

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. VII. No. 1.

CHICAGO, ILL., JANUARY 6, 1894.

A. K. 55. \$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 Koreshanity, lists of names for sample copies.

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

All business communications containing checks, money orders, and express orders, should invariably be addressed to the Guiding Star Publishing House, Washington Heights, Ill.

MAKE ALL MONEY ORDERS PAYABLE AT WASHINGTON HEIGHTS, ILLINOIS.

ENTERED AT THE WASHINGTON HEIGHTS POST OFFICE AS SECOND CLASS MATTER.

PUBLISHED BY THE GUIDING STAR PUBLISHING HOUSE.

EDITED BY THE KORESHAN UNITY.

NOTICE!

On account of an accident to the machinery, THE SWORD has been still further delayed. We are sorry to subject our subscribers to such continued disappointment, but the delay has been unavoidable. The January numbers will be issued as rapidly as possible, and will consist of twelve pages instead of sixteen. This will enable us to "catch up" without the loss of a number.

TYPICAL CIRCUMCISION.

ACTIVE EFFECTS.

As a legal institution, the ordinance of circumcision affected males and females differently. All the male descendants of Abraham were to be circumcised the eighth day, under the penalty, if disregarded, of the excommunication of that soul from among his people. Every stranger received into the nation must be subject to the ordinance, and no Jew could, with the divine sanction, contract a marriage alliance with the uncircumcised. In its operation, however, circumcision was a more effective barrier against the union of Jewish females with the males of other nations, than it was against the union of Jews with alien females. We therefore discover how, in the observance of this ordinance by the Jews, the male or positive element of the race, as having a Shemitic origin, was continually attenuated and less dominant,

while the introduction of the alien female element continually augmented the potency of the anti-Jewish force.

By the suspension or conservation of the brain force held in reserve, the progressive cells of the body are multiplied and rendered more fertile. The sperm cells are but the ordinary cells of the body carried forward and potentialized for reproduction; they are consequently multiplied, and their fertility augmented. As the portion removed by circumcision has direct relation to the male and not the female brain, there would be developed a preponderance of male sensual desire, and consequently the general tendency would be toward polygamic marriage. The primary influence of circumcision is to foster the tendency and development of polygamic union.

Polygamy had its origin in some cause and from some necessity of being, else it would have no existence; but while it is a means to a specific end, (and the end may be that of righteousness and purity,) the channel through which the end is obtained may be extremely corrupt and vile. In the multiplication of a people through such an institution as polygamy, in which many women unite with one man, various ends are subserved. Outwardly, the male element becomes the characteristic dominant property in the race. Children begotten of the same father but born of different mothers would, many of them, naturally possess a paternal likeness which would become the more striking as the nationality progressed. It would create a demand for alien women, while it would diminish the demand for alien men. This would tend to concentrate the masculine element and diffuse the feminine element.

The co-ordinate action of the two principles—quantity and quality, quantity belonging to the female and quality to the male—would produce positive tension at the male center of the race, and the male would become, as a consequence, the dominating force. This force would not reach simply and solely the particular race of people or nationality with whom circumcision was a rite, but having the effect of producing male polarity at the center of the central race of men, the psychic force would be communicated to all races, thus continually tending to maintain in subdominance the female potency. This, with certain religious teachings, is the direct and primary action of the observance of the rite. Circumcision as a principle of law—enforced as an external observance pointing to, and as the subservient end of reaching, the real and antitypical ordinance, both in its general and specific application—is intended to perpetuate male dominance at the positive or centrifric polarity of universal being.

The conarium is the brain center directly and specifically affected by the enforcement of circumcision. The secretion of the conarium, or pineal gland of the brain, is progressively modified till there is a final obliteration of the

materiality of the secretion, which reduces it to an active force. This change sustains the same relation to the vidual man that the corresponding change in the aggregate man does to the universal structure.

The typical cutting off (circumcision) points directly to the antitypical, which is no more nor less than the departure of a man by the operation and process of translation. Translations of men are successive operations governed by law, and the men so cut off (circumcised) are the cherubim which God placed at the east (*kedem*) of the garden of Eden, to keep the way of the tree of life. The Hebrew word *kedem*, east, means the going before. These cherubim are the seed-men planted for the purpose of regeneration, and they, in their appearance, constitute the sign of the Lord's coming, in every age of the world. The Jews were always instructed to believe that their deliverance and final inheritance were to come through the instrumentality of some one chosen from the people; therefore their religious convictions and the tendencies of their desires, and consequently the flow of the conserved energy of circumcision, were directed toward the manifestation of a tangible and human Jehovah, the pivot in which their aspirations centered. The inspired patriarchs, prophets, and priests knew that this final deliverer was none other than Jehovah, their God.

(CONTINUED.)

SOCIOLOGY.

The End of the Old.

The unemployed! How much of misery and of impending evil is expressed in this phrase which must be burned in letters of fire on every thoughtful soul in the land! Millions of men, willing—though fast becoming unable—to work, are deprived of that right, partly through their own ignorance, and partly through the craft and greed of the few, who, through the public servants, control the nation's resources. The present condition is a serious one, and one which must speedily come to an end. The spectacle of these idle men is a reproach and a threat to the existing social system. That a country possessing the boundless resources of America should be unable to furnish employment to its citizens is an almost inconceivable thing. What is the cause of this condition, and what the remedy?

This problem must be studied in a broader and deeper sense than that usually recognized; and any reform of conditions, to be lasting, must be radical. In the first place, the present deplorable condition has not been brought about, as too many would-be reformers make the mistake of assuming, by a century of misgovernment in America. Humanity is not divided into nations each independent of the others, each working out her own destiny unaffected by the conditions obtaining in nations more or less remote. What affects one member of the family of nations affects the whole. There is a universal responsibility, followed by a universal retribution. As *la grippe*, a disease having its origin in the famished condition of the Russian peasantry, spread over the globe, affecting the well-fed, causing its victim to experience in the space of a few days, all the agony undergone by a starving peasant through months of famine, so the disease bred

by the rotten systems of the older nations is being felt in America. With them it has been a chronic condition, approaching the end gradually; with us the disease is acute, the agony and struggle crowded into a few decades.

For ages the systems of the world have been tending toward the final culminations,—from despotism to constitutional monarchism to republicanism; and from republicanism to anarchism is but one step, and that step is about to be taken. What then? Then we have reached the culmination. The only safety for a nation is in loving obedience to her laws on the part of her citizens; and how can men be expected to love laws by which they are deprived of existence? Will men starve in sight of plenty rather than infringe laws regarding property rights? The past teaches us that they will not; and when these hungry fellows break loose, all law will be set at naught, and the nation will be in a state of anarchy. The politico-social system of America is the old system of competism, in vogue for ages, stimulated by the wine of new air and soil until it has reached the very frenzy of intoxication, and is about to die in the horrors of delirium tremens.

