

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. 3. CHICAGO, ILL., JANUARY 20, 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.

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PUBLISHED BY THE GUIDING STAR PUBLISHING HOUSE.

EDITED BY THE KORESHAN UNITY.

ETHNOLOGY.

Condition, Opportunities, and Promise of the Colored Race in America.

The colored American citizen of the United States, as such, is an anomaly. With all the statutory rights of any other citizen under the laws and constitution of the United States, he resides in many of the States with these rights abrogated through State legislation, in open violation of the guarantees of the general government. North and South, East and West, and throughout the land, he is morally, socially, and politically ostracized; his opportunities being circumscribed and curtailed through race prejudice, he is debased, humiliated, and chagrined. With all these, and a thousand other disadvantages, it is declared of him that he is lazy, immoral, treacherous, and sensual, consequently "he must go."

We are upon the verge of the solution of the race problem in America. It is one of the questions upon which the Almighty is coming to sit in judgment, and when the Great Jehovah, in the juncture of human wrongs, takes the seat of jurisdiction at the bar of justice, the climax hastens. The millions of colored people of America will never consent to deportation, neither will they come to that, because God Almighty has another purpose for this his chosen race. "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the

world to confound the things that are mighty; and the base things of the world, and the things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh shall glory in his presence."

The fathers and mothers of the present colored race in America were stolen from their own country and homes by civilized (?) white pirates, brought over in chains, purchased as the merchandise of Ethiopia by civilized barbarians, and bound for generations to a cruel service which God, through human instrumentality and a speedy judgment, has so far but partly rectified. While in bondage, the colored man had no common human incentive to perform his drudgery. He knew that the service which belonged to him was stolen from him through the avarice of his master usurper, who daily and yearly deprived him of all the rights which naturally belonged to him as a human being, created by the same God who made the white race. Since his emancipation, his condition has not improved very much. He is under the influence of the same avarice, and he is used as a tool by both political parties, who have no use for him except in so far as he answers their political ends. If he loves tobacco, rum, sensuality, and ease, who has set him the example, and who encourages and fosters the traffic through which he corrupts himself, and through which his vote is purchased? The race is an imitative one. If the negro is subject to the influence of the so called superior race, he ought not to be condemned if he falls into the practices of those whom he is taught to regard as his exemplars.

It is said that the colored race is a thieving one, and that its predilection to theft is inherent; that under no circumstances can it be trusted. The first knowledge entering into the youthful mind of the negro, and communicated to him by his parents was, that the white Christians who brought him here stole him from his country and his home, and that the masters who held him in bondage knew of the piracy when they purchased him; hence his early instruction from his white superiors was that it was right to steal. Is it surprising, then, that these people, robbed of their liberties, their services, their husbands, wives, and children, by their white Christian (?) educators, should steal back from these same pirates some modicum of that which was originally stolen from them? It does not seem so very strange to us.

Give the colored American an equal opportunity, even, with the Poles, Hungarians, and Italians, and he will show himself to be ten times the superior of these white, so called citizens. A degraded, murderous foreigner, steeped in rum and tobacco, rotten with licentiousness, and as ignorant as a horse-block, may travel unmolested throughout certain portions of our country, while an intelligent, refined, educated, and handsome dark American would be expelled from the

same car. The foreigner may go into a sitting room or restaurant from which his superior, the black man, would be excluded. The first may be a heathen, the latter a Christian, it is all the same; there is no room for a black man in the white man's heaven, though both confess the same Lord, faith, and baptism.

It is reported that one of the great railroad corporations of the country has undertaken to import a large body of Germans into and throughout the South for the purpose of supplanting the colored people, on the ground that the blacks will not work without overseers, and that the conditions of the South render it unprofitable to employ white men to superintend the black laborers. The conspiracy of events to force to the front and to an issue the race problem in America, does not stop with the beginning of this gigantic effort to crowd the "negro" to the wall. A scheme is now on the tapis to bring the matter more directly than ever into politics, and to compel, through the impulse of party pressure and under the party lash, the deportation of the colored people. The combination of white labor watches with a jealous eye the multiplication of the "despised race" in this country, and sees, at no distant day, this towering competitor for the wage service of the world, if left to himself, supplanting the hard scrabble and refuse of the old world who, upon their arrival in this country, are made the political tools of the demagogue.

