the handwriting upon the wall, though he whistles, through the subsidized press, to keep up his courage.

What Creates the Money Stringency?

It is the power of combined wealth to enslave labor. There are a good many millionaires. If the millionaires have amassed the billions of money issued, it must necessarily be out of circulation. If a few men accumulate the wealth, they do so to hold it, not to give it away. It has taken these thirty years to gather up the money put into general circulation during the war; now that it is gathered in, the masses are destitute. If a man becomes a billionaire, or nearly that, it means that the people are deprived of that amount. This means hard times for the people, regardless of the bountiful provision of nature and industry. The remedy for the evil, and the only remedy, is the distribution of wealth. This the people have the power to accomplish. It need not be done by a violent revolution; violence may come, and will come when the few rich drive the masses to desperation, but the

revolution need be only peaceable if the millionaires will unlimber their selfishness, free the wage slave, and relinquish to the wage worker the proportion of his earnings robbed from him by the greed of the money cormorant.

We are nearing the crisis of the ages. This is the end of the Christian dispensation. We are about entering upon the Koreshan, or Aquarian, age, and at this crisis the money-changers will be driven from the temple and their exchange tables overthrown, as typified by the Lord in the symbolic temple at Jerusalem. That was a type, or figure, of what it is in the divine purpose to accomplish for the world, with those who have made the House of God, the humanity, a den of thieves. The millionaires have heaped up treasures unto the day of wrath. The day of wrath is upon us, and the "calamity howlers" who predicted the destruction to come at the end of the age will, by and by, be honored for their prescience in the knowledge they possessed and the declarations they made regarding the closing of the Christian age and the ushering in of the new, golden, and crowning age.

The working people of the world have earned the wealth hoarded by the millionaires; let them take it, but take it by legislation, not by riot nor by bloodshed.

The Silver Conspirators.

The absolute demonetization of silver is aimed at by the gold despots because they wish to reign supreme in the material affairs of man. They have not scrupled to make use of any and every means, no matter how dishonest or disgraceful, to attain their end.

This much admitted, in what respect do the silver despots differ from the objects of their indignant denunciation? Do they remonstrate and protest against the iniquitous advantage and pre-eminence that the laws of the land confer upon gold? By no means. Their efforts are not directed for the removal of this unjust privilege from gold, but for the purpose of sharing in the benefits that accrue through its operation. To read the literature of the silver advocates, that is now being scattered broadcast over the land, the thoughtless reader will conclude that the free coinage of silver is the panacea for all the ills that infest the body politic.

We will not deny that it will temporarily ease matters; but it will only stave off the final conflict that must come between the producers and the monopolists. What is there to hinder the monopoly of silver in the same way that gold has been monopolized? Of course the silver men must make out a case before the people, to successfully enlist their co-operation in replacing silver in its former station of barbaric grandeur and eminence by the side of gold. For this reason they pose as champions of the people's rights. They elaborate lying statements for the purpose of leading the people into the belief that bimetallic countries are prosperous beyond compare, and that, if the advice of the silver philanthropist be followed, a correspondingly flourishing state of affairs will ensue at home.

If the majority of our voters were even partially informed as to the actual condition of the financial affairs of South American republics, of India, China, France, etc., the silver advocates would not be quite so bold in their unwarranted

assertions regarding the prosperity that follows the use of silver as a money metal. If the gold despots are greedy, so are the silver despots greedy. There is no more virtue in the monetization of silver than there is in the monetization of gold. If the exclusive monetization of gold is wrong (it is wrong), then, by including silver in that unjustifiable privilege, it still remains a wrong; by no method of reasoning can two wrongs make a right.

The monetization of one or two commodities, by which they are made the exclusive means of lawful payment, is the greatest crime of the ages. The conspiracy which is now about to come to a head was concocted during the civil war. Silver did not amount to much as a factor in politics at the time of its demonetization, but the unprecedented increase in the production of that metal, due to discoveries made subsequent to '73 (the date of silver demonetization), reduced its proportionate value to other commodities, until the commodity value of the amount of silver contained in a silver dollar is worth less than fifty-four cents.

If the silver men do not sail under false colors, but really and truly have the people's interests at heart, let them demonstrate it by joining the steadily augmenting numbers who propose to place not only silver but all other commodities on an equality with gold, by demonetizing the latter, thus making all commodities, all forms of human service, equally, means of lawful payment, legal tender. *Repeal the Sherman bill! Demonitize gold! Demolish the government stamp!*—Carl Gleser.

Small Rewards of Labor a Blessing.

• Agricultural products are lower, but this is rather a blessing than otherwise, for if our products are not taken, gold will be exported.—*Ex.*

An English authority estimates that the interest and profits—usury—from English investments in America last year, were seven hundred and twenty-seven million dollars, or more than twelve dollars for every man, woman, and child in the country. Add to this more than a billion paid in taxes, and many billions more paid in rent, usury, and the other means of extorting money from honest labor, and marvel at the insanity, if it were not diabolism, that, under our hell-born competitive system, speaks of the low price of the products of labor as a blessing.

If it is in any sense a blessing to enslave men with a slavery that will not allow the toiling producer as much of the proceeds of his own labor as the African slave of the past generation received, but condemns him to a servitude in which his master has no interest in his well-being, as had the slave-holder in his human chattel,—not even enough to see to it that he has food and clothing, and shelter sufficient to keep him healthy and strong for labor,—then low prices for labor's products, under the present system, is a blessing. If to rob men of their farms and factories and productive wealth, and turn them into beggars by means of usury and extortion, is a blessing, then low prices for the avails of labor is a blessing, and Jew bankers and their allies, and the men who make tramps and beggars and, often, criminals, are public benefactors.

But what ought to be said of a people who not only

subject their industrious citizens to the idle and lazy and luxurious of their fellow citizens, but so shape their laws and usages as to subject them to the same idle class in other countries, making hard their bondage and heavy their robbery, to prevent the deportation of a commodity they have endowed with more than imperial powers of taxation and spoliation? The smaller the price received by the industrious producer, the heavier the burden imposed by the usurer and extortioner, and the sooner, and more inevitably, the honest laborer is turned into a miserable pauper and tramp, of whom the Rev. (?) Kugler of Hoboken says, "All we owe a tramp is a funeral," and the pious and benevolent Mary Livermore, if the newspapers tell the truth, says: "Tramps have no claims on human sympathy. When they invade my house and ask for bread, I bid them begone without ceremony. The hand of society must be against these vagrants—they must die off; and the sooner they are dead and buried, the better for society."

The society that, by unjust and cruel monetary conditions, turns its industrious citizens into tramps and beggars, is doomed and damned, and only waiting for the execution of the righteous sentence. The religion that gives its sanction to such monumental injustice is booked for certain destruction, along with the perverted and cruel state to which it gives character and strength.

Now is the time for the advent of the new heavens and the new earth (new church and new state) in which dwelleth righteousness. To make way for it, gold must and will be demonetized. Money must be destroyed.—O. F. L.

Tweedledum and Tweedledee.

Will the American people ever awaken to the injustice which is heaped upon them by the trading and bartering which has proceeded and is proceeding between the banks and the United States government? The banks had the government on its knees a few weeks ago, and now the government is retaliating by forcing the banks to pay gold for currency of small denomination. We have a very dignified government to be sure! Such facts as we now mention should arouse the people to a consciousness of their insecurity, and suggest the necessity of providing a financial system that would make it impossible for a few plutocrats to intimidate the government, and impossible for them to precipitate a crisis. Government money issued direct to the people without intrinsic value would solve the problem, for it would do away with the banker and would give us money of a commodity perfectly valueless in commerce, and therefore undesirable for the purposes of the plutocrat who wishes to corner the money market to enrich himself.—*The Progressive Age*.