Those who would not go down with the old system must speedily get out of it and become a part of the new. Already the new order of government is taking form. There is to be no patching up of the old system! it is past mending, and will be utterly destroyed. A government to be righteous must be established upon the basis of love to the neighbor, in obedience to the command of God, and in direct opposition to the principles underlying competism. Two centuries ago, the seed of a righteous order was sown by Jesus, the Christ. In accordance with the law of seed planting, that which was planted died in the soil of a sinful humanity. Now is the time for the appearance of the fruit, greatly multiplied from the seed, in the harvest. The order established by the Christ is the communal order; his followers had all things in common. The system of communism must replace that of competism, which has reached its end.

Already we hear the rumblings of the final storm. That the social sins of the ages are about to be washed out in the blood of an almost annihilating revolution is certain. The genius of the age is at work in the production of mighty implements of destruction. Their use in the near future is inevitable. It is not alone in America that the numbers of the unemployed are reaching alarming proportions. From across the ocean comes news of the same condition of affairs in Europe and in Australia. The indications of the coming storm are world-wide, as the storm will be. All existing governments are doomed, and there is about to be inaugurated the promised kingdom of righteousness in the earth.—*Elva M. Castle.*

Man.

Man doth usury all space,
Stares thee, in rock, bush, river, in the face.
Never yet thine eyes beheld a tree;
'Tis no sea thou seest in the sea,
'Tis but a disguised humanity.
To avoid thy fellow, vain thy plan;
All that interests a man, is man.

—Henry Sutton.

WASTE AND WANT.

There is an old saying, "Waste not, want not." Looking over the state of the world today, there is plainly great suffering among the masses for want of the necessities and comforts of life. There is no doubt of the *want*. Is there any doubt of its being the result of *waste*?

All the material needs and comforts of man are supplied through mental and muscular effort. If all efforts of humanity were directed to the end of furnishing essential supplies and recreations for the race, there would be abundance for every one, both of comforts and luxuries, with less labor than is now performed in the world. But all effort is *not* so directed. It is safe to say that fully one half of the effort put forth by man is wasted, and a large percentage *worse* than wasted. Let us notice a few of the ways in which we wantonly waste energy, and see if not only the masses, but people of all conditions *ought* not to come to want, for those who countenance or support a wrong are not guiltless.

We have thousands of men employed in raising tobacco; other thousands employed in manufacturing it into forms for smoking, chewing, etc; thousands working to get money to buy it, even though its use injure their health and pollute their homes. Besides, there are hundreds of men employed in making pipes, cigar and tobacco boxes, cigar lighters, etc. In like manner are thousands of people working to furnish men with the poisonous opium. Their time and labor are worse than wasted. Then consider the millions of bushels of good grain, each representing considerable labor, that are yearly destroyed to make whiskey and beer. The grain would feed a large number of the half-starved masses of Russia and India. But the grain is worse than wasted. It is converted into a devilish substance, through more wasted labor. Vast distilleries and breweries are reared, at great labor and expense, to carry on the manufacture of this Devil's broth; it is then sold to men for their hard won wages, and entering into their life along with the spirit that engendered it, makes of them drunkards, murderers, criminals, maniacs, fit subjects for the care of other men. So we must, in self-defense, build prisons, workshops, and reform schools, mainly for the results of alcoholism. Quite a deplorable waste of energy all around in this! Then there is wine making. It is sad to see great vineyards of luscious grapes, in California, France, Italy, and many other places—sufficient in quantity to furnish all the world with grapes, raisins, jellies, preserves, and cordials—devoted to the creation of wines to inflame the brains and vitiate the energies of thousands who consider themselves above the masses; sad to see the great waste of labor in the business of selling it. While we are considering drinking, we will notice the great waste of energy in cooking, where various terribly unnatural and unwholesome concoctions are made at great waste of time and material, which, when eaten, are a great strain on the human system to dispose of. People could live much more healthily and happily on simply prepared food, in less variety.

The man—whether he be a speculator, money lender, banker, railroad king, coal baron, gambler on the Board of Trade or any other board, confidence man, pickpocket or any sort of a swindler—who spends his time and energy in scheming to put the wages of other men's labor in his own

pocket and render in return little or no use to his brother man, is wasting his life and causing others to waste theirs. He is a thief in a double sense. If he happens to be a pickpocket or confidence man he may be caught and imprisoned for a little while. But if his scheming is of the sort that he can cover its ultimate design under the cloak of legal sanction (given by the powers that be for certain monetary considerations), he can rob men and waste their substance, and at the same time gull them into believing him a great man and a necessary adjunct to the business world. These men, instead of simplifying business methods to the utmost, make them as complex as possible for their own profit. Lawyers, judges, etc., make similar complexity in legal affairs, with corresponding waste to the world. Then there is the vast amount of waste in the manufacture of various kinds of money. When we could as well have a simple system of exchange checks, it is a waste of time and labor to dig gold, silver, and copper out of the earth to make it into coins; and also to make and run the intricate and expensive machinery for making paper money. The navies and standing armies are a great drain on the vitality of the world. Hundreds of thousands of men daily to be fed, clothed, and sheltered—and they young and able-bodied, the young vigor of the countries—just standing ready, armed to uphold one king against another. Besides this, another army of men is at work building war ships and making guns, ammunition, tents, and all the paraphernalia of war. Both the army of soldiers and the army engaged in making their supplies could—by devoting their energies to *use*—supply half the wants that now oppress mankind. The machinery of the governments of the world (aside from the war departments) waste much valuable energy. If the Science of Government were studied solely in the interest of wise administration of affairs, instead of mainly in the interest of those who rule, or of political parties, governments would be better carried on than they now are and with half the expense.

For all the good that drugs are or ever have been to the race, one drug store to a town would be sufficient. We have a superfluity of doctors, such as they are, on whom we waste an endless amount of money, and who often prolong, if they do not induce, our diseases. One doctor who knows something about teaching his patients how to keep well were worth a thousand of the ordinary kind. One honest doctor who knows something, (in place of twenty such as we have,) and an occasional surgeon, are all that are needed. But that would make it bad for the medical profession and the druggists whose business depends on people being sick!

If the churches were one, as the true church of Christ must be, then not nearly so many church buildings would be required, and no one need enter the ministry unless he felt specially called to that work, and willing to devote himself to it, taking for himself only so much as would supply his needs. On teachers and professors we waste much substance through our ignorance of what our youth need in the way of education. We lavish means in some lines of instruction and training, while other lines are totally neglected. It would not be waste, but a positive gain to the race, if we could have teachers and training schools of the highest grade and equipment in sufficient numbers to give *every* child, rich or poor, a thorough education. A thorough education means

mental, moral, and physical development. How many of our children get this? Not any. A few of the wealthy may approximate it, but there is lack of thorough discipline of mind and body, for no schools furnish this completely.