We are told that Sovereign, the head of the Knights of Labor, will "stump" the South for the purpose of urging the country to force the negro's deportation to Africa. If the labor organizations of this country should combine, with this question to the front, standing behind and endorsing the party that will make it the political issue, it might become an alarming subject for the contemplation of the colored American citizen. There have been too many steps taken in the progress of the race toward its final triumph, for any power on earth to avert its onward march to the greatest civilization the world has ever witnessed. The black man is a citizen of the United States, with the same guaranteed civic rights as those allowed the pest-house of foreign oversloppings, upon which depends the coming agitation for deportation of the colored race—God's chosen people. If the labor population of the country and the country at large could be made to see that the happiness of men does not reside in the perpetuation of the competitive system of industry, and that cheap labor, or the greatest amount of use performed with the least expenditure of energy, includes the greatest economy, the question would be settled without the conflict of race. But the world will not see and apply the true principle of economy till judgment sets, and the Almighty God comes to claim his own.

Millions of men are required in this country to transform our land to a veritable Garden of Eden. Labor-saving machines should be multiplied to render the labor or performance of use less onerous, and men of every color should enter into combination to beautify the world and transform it to the resting place of the kingdom of righteousness. The world needs to understand that the demands of the times deserve an augmentation of the application of inventive genius for the creation of labor-saving implements, and that the multiplication and discipline of the industrial army are essen-

tial to the demands and pressure of the times; and further, that these forces should be brought, not into competition but into unity, and the proceeds of all the combined forces of productive ingenuity made to revert, through the equitable distribution of the products of industry and labor-saving machinery, not to the millionaire and so called capitalist, but to the actual creators of production—laboring men and women.

The colored race will not be deported from this its native land, but through the influence of the few millions of colored Americans, hundreds of other millions shall be imported and united with the race having its citizenship in America, the land of its birth. America is good enough for any people in the world.

THEOLOGY.

TYPICAL CIRCUMCISION.

ACTIVE EFFECTS.

[CONTINUED FROM No. 1, VOL. VII.]

Thought is a substantial entity; therefore the affections, desires, or aspirations of the will are but the metamorphosed influent potentialities of the organism, and comprise the material substances of the structure, converted in the mind to attenuated and subtle solution. The tendency of this subtle principle is governed by the direction of the flow of the thoughts through religious and other education; hence circumcision would not produce the same effect upon different classes of minds, or minds differently instructed. Upon the Jewish mind—which looked for a Saviour in the form and nature of a visible Jehovah—the effect was such that the thoughts of the will were fixed upon a visible, tangible pivot; consequently the potency that was conserved through circumcision, flowing naturally in the direction of the desires of the mind religiously directed, was concentrated, polarized, and concreted in a material entity.

Circumcision adopted as a national ceremony—with a people whose supreme and only conception of Deity is that God is a being extrinsic to humanity, never visible or tangible, always incomprehensible, unknown, and unknowable, and yet a being whose nature is undivided and indivisible—would tend to concentrate and focalize the surplus force at a spiritual center. If the religious education of the people directed them to regard God's supreme manifestation to the world in the production of a prophet whom they supposed to simply represent Jehovah, and the periods were fixed according to the law of cycles, the event would be governed by the law of cycles, and the action of the thought would supply the potency by which the events of the cycle should be consummated.

The Jews and the Arabs represent the two phases of thought depending upon circumcision. The inspired Jewish teachers all regard the Jehovah of the Jew as the only Saviour of the race; in all their teachings they unmistakably pointed to his *visible* manifestation and presence. It is unquestionably from the inspiration of the Jew that the Christian finds confirmation of his faith in Jesus as the predicted Messiah and Jehovah, and therefore visible Saviour of

the world. The Arabs do not believe in a visible God, but they do believe in the unity of the Godhead; therefore their aspirations center in an invisible or psychic head. They deny the manifest Jehovah, but believe their prophet to be his representative. It may therefore be seen that the quality of the thought determines the consummation and character of the event.

This whole subject may be illustrated in the fixity of the characteristics centered in a vegetable germ, and its evolution or unfoldment. In the germ, an apple seed for instance, there exist, so to speak, the aspirations essential to produce a specific growth. Subject to correct natural influences, its invisible potencies and forces take but one possible course. There can be no deviation possible from the course outlined in the structure of the germ itself. The germ being supplied with the nutrient elements essential to its propagation, it develops into the kind of tree outlined by the germ in the beginning of its unfoldment. The germ itself is a prophecy of what the growth will become. This law governs the development of the divine kingdom also. In the propagation of the kingdom of God, the kingdom unfolds from a germinal center as does the vegetable seed, with this difference: that the seed or archetype of the divine kingdom possesses conscious aspirations. These aspirations are governed by an intellectual comprehension of what the germ or archetype embodies, and therefore a consciousness of what the kingdom is to be when it reaches its fruition. The germ is the divine man in his least form; the kingdom is the divine man in his greatest form. The germ is the God-man—Jesus the Lord.