There is a pressing necessity for a financial system that will make it not only impossible for a lot of bankers to intimidate the government and to plunder the people, but that will also make it impossible for the government to exercise arbitrary powers in the issuance of the currency. Remember, the power that is so shockingly abused by the banks is vested in them by the government. It would be well, then, to divest government of all the features and powers by which it bestows special privileges upon the few to the detriment of the many. The editor of the *Age* seems to think that money is hoarded at the present time because it possesses intrinsic value, and that there would be no hoarding of money were

intrinsic value entirely eliminated from it. We cannot agree with the esteemed editor of the *Age*. We do not think that money is hoarded because it is gold; on the contrary, we believe that gold is hoarded because it is money. This may seem a trivial distinction to the superficial reader, nevertheless, on critical examination, it will be found to be a difference of vast importance. Treasury notes, or greenbacks, are hoarded quite as much during the present stringency as are the gold dollars. Treasury notes are certainly not hoarded because of the material of which they are composed. Debtors find it quite as difficult to obtain treasury notes as to obtain gold dollars. Treasury notes of a certain enumeration will pay as large a debt as an equal number of gold dollars. Evidently, the people who hoard treasury notes do so because, by so doing, they can gain an advantage over their fellow citizens. It is hardly possible that gold would be hoarded were it not money, but money, even though purely fiat paper money, will always be hoarded for the very same reason for which it is being hoarded at the present time.

The question may be asked, what reason can any one have for cornering an article that is devoid of all intrinsic value? Another question, no less pertinent, is also in order: why should large numbers of merchants, business men, farmers, mechanics, etc., strain every nerve at the present time to obtain treasury notes or any other recognized means of lawful payment? Among the many failures announced daily by the large daily newspapers, the majority have been caused, not by lack of wealth, of real value, but by scarcity of money, —the exclusive means of lawful payment. Real wealth, with the exception of gold coin and a limited quantity of coined silver, is not a means of lawful payment; it is a lawless quantity except to the extent that the owners of money are willing to recognize it; it is reduced to that condition through the legislative action of government that introduces and specifies an exclusive means of lawful payment.

The imposition of taxes, as well as the present methods of business, necessitates all ultimate payment in money—the exclusive means of lawful payment, legal tender; if the payment is not forthcoming, the debtor is placed at the mercy of the creditor to be dealt with as the latter sees fit, even to the debtor's entire impoverishment. This result will be as possible under the hegira of a purely exclusive fiat paper money as it is under the present mixed system of a partial gold, silver, and treasury note money. The solution of the money question is the most vital problem of the times. It should be solved for all ages. We trust that the *Progressive Age* will consider this subject, on the lines pointed out by the *Sword*, and reconsider its position in favor of an exclusive fiat paper money issued directly by the government. We are satisfied that a thorough and critical analysis of all the elements involved will bring the *Age* in line for the abolition of a special legal tender money of any and every kind.—*Carl Gleeser*.

Now is the time for all good, true, and brave men, who love home and cherish the spirit of truth, to rally their forces and unload these tricksters, impostors, and frauds, who are loading down the reform movement, to its utter ruin.—*New Era*.

The Triumph of Justice.

Disheartened and weary as many of the world's toilers are, on account of the many failures which they encounter in their efforts for deliverance from the thralldom to an arrogant, cannibalistic capitalism, there is a star of hope in the increasing concentration of industry. Monopoly will die by its own hand. It will defeat itself, for the good and sufficient reason that when all branches of industry and enterprise have become monopolized, the conditions that make a monopoly profitable will have disappeared.

When we examine the various remedies that have been proposed during the last twenty-five years for rectifying the many wrongs of which the laborer is the victim, we are not very much surprised that these efforts have failed to give relief, directed as they have been at effects instead of causes.

To successfully combat the encroachments of an omnivorous, greedy set of trusts, requires a comprehensive grasp of the methods and means by which the few have succeeded in possessing themselves of all the avenues of production and exchange. The FLAMING SWORD has pointed out, continuously, that the MONEY TRUST is the base and foundation of every other grievous wrong; but the workingmen are, apparently, so much enamored of their own insufficient, impotent pet measures that they are incapacitated to take that action which would result in the overthrow of the capitalistic cormorant.

Were it not for the boundless ambition and greed of the captains of industry, there would be little hope for an early adjustment of social inequalities, but no achievement, however profitable, can satiate them; consequently, they are about to overreach themselves. They aspire at omnipotence and they will almost reach the goal of their ambition, but only to be hurled from that eminence to make room for those who will lead the people into the highest possibilities of human felicity.

It is said, give a thief enough rope and he will hang himself. The money oligarchy is striving to obtain plenty of rope and we hope it will succeed. The evils flowing from the money trust are being unnecessarily prolonged, through the efforts of well-meaning but short-sighted people to modify them and make them less burdensome. The absolutism of gold has to come; it is inevitable, and the sooner it comes the more quickly we will be done with it. Remember, gold proposes to monopolize the government stamp, by virtue of which it becomes the *exclusive means of lawful* payment, thus outlawing all other commodities, and, through the potency of the government stamp, gold will dominate the world.

The government stamp is the symbol of an idea, the visible emblem of a sentiment, of a trait among men; it represents the disposition that many—yes, almost all—men have to enslave their fellows. The government stamp is the insignia of despotism. The money despotism is coming to a head; and the more we try to delay the process by adverse legislation, the longer will it continue, and the more misery will it produce. Then let us hasten the hour of deliverance, by permitting the system dominated by greed to come to maturity. Before the reign of justice can come, we must have a harvest of the past.

The introduction of the millennium must be preceded by

the destruction of the government stamp, the demonetization of gold. We are now come to the time which St. John foresaw at Patmos, and which is recorded in Revelation: "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." The most destructive of all evils of these present times is the enactment that makes money the exclusive means of lawful payment, thus making it a tool for the spoliation and enslavement of the many. It is the stronghold of all oppressors. To achieve the triumph of justice, *demonetize gold!*—Carl Gleeser.

Cut Loose From the Banks!

Having eyes, the people see not the coming catastrophe, and, having ears, they hear not the words of warning sent out by the SWORD, which for years has sounded the bugle note of warning ament the financial crash which has now come in all its fury. We warn them again to CUT LOOSE FROM THE BANKS before it is too late. Large corporations and heavy capitalists are getting out, which brings the disaster on the poor and unsuspecting. It is the withdrawal of heavy deposits that is causing the banks to fail. The rich know what is coming, and propose to force the gold issue by leaving the masses in bankruptcy. Pull out!—C. J. M.

The Plague of Money.

The momentous issue to be decided by the people of this country is not confined to a mere decision of the relative advantages of a double standard of gold and silver versus the single standard of gold. By no means! Far more than this is involved. The struggle apparently precipitated between gold and silver is, in reality, a conflict between honest and equitable commerce as against a fictitious, fraudulent commercialism, involving the piratical factor,—the government stamp.

The first step at present possible for deliverance from the clutches of the exclusive legal tender money Moloch, is evidently the repeal of the Sherman bill, the ousting of silver from the unwarranted eminence due to monetization, and its reduction to a condition of equality with all other commodities. If silver is demonetized, absolutely, it will largely reduce the number of people in favor of exclusive monetization, and thus aid materially in strengthening the cause of equity; on the other hand, should the silver men prove successful, not only in maintaining their present vantage point, but also by obtaining the right of unlimited coinage at the present ratio of sixteen of silver to one of gold, they would at once oppose every other proposition intended for the financial improvement of the general public. But should Congress repeal the Sherman bill, thus reducing silver to a level with all other commodities, it will bring out the enormity of an exclusive means of legal payment—legal tender money—in such a startling and disastrous degree that the most stupid will be brought to grasp its iniquitous import. The suffering inflicted will be very great; still, as it will bring home to the people the diabolism of exclusive legal tender money in its most oppressive form, they will quickly repudiate this monstrous wrong, thereby making the

first step to a real reformation; an absolute new order of society.