There is much wasted energy put into so called scientific research. It is legitimate use to engage in investigation and experiment where the object is to benefit mankind. But much of scientific investigation and theorizing is of no use to a living mortal, not even for mental gymnastics, as it is utterly fallacious, and leads to wrong ideas of creation and false ways of living. Reasoning based on a false premise which ignores plain facts that every one can observe if he will use his common sense, must reach a false conclusion, and such cannot claim to improve either the intellectual or moral state of humanity, but rather hinders real progress. We, in matters of science, and religion too, are too prone to take up with any popular idea, not examining its foundation and the facts.

We are all conscious of the wasted time and strength that women spend on fashion and social display. Sociability is a quality to be cultivated; taste and refinement in dress and in our homes are commendable. But labor spent in striving to make a greater display of what wealth will purchase is worse than wasted. It creates envy and jealousy, that eat the heart out of true friendliness and sociability. Moreover, display lives on the wealth which has been stolen from the underpaid wealth producer, labor.

Why is the race so lacking in physical stamina? One of the chief causes is the prodigal waste of the life potencies through sensuality. This more than any other one thing is sapping the strength and virtue of civilized humanity. The laws of life, health, and happiness demand conservation of all forces of our being to God-appointed use. When we fail of this, wasting our energies in useless or pernicious ways, we come to want. We lack in wisdom because we turn our back to the truth, and pursue phantom pleasures. We lack in moral strength because we will not *do* as well even as we *know*. We lack in health because we lack in intellectual and moral vigor that should preside over and direct our physical being. The conflict of reason and will in our mind, the conflict of not doing as well as we know to do, has its ill effects on the body. Society in general makes a great outcry over some small waste of money or material, but the great wastes, the *terrible* wastes that bring woe to humanity, are looked upon with surprising equanimity, and little or no effort is made to check them.

If man were left to himself, if God did not interfere at certain intervals and put his seal on the most fatal waste of humanity and turn its course to use instead, the race would come to utter want and destruction. "Except that the Lord had shortened those days, no flesh should be saved."—*Alice Fox Miller*.

What Cicero says of war may be applied to disputing—it should always be so managed as to remember that the only true end of it is peace. But generally disputants are more like sportsmen—their whole delight is in the pursuit; a disputant no more cares for the truth than the sportsman for the hare.—*Pope*.

GLEANINGS FROM THE LORE OF KORESH.

Unless otherwise noted, the volume, number, and page at the close of each excerpt indicate the Guiding Star.

MIND is constituted of affections, desires, or loves, corresponding to which are truths or principles inhering in laws. By these principles operating through law, ultimates are derived; and through these ultimates the loves (desires) are renewed and perpetuated. I. 8—192.

MIND, inhering in its organic form, is the supreme thing. The cause of all function resides in mind related to organized matter. III. 2—94.

MIND (spirit) cannot exist without an organic physical structure as its continent and firmament. I. 7—159.

MIND, THE INTEGRAL, is both materialistic and spiritistic. There are two distinctively antithetical classes of mind (as obtaining in the vidual); in its professed belief one is spiritistic,—the Christian Science mind is a type,—and the other, in its professed belief, is materialistic. The ordinary material scientist and atheist are types of the materialistic class, and both are partial or fragmentary. S. III. 9—2.

MIND, MATERIALISTIC.—The general tendency of the materialistic mind is to ignore the superior power of the various forces, whether alchemic-organic or spiritual, although they observe the activity of these forces by their manifest phenomena as constantly operative through matter. I. 5—76.

MIND, COMPLEX.—The most complex mind is the correlate of the most complex organic structure. These are so reciprocally related that one never did, and never will, exist without the other. S. V. II—2.

MIND cannot comprehend too much, so long as the acquirements are in the line of genuine, divine truth, or divine science, which means divine knowledge. I. 3—31.

MIND, THE, through the brain, presides over the organs and functions of the body. I. 1—4.

MIND cannot act except through organic structure, and it is reasonable to suppose that the organ of the mind's operations should conform in construction to the function to be manifest as actuated from these two qualities of mental force—love, the motic; wisdom, the sensic. We would expect, then, to discover in the organ of the mind—the brain—an anatomical arrangement suited to the uses of these two differentiate spirits; hence we find the brain, as an organic mass, related to two centers, distinctively denominated the *motus* and the *sensus*. These two centers comprise the basilar ganglia of the cerebrum; its entire mass being developed through, and dependent upon, them. I. 6—122.

EVERY MIND CENTER operates both ways; that is, toward the mental (mind) and the physiological (body) world. I. 2—4.

MIND, SUPREMACY OF.—The mind may rise superior over every center. This may be in some instances the product of indomitable purpose (will, desire), which means persistent prayer to that end; the prayer accompanied by

that kind of faith which cannot harbor even the idea of disappointment. Anxiety or solicitude, as a principle, must be absolutely eliminated from the mental action to insure the accomplishment of the purpose. I. 4—55.

MIND, THE POWERS OF THE HUMAN, are manifest through the two hemispheres of the brain, composed of six lobes; three on each side. These three are counterparted by an inner circuit—the inner circuit of the one side operating in conjunction with the outer of the opposite side. There are therefore six universal groups related to four centers, each center having the six groups for the exercise of its powers. S. II. 7—3.

MIND.—At the center of the generation of pneumatic and psychic forces, a homogeneous substance is produced. The brain is a complex prism, so to speak, and as the potential substance of mind flows out from its center it is modified by the many subsidiary centers, and thus the mind force of a homogeneous quality partakes of the quality that corresponds to the brain center through which it is trans-elaborated. I. 2—3.

MIND WITH MATTER, CHANNELS OF CONTACT OF.—The eye, ear, palate,—with other organs of taste,—nose and skin, are the five natural mediums or channels through which 'the mind comes into contact or touch with the forces outside of itself, through the medium of observation of those forms of touch—matter. In other words, mind, the positive spiritual force, meets and touches the forces outside of itself through the conditions and movements of matter, the medium of interchange of the two states or qualities of force, the subjective and the objective. I. 11—251.

MIND AND SUN, CORRESPONDENCE OF.—The common light of the sun is a homogeneous white light, which may be subdivided by the application of the prism, into several colored rays. Each color has its specific action on whatsoever it may exert its influence. The mind is like the sun; it generates the mental force (composed of the substance, love and wisdom,) by the combustion of the matter supplied to the brain through the circulation of the fluids of the body and the brain. These two qualities of the same substance are generated in a laboratory of which the *conarium* and the *glandula vita* (pituitary gland) are the opposite poles, and of which the cerebrum and cerebellum constitute the circumference or environment.