The greatest mind, soul, and body destroying relic of a barbarous past, must be swept out of existence. The money lords, having sown the wind of financial piracy, will reap the whirlwind of adjusting repudiation, for which they will have only themselves to blame. When the people are goaded to desperation, by fully experiencing the sufferings incident to the money plague in the direst form, not a single enactment pertaining to it will be left upon the statute books. The existent, law-enacted, financial basis of an exclusive means of lawful payment gives birth to every insecurity; it generates every destructive storm of commercial disaster. Common sense dictates the repeal of the *Sherman law*, the demonetization of all metals, and the destruction of the government stamp.—Carl Gleaser.

COSMOGONY.

THE MOON.

[CONTINUED FROM NO. 5.]

We have entered but briefly into the exposition of the principle of photoine (light) in its action of differentiation in the process of deposition and assimilation. The mere presentation and study of the subject for a knowledge of the fact, would not be worth the while of the student and investigator: it is only when we apprehend the bearing of such knowledge upon life itself, as pertaining to our relationship to God and to one another, in the fulfillment of uses to the neighbor, in the performance of which we insure, by reflex action, the greatest use to self, that the joy of acquisition is experienced. Precisely as light differentiates, selects, and rejects, with darkness as the background of resistance and impression, so does truth differentiate between good and evil, with fallacy as the background to insure contrast and enable the truth to direct in the acceptance of good and the rejection of evil.

The scotoic pole follows the photoic in the progress of the sun's gyre, and brings its influence to bear upon the particles differentiated and directed by the operation of light, not in a direct manner, but indirectly, through its influence to obstruct or hold in rest the substance that did not directly respond to the influence of photoine. As the determination of photoine accelerates differently each quality of atom upon which it reacts, when scotoine reacts it must perform its function to retard the various atoms where it finds them, this being at different places, because the momentum of photoic acceleration has given to each quality a different impulse from every other kind.

In the reagenies of photoine and scotoine, we possess the properties which co-ordinately determine the emplacement of substances in the order of strata; therefore, the law of stratification. The compactness of the strata is determined by their compression through the alternate action of expansion and contraction, which is a process of beating the metallic substances forming the strata into thin, hard plates, denominated, in the description of creation given in Genesis, *rakiya*; in English rendered firmament.

YAREAH.

The term *yareah*, or *yareah*, moon, is a Hebrew word derived from the root *yarah*, to be pale. The terminal character of the word signifies enclosure; that is, a fence, environment, limitation, circumference. The dependent consonant implies the front head, and the initial letter, the right hand, or hand of power. The word is supposed, by Hebrew lexicographers, to be derived from the color of the moon, therefore the root *yarah*, pale. The earthly life of a man terminates when his natural career is finished; therefore, the dead man is pale; that is, fenced, environed, limited by death. So in fright the man turns pale through fear of being paled, or impaled.

In our investigation of the subject under consideration, we have seen fit to corroborate our conclusions from the signification and use of the Hebrew, because the word of every nation must correspond with the character of the people to which it belongs; that is, there is an exact agreement between the language, or word, of a people and the function of that people in the economy of righteousness. The supreme office of the Jew was to bring into being the Logos, or Jehovah, the language, or Word, of God. Jesus, the incarnate Deity,—he whom all Christianity pretends to worship as God, at least with the lips,—was the product of the Jewish race. A people capable of bringing into the world the perfect Word of righteousness must be characterized by the possession of the perfect language of the age; therefore, we are safe in resorting to this language for corroboration of the testimony we give regarding the moon's position and function in the alchemico-organic economy of the universe.

We submit the following proposition:—*the moon, as it appears in the alchemico-organic heavens, is the reflection from the utmost limitation, or last environment of the cosmos, of all the lamine, inclusive of the geologic strata and the surface of the earth.* The picture of the moon in the heavens is an outline of the land and water of the earth's surface reflexed from the back of the silver lamina: Luna was the name given by the ancients and alchemists to the metallic substance which we denominate silver. The moon is also called Luna; this is why the silver men, or the bimetallists, are called lunatics; that is, silverities. Those who hurl the epithet at them are not aware of the origin of the truth of what they assert.

We have already compared the motion and current of the lamine and disci with the alimentary canal in the human body. This is not merely because there is a similarity in their motion, but because the alchemico-organic universe is the correspondent of the grand man, or the general anthropotic world; and in the doubling up of the contents of the cellular cosmos, in the process of the incubation of the great egg or cell of the universe, that part of the environment of the egg becomes the alimentary channel of the dispensations, and these correspond to the alimentary canal of the vidual man.

The moon is the belly of the universe; that is, of the alchemico-organic cosmos, and its office in the alchemico-organic terminates where the function of the woman of the grand man terminates, namely, in reconstruction. "Out of the belly of hell cried I," said Jonas, when in the belly of the great fish (the sensual humanity); "and thou hearest my

voice." This refers to the descent of Messiah into the race by the operation of the Holy Spirit *Jonah*, signifying *dove*; the dove being the symbol of the Holy Spirit.

(CONTINUED.)

THEOLOGY.

"THINGS TO COME."

The tendency of people to disregard the command to "despise not prophesying," is well-nigh universal—in this "heady, high-minded, scoffing generation." This is not to be wondered at, however, when we consider the army of false prophets which has demanded a hearing of the ignorant and credulous masses, and has filled their minds with foolish and vain babblings of fallacy, accomplishing nothing but a destruction of faith in the "sure word of prophecy," to which we are told to "take heed, as unto a light that shineth in a dark place." "My people perish for lack of knowledge, saith the Lord." Knowledge is a synonym for *true science*. True science must originate in a thorough acquaintance with, and a recognition of, manifest laws. True prophets, or teachers, teach all things in accordance with such science. If the prophets of the Scriptures prophesied truly, there must be an absolute science of all things unveiled in time, which will justify and explain every symbol, type, and parable used by them as a conveyance for recorded truth.

Modern science makes the teachings of the Scripture prophets foolishness. It furnishes no keys for the unlocking of the hidden mysteries couched in symbolic language. The leading modern scientists shrug their shoulders and smile derisively at what are called the scientific statements of Scripture; and the religionists, who are devotees of modern science, are rapidly coming to the conclusion, that while the Bible is excellent as a guide to religious faith and practice, it is not to be regarded as a source of correct scientific conclusions. According to them, the inspirer of the Bible records was a little lame in his understanding of cosmogony and nature's laws, and necessarily left it for the yet unborn generations to straighten out and correct his historical and scientific statements. A little girl, while puzzling her noddle over some scriptural statements which had been interpreted to her as meaning just what they did not say, said: "If God does not mean what he says, why did he not say what he meant?" In her simplicity, she thought it should be an easy thing for the Almighty God to make a correct statement. She is not alone in this sentiment, and some find the hopes set before us in the Scriptures so precious, and the God therein revealed so worthy of supreme devotion, that they dare to question the dogmatic declaration of modern scientists and theologians, and inquire as to their foundations.

Assumed premises—short cuts out of the difficulties of pride and ignorance—make a foundation of sand on which to build the temple of science. It cannot stand the ravages of winds and waves that must sweep over it when the elements war with one another. Guesses do well enough when there is not much at stake, but questions of life and death must be settled by fundamental law. Important conclusions must originate in demonstrable premises. Every conclusion

of Koreshan Science has such an origin, and the aggregate of all its conclusions leads every Koreshan to take up the Bible with reverence, knowing it to be the record of the manifest wisdom of the Living Word—the eternal spirit of love and wisdom, which speaks its supreme dictum through chosen personalities, its habitations. The primal dwelling-place of the creative spirit is the God-man, the image and likeness of the eternal ego, produced and reproduced from the soil of the mortal humanity by the indwelling in it of that unvarying potentiality—the law of the being of the Most High.