The brain is so structured that its first division into groups defines seven domains with seven centers (sub-centers), each one of which is a modifier of the quality of the love (affection or desire) generated in the central laboratory. Every center trans-elaborates its own quality of mental force, both psychic and pneumatic,—soul and spirit force. Each kind is as thoroughly differentiate as each one of the spectra of the prismatic transformations of the solar spectrum, and corresponds, as qualities of mind, to the different colors of the rainbow. I. 11—269.

The clear, gladsome morning light of the pure intellect always throws doubt and distrust and a kind of negation upon the moonlight of passion, mysterious and mingled ever with faint shadows of pain.—Geo. MacDonald.

THEOLOGY.

Present Religions Fractional, Hence False.

The True Religion Will Be Re-established By the Man With the Plumb-line.

Mr. Noguchi, who speaks English like a pack of fire-crackers, spoke briefly, the following being the substance of his remarks: The truth is only one. Each sect or religion as its ultimate object aims to attain truth. Geometry teaches us that the shortest line between two points is limited to only one; so we must find out that *one* way of attaining the truth among the thousands of ways to which the rival religions point us, and if we cannot find that one way among the already established religions, we must seek it in a new one. So long as we have thousands of religions, the religion of the world has not as yet attained its full development in all respects.—*Report of the World's Congress of Religions.*

"For other foundation can no man lay than that which is laid, which is Jesus Christ." "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." "Thus he shewed me: and behold the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Amos what seest thou? And I said, a plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more."

In Revelation, in speaking of what is coming to pass in the end of the Christian age, John says, "And he that talked with me had a golden reed to measure the city" (doctrine of the new age) "and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel" (Messenger of the Covenant). Laying the foundation is not completing the house. Jesus laid the foundation of God's house—his holy temple. It must take as much knowledge to complete God's house as it did to lay the foundation of it. Hence he promised to come again to complete it. And as he had two comings in the time of sowing the divine seed in the beginning of the age—one in his personality as Jesus, and one as Holy Ghost, the Comforter, the divine seed in the form in which it is when prepared for sowing—so he will have two comings now in the time of harvest in the end of the age; one in his personality, in which he will come as a "thief in the night" to prepare for the harvest, the resurrection of the dead, and one in the "clouds of heaven," the hundred and forty-four thousand virgins, redeemed from among men, whom John saw on Mount Zion. After the sowing of the perfect seed, there is no more perfection until it comes again in the perfected crop. All between the seed and ripened crop is im-

perfection, change, growth, and decay; is "in part," fragmentary.

Paul says, "When that which is perfect is come then that which is in part will be done away." His very statement is strong assurance that the perfect is coming. Perfection in the seed guarantees perfection in the crop when it comes, but not before; nay, even insures imperfection in all that comes between seed sowing and harvest. When a part sets itself up for the whole, it becomes a deception and a lie; the larger the part, the more deceptive and dangerous the fraud. The more perfect the counterfeit, the more easily it escapes detection, and the more dangerous it becomes. All the religions of the present are but parts of the true; the more truth any one of them has, the greater, the more perilous, lie it becomes. Eighteen hundred years ago the Jewish religion had far the greatest amount of truth, yet it was the only one which was particularly anxious to destroy *the Truth* when it came, aggregated in Him who was "the way, the truth, and the life;" so it has ever been in the past, and is in the present.

As it is with the religions, so it is with the so called sciences of today; there are many systems and theories, but all fragmentary, hence all fallacious. The professed scientific systems of today have no right, as they are wont to do, to throw stones at the religious systems, seeing that they dwell in the same sort of glass houses. Of this state of affairs the prophet Isaiah warns us when he speaks of the coming of one—Cyrus—"That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers" (of the covenant); "that saith to Jerusalem," (the doctrine, and then, the church of the new age,) "thou shalt be inhabited; and to the cities of Judah" (doctrines of the new church), "ye shall be built, and I will raise up the decayed places thereof: that saith to the deep" (abyss of fallacy, religious and secular), "be dry, and I will dry up thy rivers" (lust and sensualism and selfishness): "that saith of Cyrus, He is my Shepherd" (the one that my sheep follow), "and shall perform" (not a part of my pleasure, but) "all my pleasure: even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid."

Cyrus is now present among men, and is fulfilling all that the prophets have said of him, even to completing the temple of God, first in himself, then in the humanity in which the divine seed, Jesus, the Son of God, was sown in the beginning of the age. He is the man with the plumb-line in his hand. When he applies it to human institutions of the present, he finds them all out of plumb, in every way deficient, and, of course, ready to fall. But it is said that Zerubbabel laid the foundation of this temple of God—the perfected humanity in which shall dwell Deity—and that his hands shall also finish it. Zerubbabel means sown in Babylon. Jesus was sown by the Holy Ghost in the beginning of the Christian age, in the Christian church, which—as Paul warned the world that it would—became apostate, hence Babylon; so that when he comes again he will be the one sown in Babylon, Zerubbabel. If this be not so, there must be some mistake in the prophecies, one of which

declares that Jesus Christ is the only foundation that can be laid, which foundation he himself laid by sowing himself in humanity as the divine seed. Another declares that Zerubbabel both laid the foundation and finished the edifice; and still another affirms that Cyrus—who was to fulfil all God's pleasure—should say to the temple, "Thy foundation shall be laid." Jesus the Lord, Zerubbabel, and Cyrus must, then, be one personality, appearing in the world at different times and under different names. This is entirely in accord with Bible teachings. God declares, in the Revelation of John, that in the end of the Christian, as he did in the end of the Jewish, age, he will have a new name which he will give to some man, and that no man will know that name save he to whom it shall be given. If, as the Bible represents, Jesus the Christ was sown in humanity in the beginning of the Christian age, and the personality that was in him, as Jesus, is re-embodied in the end of that age, with a new name, to wit, Cyrus, and Cyrus, in performing all God's pleasure, which is his mission, completes that temple, then the same hand that laid the foundation will also complete the structure.

The average student of the Bible—as it is interpreted by an apostate church—gets no idea of its timic relation; confounds seed sowing and harvest, whereas between them there must be a period of gestation and re-generation, reproduction, longer or shorter in proportion to the kind and quality of the seed sown, which, in the production of the sons of God, (the reproduction of Jesus, the first-born Son of God,) requires an age, as Jesus taught in his explanation of the parable of the sower. The foundation which Jesus laid was a birth of the spirit, which, as Peter and Paul both explain, was a begetting again for a birth of body, soul, and spirit, which should be holy—whole (male and female in one form) as was Jesus. Before that time, will come the Messenger of the Covenant, spoken of by Malachi, the man with the pitcher of water in his hand, Aquarius, the sign now in the physical heavens, which Jesus gave as the sign of his coming again according to his promise; the man with the plumb-line in his hand, who should measure the new city, doctrine of the new age, the measure of which was the measure of a man, to wit, the angel, the Messenger of the Covenant, who measured it, that is, contained it. Until the world comes to recognize this Messenger, and heed and apply to their lives his message, its religions will be as fractional, discordant, deceptive, powerless for good, and antichristian as they are today.