The God-man is the apex of creative effort from circumference to center, and the origin and maintenance of all life from center to circumference. In Scripture symbol, type, and illustration, we find the story of His production and mission; we read of His school-days under the law, during which He was attaining perfection of being, through suffering in learning obedience to it; finally, as the record shows, He stood upon the earth the ultimate of all love and wisdom, revealed as the Father of all, the progenitor of the ages to come. The God-man is the Alpha and Omega of all things. Seed-time and harvest never fail, in any domain,—for the life, the God-man, is love, and love never faileth. The law of the production and reproduction of every seed after its kind is an eternal law. The law of the cross, by which the circumference is lifted to the center and the center carried down into the circumference, is also an eternal law. This law necessitates the universality of law in every domain, and this fact gives us the use of the great law of analogy by which the unrevealed becomes revealed through the manifest; hence the manifest may be taken as type and symbol of the hidden, and be the universal language, or tongue, to speak the things we long to know of the unseen, and yet to come.

"Who hath wisdom? who hath understanding?" "He that hath clean hands and a pure heart." What cleans and purifies hands and heart? Naught but the righteousness of Jesus the Christ, which was obedience to the law. This he interpreted, or unlocked, by the keys of knowledge which he possessed. He to whom they were given has them today—he whose spirit is the spirit of truth—the named and appointed by the "sure word of prophecy." The light of the present evil world is darkness. It is the false light of science—falsely so called—rapidly leading men to Godlessness and hopeless confusion. There is no schism in the true body of Christ; but so called Christendom is made up of schism, filled with the warrings of thousands of ignorant, zealous factions, which have sprung up from the earth, like the sown dragon's teeth of the ancient fable, to rend and tear each other with hate and greed. They are crying, peace, peace, today, when there is no peace. Ere long their representatives will meet in a great religious congress, and present soft, rounded pussy paws, one to another, and say, "All is well"; but the curved claws of envy, hatred, and strife will ache to do deadly work with that which hinders the successful dominance of each aspiring body. This state of things is the legitimate fruit of lawlessness—the spirit of disobedience to that law which Jesus exemplified, and for which he imparted his own spirit of obedience, when his descending life entered the primitive church. To the law and to the testimony we must

return: "In returning and rest shall ye be saved."

Revelation, as written in symbolic prophecy, and spoken by all nature, brings every devoutly reasoning soul to the feet of the God-man—the seed of the Divine, who is the Savior, Creator, and Recreator of all worlds (the ages past and to come). The God-man is the Jehovah, the only Savior. He was made a quickening Spirit, to be crossed with sinful humanity for its reproduction in His own image and likeness. He begat in us a lively hope, that, having imparted His seed to us, He would, at the end of the age, quicken it in our mortal bodies, causing it to clothe us in His own flesh. His conformity to this law of the cross prepares us to find His redemptive spirit clothed in our sinful flesh,—to discover "the Joshua, in filthy garments," and find in Him the aggregate power of wisdom—the spirit of the all wise—ready to remove the corruptible garb of mortality, by transforming it to the incorruptible and immortal.—*Bertha S. Boomer.*

Woman, "Be not Afraid." Exercise Your Supreme Right.

If woman of this age has a God-given right, supreme above all other rights, it is to know and live the truth.

The science of all truth is being given to "whomsoever will"; yet we hear intelligent women who have heard somewhat of our science say: "I am afraid to study your science—I am afraid to hear more of it, because I might believe it; then I should want to live it, and my husband, or my family, are so prejudiced against, and would be so opposed to my believing it that I couldn't stand it; and it might end in the breaking up of my family. Then what would become of John and the little ones?"

If this is God's truth, sent in his love to the world for its redemption, sent with his foreknowledge of what it will inevitably effect in the way of breaking up homes, etc., is it not reasonable to suppose it is right and expedient for his work to break up some homes; that is, homes that the reception of God's truth *can* break up? Such homes have in them, before the truth reaches them, the inherent elements of discord and disruption; and a house divided against itself cannot stand. Does not the truth of any age set the members of a household at variance? Could judgment, which is the separation of truth and fallacy, good and evil, and the gathering together of people of like principles into orderly groups, so that *order* may be established in humanity, come without breaking up homes?

We read of a time to come when "the nation and kingdom that will not serve *Thee* shall perish." How, then, can a family, which either wholly or partly opposes his work and refuses to accept his Messenger, expect to maintain its unity? All who oppose the Lord will utterly perish; so whole families may go down together, and those who wish may take comfort in that idea. But those who would be saved must step forward—break the family tie if need be—and be ready to follow the Lord's commands.

What does he command? Hear the truth and live by it. Especially does he call *woman* to this right and duty. No woman has a *right* to say, "I am afraid to investigate for the truth"; nor has she a *right* to live otherwise than according to her highest convictions, no matter how it affects

her family relation. She may plead *duty*, but she has, and can have, no higher or more solemn and binding duty than to serve the Lord by obeying his commands. When she knows, or may know if she "be not afraid," the truth and what it demands of her, *she will not be held guiltless if she withhold herself for fear of consequences.* If God demand a certain thing, think ye not that he is able in his wisdom and love to attend to all consequences, and make results more beneficial for those you consider need you than you yourself could? He can see their real states and needs; you cannot.

It is a necessity in the upliftment of humanity for God to destroy the selfish family love;—not the father love, nor the mother love, nor the brotherly, sisterly love, but only their narrow, sordid, soul-dwarfing limits, which make every man's hand against his neighbor in the accursed competitive strife, and perpetuate hell. We would cultivate and expand the love faculties until they would reach out and gather the whole race, God's great family, into one bond of sympathy and good-will.

So long as we devote the best part of our love and life to one little family group, are we not perpetuating the contest of man against his brother, and breaking God's command to "Love one another"? Can the reign of brotherly love, that the world sometimes dreams of, ever be instituted in conjunction with the reign of individual family love? Most reformers seem to think so. The home is the bulwark of the nation, the patriot says. Of what nation? The nation pitted against nation; not the nation of God. His nation, in which will unite all nations of the earth, will have its foundation and bulwark in love of humanity. This means life and joy to the world. "And there shall be no more death," because "man's inhumanity to man," resulting from family selfishness and bearing its bitter fruit of death, will be transformed by the baptism from on high into love to God and the neighbor. This will decidedly break up families, but it will build the great family; and the more we open our hearts to recognize our relation to humanity, the richer we are in family love, both given and received, and the nearer we come to the Father's heart.

To our fearful sisters we would say, "Be not afraid; the Father-Mother love is sufficient unto ye who give up all to serve the Lord, and is sufficient also to care for the dear ones whom ye think need your services more than the Lord does. Trust in the Lord, and thereby gain courage to seek the truth and live by it."—*Alice Fox Miller.*

God's Face That Kills.

God's face that kills is love in its divinest manifestation, the revelation that nothing is left undone to save the sinner. It is the veiled face of love's wisdom, attained through being made sin for us. It is known as the face of the Father of light,—the light that shines out of darkness, incomprehensible to darkness, but potent for its swift destruction. We can see it with the eye of God alone, the eye of the faith of the Son of God, by which we are saved. We behold it and die; no wish is left to live this mortal life; we are slain to be made alive in him; self is killed by the love which passeth knowledge. For us He dies, to live again and rule and reign supreme in us. "Our God is a continual sacrifice"; a sacred

fire consuming our dross, that he may present us pure, blameless, before his throne, *our inheritance*,—the divine humanity that is to be. "Though he slay me, yet will I trust him."
—B. S. B.