Besides the timic order of the events of the grand cycle, or year of twenty-four thousand years,—spoken of in Revelation as having twelve months in which the tree of life ripens its fruit every month—there is a simultaneous order which comes at the end of each of these months or dispensations, the grand summary of the whole cycle, coming at the end of the whole of it, where we are now. Swedenborg, by way of explanation, compares this timic order to a standing column in which the great events are represented at long intervals, distances in time, and the simultaneous order to this same column crushed together lengthwise; thus the divisions that mark the ages in the standing column, or timic order, lie in rings on a continuous plane, one exterior to the other from center to circumference. So the seven

eyes of God—the seven personalities, messengers of God's covenants or conjunctions with men during the grand cycle, the zodiacal year of twenty-four thousand years—appear as one personality in whom are the six that came before, of whom he is the resurrection, re-embodiment, the “Zerubbabel with those seven,” as Jesus was of the five who came before him. Hence John, who saw things as they were taking place in the end of the Christian age, saw a “Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.” When Jesus came he was the Lamb slain from the foundation of the world, but of the sixth order in the timic order, and when he went away by theocrasis or change to Holy Ghost, or Holy Spirit, and went into the humanity that received him as the divine seed, he was the sixth Spirit of God that went out into the whole world—the humanity that received him. When he comes again, having God's “new name,” he will be what John saw: “A Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth,” the humanity that will receive him—the “Zerubbabel with those seven.”

As in the case of the reproduction of the typical wheat, all that comes between (intercedes between) the perfect wheat sown—the shoot, the leaf, the stalk, the head—is imperfect, fractional; the life of it all, at the time of harvest, is gathered into the perfect, ripened fruit. The whole spirit life of the timic order is gathered in the ripened crop. So all the perfection, all the life, all the wholeness, holiness, of the reproduction of the divine seed in humanity, comes at the end of its cycle, which is the end, or consummation (as the Greek has it), of the twelve ages of the zodiacal cycle, which, as the word zodiac means, is the cycle of the animal life of God.

We are on the eve of this consummation; the man with the plumb-line in his hand is here. Only those whose lives are regulated by this plumb-line can enter the gates of the New Jerusalem, become the sons of God of the highest order, realize in themselves the perfection of the ripened fruit of the highest order. It is of these that Paul declares: “Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive of the things that God hath prepared for them that love him.” Jesus said, “This is eternal life, that they might know” (or to know) “thee, the only true God, and Jesus Christ” (the anointed Savior) “whom thou hast sent.” To reach this perfection, it is absolutely necessary to recognize the Messenger of the Covenant, the man with the plumb-line. Only thus will the world ever have a perfect, whole (holy) religion.—O. F. L.

Life to Come.

This is life to come,
Which martyred men have made more glorious
For us who strive to follow. May I reach
That purest heaven, be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty—
Be the sweet presence of a good diffused,
And in diffusion ever more intense.
So shall I join the choir invisible,
Whose music is the gladness of the world.

—George Eliot.

PUNGENT PARAGRAPHS.

It is but a step from the sublime to the ridiculous,—but it is a long race back again.

“The poor ye have always with you.” Yes, and always will have, so long as we have the individual rich.

Faith in human nature is a very poor investment if that faith cannot put up the collateral of faith in God.

The most profuse counselors are those who volunteer advice about that of which they are the most ignorant.

Lot's wife has her counterpart in the Christian church which is still looking backward; it is salt pickled in its own fallacies.

The triplets born of the adultery of the so called Christian church with Pagan Rome, constitute the trinitarianism of today.

Clocks that should strike only the hours of freedom, mark, instead, slowly and painfully, every exacted moment of slavish toil.

When a man is burning the candle at both ends, is he not a double-ender? and will he not reach a most s-candle-ous end at last?

From the way Christian professors clutch the almighty dollar, it would appear that their teachers preach the *grasp-all* instead of the gospel.

“It is appointed unto all men once to die.” The apostle said, “Ye are dead.” If so, then are we *still* dead, not having been made alive in the resurrection.

The heart of the well-to-do is being touched by the suffering of the unemployed, as never before. It is a God-send to them to soften, if possible, their stony hearts, but at what a cost to their fellows!

The United States Government will keep “slopping” the hogs of fiendish greed until they have completely ravaged the substance of the people; then—well, the Devil will be to pay with plenty of pitch hot.

In the great charity work that is going on, it is constantly reiterated that only the deserving poor shall be given work or food. Then why not say that only the deserving rich shall be permitted to gain wealth?

The wealthy robbers of industry are getting somewhat exercised in the interest of the unemployed; they begin to realize that they've been a little *too sharp*, and that if something is not soon done there will be no more labor to rob.

How carefully humanity nurses the bones of its dead, until, in the generations that follow, the family tie being forgotten, they are ruthlessly cast aside to make room for more immediate relatives, or collected as curious relics of by-gone races.

As the snake crawls out of its old skin and extends its life—instead of dying with its cast-off integument—so every new church or dispensation emerges periodically from the old, carrying with it the life, leaving the old dead in trespasses and in sins.—J. S. Sargent.

SHARP CUTS.

To behold who is truly great on earth, we shall have to be in heaven to look.—*Ram's Horn*.

There is only one reason why wages are cut, and that is because you are a free man. If you don't want to accept a cut you can get, can't you?—*The Union*.

As soon as the New York bankers get their surplus invested in gold-bearing bonds they will allow the business of the country to proceed. They have the administration by the throat, and it is a case of "stand and deliver!"—*American Nonconformist*.

There is no wealth but life. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, over the lives of others.—*Ruskin*.

Carnegie, the most consummate ass and fraud extant in this country, has been in the charity business again. He agreed to duplicate any sum Pittsburg might raise for the unemployed. The city of Pittsburg accepted, and to make up his share of this fund Carnegie reduced the wages of employees all around. As an all-round scoundrel and hypocrite, Carnegie has not an equal in modern times.—*Kansas Commoner*.

Cardinal Richelieu once listened to an earnest sermon by a shoemaker. The man was simple and unaffected, and apparently not at all dismayed by the presence of the cardinal. "How could you preach to me with so much confidence?" Richelieu asked him, in evident surprise. "Monsignor," replied the shoemaker, "I learned my sermon by reciting it to a field of cabbage heads, in the midst of which was one red one, and this practice enabled me to preach to you."—*Youth's Companion*.