"OUR RACE."

Series iii, No. 9, purports to be the "ANSWER OF HISTORY" to objections to "The Israelitish Origin of Our Race,"—the Anglo-Saxon,—particularly the English and American peoples. We take from the preface a statement, not only of the matters in question in this number, but in the whole work, including past and future numbers: "While we are a 'nation' taken out of the Gentiles (Matt. xxi: 43), we are by no means of the Gentiles as to literal birth, but are the sons of Isaac, and belong to the Kingdom of 'Israel' that went out into the northern wilderness with 'Ephraim and the tribes his fellows' long ago! To them and to them only,—i.e., to us Anglo-Saxons,—do all the temporal blessings of the gospel dispensation appertain."

The particular number before me is a resume of the literature of the whole discussion of the question, pro and con, for the last fifty years, beginning with John Wilson, the contemporary, and, in some sense, compeer, in England, of Wm. Miller in America,—both of whom received the impetus to begin their labors about the same time, in the year 1839. The preface, the historical and chronological statement, and notes and comments, are by the editor of "Our Race Series," C. A. L. Totten.

After the most searching and careful perusal of this number, I am constrained to say that—not in consequence of, but in spite of the arguments and proofs presented—I believe, for historical, philological, ethnological, and geographical reasons, that the British and American peoples, with the whole Gothic family of peoples of modern Europe, are descendants, not distinctively of the lost ten tribes of Israel, but of the mixed Egyptian and Israelitish people,—of whom Ephraim and Manasseh, the sons of Joseph by an Egyptian priestess, were the leaders,—and the other tribes of Israel which constituted the ten, (which, having apostatized from the Jewish faith, and become vitiated in doctrine and life,—soured, as the term *leaven*, which in the Hebrew is *sour*, means,—the woman element took and hid in three measures of meal, the Medes, Persians, and Assyrians, until the whole was leavened, soured, vitiated,) together with the Medes, Persians, and Assyrians, and the other nations or peoples into which they intermarried, or which they married in; in short, are the fulness of the Gentiles, nations, heathen, (for the original Greek word has these three meanings into which it is rendered in the English Bible).

The writers in the book under review admit that the ten tribes apostatized from their Hebrew faith, and became submerged and lost in the peoples mentioned; and yet, in some unaccountable way, at least a way unaccounted for, they want us to believe that, after twenty-five hundred years of amalgamation with other peoples, which peoples were vastly more numerous and powerful than they, they stand forth, not the fulness of the Gentiles, but pure Israelites. The claim is as preposterous as would be that of some enthusiast who, after twenty-five hundred years of miscegen-

eration of the present mixed peoples of this country, should maintain that the product was the pure race of Britons. The writers of this book give thirty-three points of identity by which they identify the British and American people with the lost Israel,—the lost ten tribes,—every one of which they prove by one or more Scripture quotations. We venture, after the most careful study, to declare that there is not one of these Scripture prophecies which is not misapplied. For example: we are told that the lost Israel, when found, was declared by the prophecies to be "a nation, and a company of nations"—"as the sand by the sea-shore, innumerable; as the dust of the earth and as the stars of heaven for multitude" (a promise given to Abraham in the declaration that in him should all nations be blessed, confirmed to Isaac and to Jacob, but here given exclusively to Ephraim). "England, and England alone, responds to this description"; so this book declares, and some of the many prophetic proofs by which she is here identified as the "lost Israel" are as follows:—

"When she is found, she will be a powerful nation."

"Holding a great heathen empire in dominion"; (Ps. ii: 8) (spoken, evidently, of Christ and those that shall be Christ's at his coming).

"Lending to all nations—borrowing from none." God promised not simply to the ten tribes, but to all the children of Israel, that, if they would keep all his law, albeit England keeps none of it, they should lend to many nations, and not borrow from any. But this same law sternly forbade all lending upon interest, or usury, to a brother, and the only lending in such case that the Bible approves of, is a lending without expecting interest; yet we are here taught that the great wealth obtained by enslaving the nations by usury is one of the principal identifications of His lost Israel and one of the most signal marks of His favor toward His chosen people.

Such are some samples of the thirty-three marks by which England (Ephraim) and Manasseh (the United States), which together are lost Israel, are here identified. But to make out their case, the writers, including Professor Totten, give an arbitrary and entirely inadmissible meaning to certain terms. The word *lost*, they say, as used by Jesus, did not mean *lost spiritually*, and applied only to lost Israel,—the ten tribes which had been carried away captive some seven hundred years before the coming of Christ, and lost by being mixed and amalgamated with the Medes, Persians, and Assyrians. Jesus said, "I am not sent but unto the lost sheep of the house of Israel." Also, after saying of Zaccheus, who was not "off to the north and west," where one of these writers declares that "The Good Shepherd knew that his wandering ones, his lost Israel, were," he says: "This day is salvation come to this house, for as much as he also is," not one of the lost ten tribes,—the exclusive, and only lost Israel, according to the whole burden and tenor of this book,—to whom he was exclusively sent, but did not go, but, "a son of Abraham. For the Son of man is come to seek and to save that which was lost." If, as this book claims, he had not come to where the lost people, to whom exclusively he was sent, were, how can he say he "is come to seek and to save that which was lost"? Can he execute his mission to seek and save a people who are lost, by coming to and expending labor upon another people who are not lost, and who have no part nor lot in his mission?

Equally loose and inconsequent is all their talk about the birthright, out of which they declare arise all the temporal and other blessings which the lost Israel—England (Ephraim)—as they affirm, enjoys. The birthright, which, according to the Bible, belongs to Joseph,—in the line of Ephraim, his youngest son,—is the right to bring to the birth the sons of God, the product of the planting of the one Son of God as Holy Ghost in humanity, in the beginning of the Christian age.

The time for this birthright to avail is not yet, and the present possession of it, for a future emergency, is nowhere in the Bible declared to be indicated by outward power and wealth and splendor of the people among whom it will be found to exist. Quite the contrary is distinctly implied, for it is declared that the kingdom of heaven, which is the "lost Israel," cometh not with observation. As the seed of it—"thy seed which is Christ"—came as a thief in the night, so it, at the time of harvest, which is the resurrection of the dead, shall stand forth "a nation born at once," which Joseph, in the line of Ephraim, will have the knowledge, hence the power, of bringing to the birth. This, and this only, will be the fulfilment of the Scripture prophecy which declares to Jacob—not to Ephraim—what it had in substance declared to Abraham and Isaac, "A nation and a company of nations shall be of thee, and kings shall come out of thy loins." Of this new nation (new, Adamic race of men), every one shall be a "king and a priest unto God," as Jesus declared, sitting down in His throne, as He sat down in his Father's throne.

Every one of the thirty-three marks of identity of the "lost Israel," unfittingly applied in this book to England, may be justly noted as belonging to this "nation." If it be contended that the term nation applies only to a literal, temporal nation, we say seldom, probably never, is this true in the Bible. "But ye" said Peter, speaking not concerning the "lost Israel," according to this book, whom the mission of Jesus exclusively concerned, but of the people who were not lost, and who were not concerned in that mission, but who somehow became the subjects of it, "are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praise of Him who hath called you out of darkness into His marvelous light"; albeit you were not at all the "lost Israel" to whom his mission exclusively appertained. He goes on to say—of these people who were not a nation at all, in the common acceptation of that term, which is the one always used in this book—that, whereas in former times they "had not obtained mercy,"—must have been lost,—they "now have obtained mercy,"—been rescued, saved spiritually from their lost condition.