One can hardly pick up a reform paper nowadays, or one that is independent enough to tell the truth, but that it has something to say about partisanship or consigning partisans to the rear and substituting patriotism instead. But the great trouble about sending partisans to the rear is that every such individual believes himself a patriot, and sophisticates to himself that *his* form of partisanship is the veriest kind of patriotism. Tariff is patriotism to one—free-trade to another. Gold basis is patriotism to the East, free silver to the West.—*Light of Truth*.

The New York "*Herald*" laments that "at least \$66,000,000 of money is lying idle in the New York City banks and earning nothing." Now there are at least 66,000 men lying idle in the New York tenements and earning nothing, and the men are worse off than the dollars. While the dollars earn nothing, they eat nothing. The dollars will come out fat in the spring, but the men—oh well, dollars are of greater account in the world than men! Thousands of these men, if they live until another election, will vote for the protection of the dollars or for free trade in dollars. The dollar is our standard of value—not men.—*Pacific Coast Spiritualist*.

THE LATEST SPOKEN.

UNEMPLOYED IN 119 CITIES.—Bradstreet reports that 119 cities of the country show 801,000 unemployed persons in the United States at this time, upon whom 1,956,000 persons depend for bread. This makes a total of 2,757,000 persons without visible means of support in these 119 cities alone. Leaving all other cities and towns out of the question, we have close to one twentieth of the entire population of the United States out of the means to procure the necessities of life unless they have some earnings laid by for such a direful emergency.—*Miners' Tribune*.

WHAT IS IT?—What is it that makes times so hard and causes so much discontent among the people?

The manufacturer says it's the fear of free trade; the consumer says it's the tariff; the capitalists say it's the exorbitant demands of labor; the laborers say it's the greed of capital; the farmers say it's the low price of farm products; the silver men say it's Wall Street; Wall Street says it's the silver men; George Gould says it's hostility to corporations; the debtor says it's the creditor; the creditor says it's the debtor; the Republicans say it's the Democrats; the Democrats say it's the Republicans; the Populists say it's these old parties; the Prohibitionists say it is whiskey, and the preachers say it's the Devil. What is it?

Now we think it's ignorance, superstition, greed, and dishonesty.—*Independent Pulpit*.

MODERN PHARISEEISM!—"If Christ were on earth today, I don't know whether he would join a church or not. He certainly would not preach long in any pulpit without being charged with heresy. All the Christian denominations have different doctrines, and Christ could not agree with all of them. The laboring men say that they do not come to church because it has no Christianity in it. Well, they are pretty near right. The fact is, there is about as much real Christianity outside of the church as in it."

The above language is that of the Rev. Dr. Sprecher in a sermon recently preached at the Euclid Avenue Presbyterian church at Cleveland, Ohio, and is one of the strongest arraignments of the churches of today that we have read for some time. When will the ministry and church workers realize fully the real conditions confronting them, which, more than anything else, retard the growth of the church and obstruct its usefulness? Why talk of a real Christianity in a land cursed as this country is today by oppression until one fourth or one third of the people are pauperized, and yet seemingly with the sanction of the churches! Out upon such hypocrisy! It is only Phariseism of the meanest sort!—*Kansas Commoner*.

GOOD ADVICE.—About the weakest and most nauseating thing in the strife going on all around us in religious lines, is to hear some Christian, cornered by facts, demand: "If you take away this form of religion, what do you give me in its place?" It is merely a confession of weakness: a signal of distress; a sign that they do not believe as claimed, but merely hang on for lack of brains to see truth, or nerve and courage to leave manifest error. What would we give you?

What do you want? If your religion is false, and you know it, do you want it any longer? If you are brave and fearless men and women, do not stand crying "What will you give in its place?" but reach out and *take* the truth. Be honest, be just, be truthful; rely upon yourselves to attain happiness in any possible hereafter; cease to cheat your neighbor all the week, relying upon an imaginary Redeemer to atone for the misdeed. A coward will shirk the consequences of his deeds and misdeeds; he needs vicarious atonement,—a brave man, never.—*The Delator, Des Moines, Iowa.*

ONLY EFFERVESCENCE.—For several months the country has been in a state of panic, and industry has been depressed. Business is dull, money scarce, and many mechanics, clerks, and laborers are dependent upon charity. We have been told that this unhappy condition is due to a paralysis of enterprise resulting from a fear that the duties on imports would be lowered, and uncertainty as to the fate of the tariff. The excuse is gone, for the uncertainty is now at an end. Even if the Wilson Bill should pass, the "tariff reform" contained in it is so conservative and mild that the protected interests themselves must laugh at their own affectation of alarm. To be sure, the explosions of oratory directed against the "robber tariff" in the campaign of 1892 were very loud, but much of the cannonading was merely "sound and fury signifying nothing." Some of the cannoneers themselves were careful to assure the listening crowds that they were firing blank cartridges. They resembled the soda-water merchant at the Fair one thirsty day when the demand for his liquor was so great that the noise made by the liberated corks was like the firing of guns. "Don't be frightened, ladies and gentlemen," said he, "it's only effervescence!"—*M. M. Trumbull, in Open Court.*

THE FOLLY OF STRIKING.—Once more the unequal contest between capital and organized labor has been decided in favor of the army which was best supplied with the sinews of war. The great English strike of the coal miners—in which more than one million men were involved—has ended in disaster to the poor and the triumph of the rich. The dispatches state that the English statisticians estimate the loss inflicted by the recent protracted strike upon mine owners, iron workers, and railways at \$155,000,000, and it left 1,000,000 men out of employment and 3,500,000 persons in a state of destitution at the commencement of winter. What a fearful cost in misery and suffering this unequal struggle has entailed upon the helpless and innocent dependents upon labor!

The strike and boycott are labor's boomerangs; they strike back with disastrous effect upon those who hurl the weapons. They remind one of the bravery of the intrepid Saxons of King Harold, who opposed their unprotected breasts to the mail clad warrior of William of Normandy; of the courage of the half-naked Peruvians who rushed upon the pikes and artillery of Pizarro and Alvarado, and of the desperate and hopeless opposition of Montezuma and his half-clad Aztecs to the mailed and well supplied legions of Cortez. Their bravery availed them nothing, because they lacked the sagacity and cunning necessary to strike their enemy in the rear and cut off his supplies and retreat.

The best and most effective weapon of organized labor is not that which strikes down by starvation its own helpless and dependent wives and little ones—for the greatest sufferers from a strike are the women and children. The best weapon of the workingmen, both for defense and offense, is the ballot, and until organized labor goes as a solidified, aggressive army into the arena of politics and strikes at the root of the industrial oppression, there can be no amicable adjustment of labor disputes and legalized protection for the weak against the strong.

Once let the labor element assert its power by obtaining control of Parliament in England and of Congress in the United States, and strikes will cease because labor will be the power supreme. A strike is a contest between a weak, unarmed man, with a helpless family dragging at his waist, and a well-fed, well-armed opponent, clad in the armor of wealth, with starvation standing over to umpire the fight.—*Rocky Mountain News.*

BY THE WAY.—He came from Arizona to Chicago—out of work, and to see the Fair. How was he going to see it? Get a job inside the grounds. And he did. Got put on as a Columbian Guard. "Size, shape, good looks generally," did it. Saw some of the Fair; but not as much as he intended to; for, about as soon as he got his "suit paid for," they cut off the heads of about half of 'em; mine included." Since then? Well, he got pretty low down, even to begging. Slept anywhere he could crowd in when night came, or laid down on the grass on the Lake Front. Had no trouble with the police, except once. Then a "cop" came along when he lay stretched out asleep and rapped him on the bottom of his feet. "Gee-whitikers! how it stung. I got up quicker, and was a mind to thrash the scoundrel. He deserved it, and I believe I could have done it. But I couldn't thrash the whole city of Chicago, which would have backed him up, and so I chewed my tongue and thought better of it. But that ain't the way to treat a man, and Chicago should be ashamed to uphold such conduct. Suppose I was a tramp? Suppose I was tired out and threw myself down where I ought n't to? A decent man would n't treat another that way just because he was an officer and had the power. And shame, I say, on a community that'll uphold it! Suppose he had put a dynamite bomb under me and blown me to atoms. 'Twould n't hurt any worse. No, I've always been a law abiding man, even though I have my opinion about the laws, and the men that execute them. I've thought a good deal over the matter. A man without work, food, or shelter has a chance to think a good deal. I could give some of our law-makers at Washington, D. C., points 'twould benefit them—if they had the wit to accept and appreciate them. I studied law once myself.

"Yes, I'm going back West again, as soon as I can. It isn't so easy getting away, though. If I foot it, I frighten all the women on the road. If I go aboard a train, they put me off. If I go into a hotel in the city, they run me out. If I stop on the street corner, they order me to move on. If I lie down on a vacant spot of God's earth, I'm rapped over the feet. The only place where I'm not insulted or abused is in a saloon.

"No, I don't drink."—*Unity.*

Church and Society Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights.

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

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

The WOMAN'S MISSION meets every Friday at 2:30 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.

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

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. EASTMAN, 337 Evans St., Denver, Colo.

Ladies are invited to meet with us, and investigate Koreshan Doctrine.

Free Literature.

For ten cents in silver or stamps your name will be placed on the list of reform press circulators, and the leading reform papers of the United States will send you sample copies free for distribution among your neighbors. Write your name and address plainly. Address your letters to

FARMERS' TRIBUNE CO.,
DES MOINES, IOWA.

National Suicide and Its Prevention.

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

PAPER, 50 CENTS.

Guiding Star Publishing House.
WASHINGTON HEIGHTS, ILLINOIS

Miscellaneous Notes and Queries.

A Monthly Journal of History, Folk-Lore, Art, Science, Literature, Masonry, Mysticism, Mathematics, Metaphysics, Theosophy, etc. This magazine contains a large number of the odds and ends in all departments of literature "from many a quaint and curious volume of forgotten lore." Commenced July, 1882. Volume XI closes with 1893. Each volume fully indexed. \$1.00 a year in advance. Its motto is "Many people know many things, no one everything." Circulates in all parts of the world.

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

The Argument.

SUMNER W. ROSE, EDITOR.

Published at Greensburg, Indiana. 50 cents per year. Three months on trial, only 10 cents.

Advocates the prohibition of the Liquor Traffic; the Initiative, Referendum and Direct Legislation; the issuing of all money by the people to the people; the destruction of the land monopoly. A "Red Hot" paper, and worth your perusal. Send 10 cents for three months' trial trip. THE ARGUMENT is published weekly, and contains nearly 500 inches of printed matter each issue.

SAN DIEGO VIDETTE,

Labor Champion of the Golden West,

Is an Independent Reform newspaper, favoring the unlimited free coinage of silver.

Advocating Government ownership of all railroads. Demanding government ownership and absolute control of all telegraph wires as a legitimate part of the postal system.

Urging the immediate establishment of Postal Savings Banks.

Conspicuous for its ability and brilliancy, and unflinching resolution and determination; advancing boldly in the vanguard of public opinion "unawed by influence and unbribed by gain," turning neither to the right nor to the left, but keeping straight on in defense of the industrial classes and loyal hearted labor.

Terms are within the reach of all—only ONE DOLLAR PER ANNUM. Three months trial in clubs of ten for \$2.50. Address:

THE VIDETTE,
SAN DIEGO, CALIFORNIA.

POMEROY'S Advance Thought

FOR 1893.

Thirty-two pages monthly; ONE DOLLAR A YEAR; illustrated. Each issue equal to 128 pages the size of these. Each issue will contain a series of chapters already prepared by its editor, showing the progress of inventions in this country since the coming of the Pilgrim Fathers, giving date of the first churches, schools, newspapers, books and the first manufacture in this country of hundreds of important articles now used in this and other countries. From these chapters readers can learn a vast amount of early history of this country, and they will be astonished at the visible speed of progression.

Aside from this series of twelve chapters, of at least four pages, each ADVANCE THOUGHT for 1893 will advocate "America for Americans." "One Flag, One Country, One Money." It will also aim to be the Leading Kicker against the wrong, robbery, injustice and ignorance there is in this country.

YOUR SUBSCRIPTION IS SOLICITED.

Address MARK M. POMEROY,
New York City. Room 46, World Bldg.

* PROGRESSIVE THOUGHT *

AND DAWN OF EQUITY

is published in the interest of Love and Justice, Fair Exchange, Progress and Humanity.

ONWARD AND UPWARD TO A HIGHER CIVILIZATION.

Advocates LABOR EXCHANGE, which is the only true and complete system of Individualism and Co-operation, and must be adopted ere reform can fully succeed. Fear not investigation. Price 25cts. per annum. Send for sample copies.

OLATHE, . . . KANSAS.

THE INDUSTRIAL REGISTER, MILWAUKEE, WIS.

A Defender of: The Constitution of the United States; the people's rights as against plutocrat tyrants; the principles of Trade-Unionism; the weak as against the strong.

THE INDUSTRIAL REGISTER is the official paper of the Milwaukee Federated Trades' Council. It has a general circulation throughout the United States and Canada.

Subscription price \$1.00 per year; 50 cents per six months. Sample copy on application.

The Industrial Register, - Milwaukee, Wis.

EIGHT WEEKS FOR 10 CENTS.