The Scripture use of the word nation may be further illustrated by the case of Rebekah. The Lord said to her, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one shall be stronger than the other people; and the elder shall serve the younger." Neither the descendants of Jacob nor those of Esau are regarded as a nation in the present technical sense of that term, but as a people having a common origin and destiny. The term nation is derived from the word that means *to be born*, and, in the Bible use of it, means a people who have a common birth and destiny. The kingdom which Jesus taught us to pray should come in the earth, was begot-

ten by the Spirit,—the Holy Ghost which Jesus sent into the world after his departure,—and was to be born after an age-long period of gestation in the womb of the church, in the harvest, the end of the Christian age, falsely called the end of the world. Beyond a reasonable doubt, we are on the eve of that birth; and the nation, not organized, but "born at once," will be the "lost Israel,"—the sons of God, the people of the new age,—*"a nation and a company of nations,"* whom the prophets of all the ages have sought to describe.

But it is argued that this lost people—the lost Israel—is to come forth from the islands, or isles of the North-west, which must mean the British Islands. The North, in the language of correspondences in which the prophecies are written; means those who are in obscurity and ignorance as to truth. It is out of such that this new nation will be born. She will come out of islands (eye-lands), because she will come out of human earth-lands that not only have eyes, but see.

Having shown up, as I believe, in their true light, some of the many fallacies and perversions of Scripture in this book, I will simply state a few more. Lost Israel, when found, was to have, according to these writers, great worldly power and wealth. Says one of them: "What nation is endowed so richly with temporal good, in virtue of which she has become superior to all others? While, at the same time, her lot is crowned with higher gifts; for it is written:—'Man doth not live by bread alone, but by every Word that proceedeth out of the mouth of the Lord doth men live.'" Here is not only a monstrous misapplication of Scripture, but a misquotation to make it fit the case in point. The correct reading is: "Man shall not live [come into eternal life] by bread alone." At the time of the utterance of those words no man lived in the sense intended, save Jesus only. Jesus was that one of the seven Words which was "the bread." Eternal life could not be reached through Him alone, who was the sixth Word, and contained the other five, who had, in the time order, preceded Him, but through the whole seven—"every word that proceedeth out of the mouth of God."

Since writing the first part of this article, on reading again parts of the book, I find that one of the writers affirms that the lost tribes, although they had lost their original religion, and with it, circumcision (the chief design of which, as it is generally believed, was to keep them from intermarrying and amalgamating with other peoples, which in spite of the strict requirements of their religion they had already done until they had become largely a mixed, and wholly an idolatrous people), yet, after their being carried away captive among idolaters, who were also their masters, lived for twenty-five centuries, mixed among the peoples of the countries where they lived, but not amalgamated with them. Whoever travels much in this country and observes the mixture of races as far apart as the African and Caucasian, which has taken place inside of three hundred years, will be slow to accept such a declaration, especially in the absence of all reliable historical proofs.

In conclusion then, we, as Koreshans, wholly and emphatically dissent from the conclusion here reached: that, "We [Englishmen] may be chastised for our many iniquities, but, being the Israel of God, neither famine, nor pestilence, nor revolution will be permitted to destroy us, for Britain is to abide in strength forever more; she, in her ultimate mil-

lennial destiny, shall have plenty without pauperism, peace without discord, knowledge without ignorance, justice without oppression, godliness without unrighteousness,—a veritable golden age": but just as emphatically do we dissent from what is here combated as the supposed alternative; to wit, that the lost Israel is purely spiritual. We believe that the lost Israel, now to be restored and saved, is both spiritual and natural, as much so as any people now on the earth, as was Jesus—the God man—the divine human, from whom, as the God seed, they will have sprung. This is what John foreshadows in that much misunderstood and misapplied utterance: "Beloved, now are we the sons [Greek, *tekna*, not *huioi*,—begotten, not yet born, sons] of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

I shall reserve what the editor says about the newspapers, and two or three other points, for a subsequent article or articles.—O. F. L.

The sure word of prophecy, and the sign of Jonas, the prophet,—the spirit of the truth manifest as the science of all law,—brings us down to the feet of the man of sin, the sin bearer of the world, borne down with all the weaknesses of our mortality, but upborne by the faith of the Son of God in the law of God, and by faith in God's promise of victory over all that wars against and defies His law. Said Jesus: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will *show you things to come*." Said Paul, "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." Paul had the firstfruits of the Spirit, but not the fruition of its harvest,—the all of wisdom and the perfection of its love,—the White Stone that is given to the appointed overcomer, the "man ordained" to receive it, with his name written thereon. This name is the new name of the same Saviour, the *Spirit of Jesus*. It is revealed in the "sure word of prophecy" concerning the Shepherd from Joseph, the Stone of Israel: "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure." *Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him.*"—Bertha S. Boomer.

If Moses made a mistake in his cosmogonical reckoning and delineation, then the Lord Jesus made a greater mistake in coming to fulfil the law (Moses) and the prophets. In the Lord Jesus the law and the prophets were fulfilled. Moses was one witness to the truth, and the prophets, the other. If their witness be not true, then the witness of the Father and the Son, in the person of Jesus, the Christ of God, was not true.

Why should one commodity, a commodity owned almost exclusively by the rich, be clothed with special monetary power, while all other commodities are denied this privilege? This makes of the gold owners a privileged class, and Thomas Jefferson said that "a privileged class is a dangerous class!"—*Progressive Farmer*.

Pungent Paragraphs.

Political newspapers are run for party noose-papers.

Legal tender means, to turn the people over to the tender mercies of the usurers.

As we predicted, Congress will have a hot time. Already they've reduced their head to a Crisp.

"Ho! every one that thirsteth." Yes, the bibulous farmer has to hoe like the "dickens" to pay for the drinks.

Legal tender money is the tender to the locomotive Juggernaut of greed that is crushing the life out of the people.

When a man changes his mind, is it to get it laundered? When a woman changes hers, it must be to have a piece of it to give to her husband.

Charitable institutions are the dairy-maids of society who carefully strain the milk of human kindness, skimming the cream for the rich, and giving the skim-milk to the poor.

The South Carolina nullifier has changed his tactics; instead of attempting to nullify the United States liquor traffic, he has taken it in and gone into the state business of setting his numskull afire legally.

The bars and the banks erect themselves beside the stream and treacherously feed the river of destruction; but the storm of God's wrath, amid the tumult of the people, will soon sweep them into the ocean of their own wreckage.

Bill.—"Say, Jeff, what are you doing there?"

Jeff.—"Digging up this stump."

Bill.—"It'll take you a week to get it out."

Jeff.—"Well, I wont lose any time, if it does."

Bill.—"How so?"

Jeff.—"Because I'll get a weak back by the time I get done."

Johnny Bull has been having a little scrimmage with himself lately in the house of Commons. The red rag of Home Rule stirs up the bull ire of Johnny, and not being able to impale the cool and intrepid matador—the Grand Old Man—he takes a round "mit himself" and the Irish, in which the hide, hair, and "horns" suffer, the house is Peeled, and the devil's advocate is lain—Chamber-lain.

Wall Street is the bulb, and the United States Treasury is the stem of the financial thermometer of which Comptroller Eckels is the indicator whose daily states and remarks, telegraphed over the country during the financial storm in which a hundred or more banks went down, have served to allay the panic stricken, and caused the despoiled depositors to remark: "Eckels-actly." The calm assurance from Eckels, that "it is only a little flurry;" "no cause for alarm; only a few shaky concerns that were expected to go," "but Mitchel's bank is firm as a rock;" "Just a little lack of confidence;" "they'll all soon resume," and the fact that "Eckels is serene," "is cheerful," "is happy" and has no fears of a panic, have been very quieting, and thousands of depositors have pocketed millions of dollars of loss, fully compensated with the Comptroller's smile of assurance. Great is Eckels, Comptroller.—*J. S. Sargent*.