Each week an able reform speech, live editorials, the cream of the reform press, and other matter of incalculable value. No compromise with the powers that are crushing the industries of the country. Such is the PROGRESSIVE FARMER, an old time reformer. Try it. Eight weeks for ten cents.

THE PROGRESSIVE FARMER,
Mt. Vernon, Illinois.

KORESHAN LITERATURE.

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

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

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

Koreshan Science,

By KORESH, Price 10 Cents.

Re-Incarnation, or Resurrection of the Dead,

By KORESH, Price 10 Cents.

Identification of Israel,

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

Emanuel Swedenborg; His Mission,

By KORESH, Price 10 Cents.

The Shepherd from Joseph,

By KORESH, Price 10 Cents.

Woman's Restoration to Her Rightful Dominion,

By ANNIE G. ORDWAY, Price 5 Cents.

What Constitutes Mediumship,

By KORESH, Price 10 Cents.

TRACTS AND PAMPHLETS OF THE WOMAN'S MISSION, K. U

No. 1. Proclamation,

By KORESH,

No. 2. Cardinal Points of Koreshanity,

By KORESH,

No. 3. Celibacy,

COMPILED FROM THE WRITINGS OF KORESH,

No. 4. Judgment,

By KORESH, Price 5 Cents.

No. 5. Where Is the Lord?

By KORESH,

ENTIRE SERIES 50 CENTS.

GUIDING STAR PUBLISHING HOUSE,
Washington Heights, Chicago, Ill.

The Manifesto

is the only periodical that is published by the UNITED SOCIETY OF BELIEVERS. It illustrates the order of

CHRISTIAN COMMUNISM,

and publishes peace on earth, and to all men good will.

A copy will be sent on receipt of a postal card.

Address, HENRY C. BLINN:

East Canterbury, N. H.

Guiding Star

Publishing House.

COMMERCIAL AND JOB

PRINTING.

Pamphlet Work a
Specialty.

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

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

~~~~~  
All Orders for Printing should be  
Addressed,

**Guiding Star Publishing House,**  
**99TH STREET,**

Bet. Winston Avenue and Oak Street,

**Washington Heights, Ills.**

SUBSCRIBE FOR

## The Morning Star,

A MONTHLY JOURNAL OF MYSTICAL  
AND PHILOSOPHICAL RESEARCH.

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

50 Cents per Annum.

Peter Davidson, Loudsville, White Co., Ga.



## Books that Make Votes for the Cause of the People.

By special arrangement with Charles H. Kerr & Company, of Chicago, the well known publishers of reform literature, we are enabled to supply our readers with all the publications of that house, including the following timely books of facts and fiction:—

### Washington Brown, Farmer.

A new novel, by Le Roy Armstrong, which exposes vividly and bravely the iniquities of gambling in food products, and points out the way for farmers to overthrow the system. Paper, 50 cents.

### The Russian Refugee.

A story of absorbing interest, by H. R. Wilson, which points toward an international union of the friends of liberty. The scene is laid in America, not in Russia. Paper, 618 pages, 50 cents.

### The Coming Climax.

Lester C. Hubbard's famous arraignment of America's Triumphant Plutocracy, and his appeal to the great middle class to act before it is too late. Paper, 480 pages, 50 cents.

### An Ounce of Prevention.

Augustus Jacobson's argument for a succession tax to break up great fortunes, and a manual training school system to make efficient workers out of the next generation. Paper, 50 cents.

### People's Party Shot and Shell.

By Dr. T. A. Bland. Our whole case in a nutshell. Give it away and make converts. 32 large pages, with cover, 10 cents; 15 copies for a dollar.

### The Rice Mills of Port Mystery.

B. F. Heuston's great object lesson in free trade, which reduces a protective tariff to an absurdity in the course of an ingenious story. Paper, 50 cents. Address

### Guiding Star Publishing House,

WASHINGTON HEIGHTS, - - - ILLINOIS.

## JOURNAL OF KNIGHTS OF LABOR,

BEST LABOR REFORM PAPER IN THE  
COUNTRY.

Official Organ of the Order  
of Knights of Labor.

\$1.00 PER YEAR.

SUBSCRIBE NOW.

PHILADELPHIA, - - - PA.

## THE ALTRUIST

Is a monthly paper, partly in phonetic spelling, and devoted to common property, united labor, community homes, and equal rights to all. It is issued by the Altruist Community, whose members hold all their property in common, and live and work together in a permanent home of their mutual assistance and support, and to secure their greatest wealth, comfort and enjoyment; both men and women having equal rights in deciding all of its business affairs by their majority vote. 50 cents a year; specimen copy free. Address A. LONGLEY, Editor, 901 Olive St., St. Louis, Mo.

## THE NATIONAL VIEW.

J. H. TURNER,

Ex-Sec.-Treas. of the National Farmers' Alliance and I. U., is now associate editor and business manager of the

NATIONAL VIEW.

The VIEW is in its 15th year, which makes it one of the oldest if not the

Oldest Reform Paper in the United States.

Having the great advantage of being published at the National Capitol, the present management proposes to make it the FRIEND AND COMPANION of every True Reformer.

THE OMAHA PLATFORM IS OUR CREED.

SEND FOR SAMPLE COPIES.

Address,

J. H. TURNER, Bus. Mang.,

1202 Pennsylvania Ave., WASHINGTON, D. C.

## AGENTS

FOR THE

## FLAMING SWORD

ARE PAID 25 PER CENT

On all Cash Subscriptions.

## Ten Cents

Won't Break You,

But it Might

## Make You

Much wiser politically. Ten cents will pay for THE HOOSIER BLADE, a red hot reform paper that believes in the rights of Labor, the right of Agriculture, and the Freedom of all Mankind. It is in favor of the Initiative and Referendum, and will help to its utmost toward bringing about a union of reformers for the great battle of 1896. THE HOOSIER BLADE believes in the rule of the People, and with keen edge cuts to pieces the sophistries and falsehoods of the Plutocratic Press, and lays bare the machinery by which the people are enslaved.

Send 10 cents for a three months' trial trip, and with your subscription send the name of every Reformer—Populist, Socialist and Prohibitionist—that you know, that sample papers may be sent them.

THE HOOSIER BLADE is published every week, has four pages and six columns to the page, each one of which is overflowing with the best of Reform Thought. Address all communications to

THE HOOSIER BLADE,

Greensburg, Ind.

## THE REPUBLIC

Advocates DIRECT LEGISLATION,  
*Proportional Representation and Industrial Association as sound bases for True Nationalism.*

SUBSCRIPTION, \$1.00 PER YEAR.

True Nationalist Pub. Co.

NEW YORK CITY, N. Y.

—X— The Greatest Reform Paper in America. —X—

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

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

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

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

SUBSCRIPTION \$1.00 PER YEAR

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