SHARP CUTS.

Bimetallism is a Dead Sea apple.—*Ex.*

Gold is a splendid thing from which to manufacture heathen gods for fools to worship.—*Clay Center Dispatch.*

Let Congress demonetize silver; then will the people decapitate Congress and return another that will demonetize gold.—*Pittsburg Kansan.*

If the law in India can knock twenty cents out of a silver dollar, what could the law of the United States do for the gold dollar? Suppose we try it, now, while we are experimenting.—*Clay Center Dispatch.*

The production of gold and silver combined, in the United States, is almost the same per capita that it was in 1873. How is the free coinage of silver, or the issue of paper money based on gold and silver, expected to give the people any relief?—*Ex.*

When slavery went down, it had the United States courts upholding it. Industrial slavery is trembling in the balance, and the United States court judges are trying to uphold it. Industrial slavery is doomed, and no court decision can save it.—*Des Moines Artisan.*

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.—*Ex.*

If every commodity or form of human service were a means of lawful payment, legal tender, it would not be very difficult for any one of our people to get through to the daylight of being out of debt and in the clover of a superabundant prosperity.—*C. G.*

Financial writers claim that the present stringency has destroyed hundreds of millions of wealth in this country. It should not be forgotten, however, that the land is left and is just as fertile as ever. The cattle, horses, and swine have not been destroyed. The old wheat on hand and the new just harvesting are as nutritious as of old. The cotton fiber is just as strong and the wool is just as warm as if there were no financial troubles. The wealth lost is in the estimation of values and in the destruction of credit values. The man who is out of debt, who does not want to sell his land and is in no hurry to dispose of his produce, is just as wealthy as ever. Wall Street's effort to scare the country into acquiescence in her schemes has resulted more disastrously to the wealth represented by Wall Street interests than to any other property.—*Kansas Farmer.*

The last few days have demonstrated that the fight is not really between gold and silver, but between gold and any other kind of money. The gold owners are determined that there shall be no money but gold; that everything else used in business transactions must be credit devices for which those who use them must pay tribute to the gold owners. This is the fight, and never in the world's history was there greater need for vigilant and untiring effort on the part of the masses of the people. We believe sincerely that things more vital to the general welfare of humanity are involved in the events of the next few months than were involved when the shots resounded from Lexington, or when Beauregard's balls rebounded from the brave face of Fort Sumter.—*Mount Vernon (Ill.) Progressive Farmer.*

THE LATEST SPOKEN.

THE CAUSE OF REVOLUTION.—Workingmen out of employment are wondering what has caused the financial crisis that is closing workshops and factories all over the country. They don't seem to know any more about it than a cat knows about its grandfather. They simply know that they are out of employment and that the butcher, baker, and candlestick maker will soon shut down on giving them credit. If a thought ever entered their heads to inaugurate reforms that will make panics impossible, there is hardly any indication of it. The truth of the matter is, that the masses think with their stomachs; and as long as they have something to eat and a place to sleep in, they are likely to submit to all manner of injustice, with an occasional growl of discontent. The moment their stomachs are attacked and they become hungry, however, they begin to think. They may become violent and destroy property in their wrath, but the distribution of a few loaves and fishes generally appeases the popular uprising, and the masses are grateful for these little favors. Unless the people have changed remarkably in late years, a political revolution is impossible without a famine or a panic. The French Revolution would not have taken place if there had not been a famine in 1788-9. The French people decapitated their king, Louis XVI, but after the famine was over and the last throes of the revolution had passed away, they were enthusiastic for the establishment of the First Empire and the crowning of a king, thus giving up, in their years of plenty, principles they had fought for and established in their years of want and suffering.

An individual is a nation in miniature. It is easier to gain concessions from an individual who has just eaten a hearty dinner than from a hungry man. Well fed people are easily governed. And so long as the masses have food in their stomachs, they are indifferent whether or not they are plundered, or the government is administered in the interest of organized swindlers. The best way to bring about a revolution, therefore, is to starve the people either by a panic or a famine. And it seems to us that the bankers and speculators are at present doing everything in their power to make the people realize that there is something wrong. But they had better go a little slow. If starvation will not make the people think, nothing else will.—*Cleveland Citizen.*

CAPITALIST PATRIOTISM.—It was left to capitalism to shift the entire burden of its defense on to the shoulders of its slaves. Capitalism has perfected the system by compelling the workers to devote a certain portion of the time of their youth to fight for their masters. They could not, without danger to themselves, put arms into the hands of the workers and say to them, "Fight for me and defend me while I repose in luxurious enjoyment"; so they invented the cult of "patriotism."

The patriotism of capitalism signifies war for the sake of profit, whether the war be undertaken in the name of patriotism or in the name of civilization. These expeditions of Senegal, Tonquin, the Congo, and Madagascar, have all been conducted in the name of civilization, but it is nothing but brigandage, pure and simple. Soldiers who have been told that

they should defend their own country, have been commanded to pillage and massacre others whose only crime was the defending of their native soil against thieves and assassins.—*Jean Grave.*

CONQUERING THE WORLD.—It is generally believed in New York that Russell Sage has cleared millions on call loans, put out at interest rates as high as seventy-five per cent. This may seem incredible, but it is not. During the stringency under the Harrison administration, call loans ran as high as three hundred and sixty per cent a year, or at that rate, this being the ordinary demand made during the prevalence of the stringency.

If Russell Sage were committed to the penitentiary, it would be a great gain to the cause of honest money, honest trade, and honest government. Unfortunately, it cannot be done; he is a financier and not a common robber.

Sage, and men like Sage,—in London, Berlin, and New York,—are controlling the financial policies of the United States, of England, of Germany, and of all the civilized world. The Napoleonic campaigns appeared stupendous, but they are surpassed by the campaign these men are making for the control of a world. It is marvelous. Without the firing of a gun or the display of a bayonet they subject great nations to their will, and levy tribute on the labor of hundreds of millions of people. They, in force, cross vast oceans in the flash of lightning that conveys the will of a great London banker, the representative of the European conspiracy, to his agent in New York. They annihilate distance, and defy the laws of nature which have hedged men about with seas and mountains to give them a better chance to make a stand against oppression.

Napoleon was turned back from his most daring campaign by the rigors of a Russian winter, but no rigor of climate can prevent these men from entering any country they wish to subject, taking possession of its capital city and controlling its legislation and administration. They are now controlling the government of the United States. They are now levying a tribute of millions a day on our merchants, business men, and workers. They laugh at protest. They trample down opposition. "They treat patriotism as if it were a crime. They have secured the help of the governments of England, Germany, and the United States, and have made a corner on gold, which is beyond all doubt the greatest event in the history of modern times. There are not more than a few thousands of them, all told; but in Europe, in the United States, in Australia, and in India, they are levying tribute on hundreds of millions of people. Imagination itself stands agast at their unparalleled audacity.

History has seen nothing like it. It is as wonderful as it is portentous. For patriotic Americans of all parties there is a common duty and it is plain. America must be rescued from foreign domination and from the control of plutocrats, whether in London or New York.

The fate of the liberties of the world is in our hands. If we join, not only do we rivet our own chains, but we join the immense force of our 65,000,000 people to perpetuate the servitude of the oppressed common people of Europe.

It has been truly said that this is an international question which we cannot settle alone. It is as international as

the question of liberty or oppression, of right or wrong. We cannot settle that, but we can do our part like fearless and honest men. We cannot do more than this. We must not do less.—*St. Louis Chronicle.*

NATIONALIZATION OF THE LIQUOR TRAFFIC.—Some may be disposed to remark that this paper bears some resemblance to the famous chapter on "Snakes in Ireland," which contained but the single sentence,—*"There are no snakes in Ireland,"* but at whatever risk of adverse criticism, I must say what I honestly think; and that is, that, alive as we are to the real cause of human misery, it is little short of wicked for us to turn aside to even discuss the suppression of the liquor traffic. To some of my friends present this may seem retrograde; but, "unprogressive" as you may think me, I nevertheless maintain that we—as industrial reformers seeking to abolish poverty and the frightful conditions it creates for mankind—should seek poverty's real cause, which I shall insist is not to be found ALTOGETHER in the flowing bowl. It may do for a partisan of pennyworth reforms to affirm that drinking is the chief cause of poverty and crime; but for one of us to endorse so obvious and so dangerous a falsehood, is, in this hour of great hope or awful despair, simply impious.

The cunning scheme by which a few have seized all of nature except light and air is not the product of rum-muddled brains. Drunkenness does not invent trusts. The financial legislation which is wrecking commerce and trade today did not emanate from the cerebrums of inebriates. The Homestead affair was not the result of one of Mr. Frick's regular sprees. Was it under the influence of "licker" that the great cattle owners of Wyoming made war on the common farmers? To come closer home, was Judge Hazen drunk when he enjoined the strikers lately at the instance of the Santa Fe Company? Was Chief Justice Horton suffering from delirium tremens when he decided the Gunn habeas corpus case? And, lastly, were the Republicans in the last legislature inebriated when they defeated all the measures the Populists proposed for poverty's relief? I hesitate to put this question, because their conduct certainly was that of wild Indians under the influence of too much "fire water."

Is the man who works for a dollar and a quarter a day rich or poor? Is it the liquor traffic, or is it his slim pay, that makes him poor? Is it darkness, or is it greed, that induces the employer to pay the least wages men will accept? Drinking does not seem to injure the rich; they imbibe freely, yet their health seems to remain fairly good, and even their circumstances remain unchanged. It is only the poorly-paid, hard-working man who seems to be in danger of becoming poor through the liquor traffic; give him what he really earns and we need not worry about the effect of the liquor traffic upon him. Monopoly and the competitive system are the causes of poverty and crime, and of all the evils of the liquor traffic, too. Do away with these great evils, and the lesser evils, including the liquor traffic, will fall of themselves.

As to the nationalization of the liquor traffic, it would create new offices, and offices created are hard to abolish; it would become a source of revenue to the government, and any evil once made profitable to the public treasury becomes politically sacred and has a fair prospect of lasting as long as the government itself lasts.

Were the co-operative or socialistic state in operation as a whole, this might not be the case; but while existing political institutions remain unchanged as to all else, no one should seek the nationalization of the liquor traffic unless he desires it to become immortal.

Let me not be misunderstood. I grant that the liquor traffic is the source of much evil; but the question is, are we to turn aside from the all important reforms and discuss only the minor ones, thereby retarding progress in all of them? Is it not better that we should pursue, undiverted, the greater reforms which must draw all others in their train? Shall Hercules leave the monsters undestroyed while he stops to kill flies with his club?—*Stella M. Clemens.*

AN APPEAL AGAINST PREJUDICE.—There is a great hue and cry in the reform press against the English coupon clippers and the Jews, as well as against gold bugs and plutocrats. The terms "English coupon clippers" and "Jews" are unfortunate selections, inasmuch as they tend to excite race prejudice, one of the strongest forms of that hate which prevents the progress of the world toward better things. Hate is the natural atmosphere of hell. So long as we live with minds filled with prejudice and hate, just so long is it vain to pray, "Thy kingdom come." Yet, as the wise philosopher says, there is a grain of truth in every error;—deep down beneath the hue and cry, there is a point of solid ground. When the money-changers were scourged from the temple some eighteen or nineteen centuries ago, the finger of truth marked the course of our present troubles. The money-changers are again in the temple, and the times demand another scourging. It is not because a man is a Jew or an Englishman that Americans should scourge him. To do such a thing would be to act in race prejudice, sparing Americans the lash. It is the money-changer in the temple who must be singled out, without regard to race; and no discrimination must spare the shoulders of the American money-changer. The Hebrew race has produced types of the highest manhood, and it is one of the elements in the fusion now making for the American nationality of the future. It is idle to argue for a place in the American future for the nation that gave us our language. Its right thereto is self-evident. Why, then, must we constantly hear these emanations of prejudice which tend to drown the measured and musical tread of progress? Let the right be spoken. Let the scourge fall where it belongs; whether it be on American shoulders or not, so long as it be on the money-changer in the temple. Let prejudice be dissolved, and truth will shine forth. Let the Jew be recognized as a Jew, and the Englishman as an Englishman, and the Teuton, and the Celt, and all the other races which are growing together under the Stars and Stripes to form the grand race of the future,—let them all be known without "buts" and "ifs" and prejudice, or we shall never be able to aim the lash at the mark which invites and deserves it.—*Republic.*

By desiring what is perfectly good, even when we do not know quite what it is, and cannot do what we would, we are part of a divine power against evil, widening the skirts of light, and making the struggle with darkness narrower.—*George Eliot.*

RESURRECTION.

Some wounds, first deep, are deeper every year,
Although our eyes no longer fill and weep,
Or watch no more at night when others sleep,
And find not, like new grief, the ready tear;
No transient solace touches such wounds here;
No other hearts can know the anguish deep
Of hearts that higher hearts in memory keep—
Time passes but to show their less more clear;
The way is weary and the wall is thick
That keeps us from the waiting souls beyond;
Ah, sages, poets, have you not, too, lied
Unto our fancies that are faint and sick?
For answer, clasp one truth, no dream-phase fond,
One man came up from hell—the Crucified.

Maurice Francis Egan, in The Independent.

We must provide against the degrading power of poverty in this country, or we will suffer the terrible penalty which it has inflicted on the civilization of the past. If we fail in proving that self-government is possible, more blame will attach to us than to those nations which have preceded us. We would fail in the light of their experiences, which would be an arch disgrace.—*The Progressive Age.*

If silver is demonetized and its coinage stopped, gold will soon follow suit. The people of this great American nation will see to it that it is done. They do not propose to become the slaves of a lot of gold gamblers. This is not made as a threat, but as a prophecy, or rather as a belief that manhood will triumph over greed and gold.—*Iowa Farmers' Tribune.*

Literary Notice.

The *National Popular Review* for August has been received. It is an illustrated magazine devoted to preventive medicine, applied sociology, and current medical science. The table of contents is very instructive. "Marriage and Disease," by Strahan, "Influence of the French Revolution on the State of Medicine," by Editor Remondino, and "The Effects of Tobacco on Health," are deserving of special mention. It is published monthly. Subscription per year, \$2.50; single copies, 25 cts. Address, J. Harrison White, 70 Schiller Building, Chicago, Ill.

The Arena for August.

The *Arena* for August maintains the high standard reached by this progressive magazine. Editor B. O. Flower's editorial on "Well-Springs of Immorality," is timely and pertinent. Rev. Henry Frank writes on "How to Rally the Hosts of Freedom." Other contributions are as follows: "The New Crusade," Benjamin Hathaway; "Monometalism," Sen. W. M. Stewart; "Our Industrial Image," James G. Clark; "Office of the Ideal in Christianity," Carol Norton; "Mask or Mirror," B. O. Flower; "The Financial Problem," Hon. W. H. Standish; etc. Issued monthly. Subscription per annum, \$5.00; single copies, 50 cts. Published by the *Arena Publishing Co.*, Pierce Bldg., Copley Square, Boston, Mass.

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Those desiring to unite with the Society Arch-Triumph 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.

There are services every Sunday afternoon at 8 o'clock at Beth-Ophrah, Washington Heights. Public invited.

THE WOMAN'S MISSION meets every Friday at 2:30 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 eve. at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

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

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