The kingdom is the church regenerated from the germ, being the product of the planting that was effected by the operation of the theocrasis, and the consequent outpouring of the Holy Spirit. The germ or seed of the divine kingdom sees in the future the fruition of the kingdom of which the germ is the archetype. The first impetus given to the unfoldment of the germ into the divine Humanity it is destined to develop, is a momentum toward the propagation of a definitely structured form. The impulse thus imparted is transmitted through all the degrees of ramification in the races of men, through whom the forces are impelled by the laws of evolution, till the kingdom is manifest.

When God institutes a law, or when he imparts to men a knowledge of essential conformations for specific and salutary ends, the observance of the law and obedience to it is an office belonging to men. By obedience co-operation is wrought, and man becomes the instrument of divine purpose.

(CONTINUED.)

Nature's Noblemen.

One whose charity is as broad as the earth, who is generous to a fault, who is honest to a rival; who, becoming a friend, remains one through thick and thin; who, loving, loves with all the ardor of a noble, consistent mind; who, being convinced of the right, is as immovable as a sphinx, and yet is wise enough to hold his judgment in suspense and to change his attitude should superior arguments be brought to bear—such a one is an ideal man and one of nature's noblemen.—*Detroit Free Press.*

"THE RESTITUTION OF ALL THINGS."

"And he shall send Jesus Christ" (anointed Saviour) "which was before preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." "The restitution of all things;" what a soul stirring, thrilling thought! Jesus, the Christ of God, "came to seek and to save that which was lost." He went about the work he came to do, by an orderly, scientific method, according to the eternal laws of life. He delighted in these laws; it was his meat and drink to do them. In the beginning of his ministry he publicly declared his sentiments in these words: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil, for verily I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." He told his followers, those whom the Father, the holy spirit of his love, had drawn to him, that the kingdom of heaven was *within them*. He made that kingdom the new heavens when he renewed their minds for a transformation of all their thoughts, by imparting or inbreathing to them his own indwelling spiritual entities, when he was translated to Holy Spirit. The spirits of the good children of the eternal kingdom had been gathered in him from the church of the Jewish age. His disciples constituted the heavens which, in unity, constituted the kingdom of heaven for the Christian era. Jesus and his disciples, in their spiritual unity, constituted also the Abrahamic seed, the heir to the rulership of the entire universe, the restored "all things of God" to divine control.

Jesus, the resurrection of the justified spirits of the Jewish age, possessed as the central control of his entire being, the eternal biune ego of unified wisdom and love, the universal fatherhood and motherhood of being, the central mind, the anthropostic sun and author of all being, all life, and immortality. In his dematerialization, this central spirit passed into Peter as the prepared natural channel of descent and future ascent to the Abrahamic office of fatherhood to the great multitude of the harvest time. This multitude was to be ingathered by him in his final shepherding of the sheep. In the true heavens of receptive human mentalities, Jesus, Jehovah, made Holy Spirit, worked by the power of his love till, in each, a living hope of a future reproduction in his own image and likeness was begotten, a hope of becoming Gods, men divine in body, soul, and spirit. He said that he would go to prepare a place of habitation for all the spirits gathered in his chosen temple of the New Jerusalem at the end of his age, which would be the great harvest of the ages. This harvest is necessarily in the times of the restitution of all things. Without man's reproduction in the image and likeness of God, there is no restoration; for, though he once had that image, he lost it, through being lost and dead in trespasses and sins. The harvest of the seed man, the Son of God, must be the fruit of his planted life in the race, and be God-men, or sons of God. The

psalmist wrote: "I say ye are Gods, every one of you, sons of the highest." His prescient spirit saw the harvest from the one divine seed planted. These sons are the one hundred and forty-four thousand biune beings, the saviours who stand upon Mt. Zion, the center from which the law goes forth. This is the high rock in a weary land, on which the church is built, the involution of the new heavens and the new earth of the kingdom in earth, in its power and great glory.

The Lord Jesus, while yet in the flesh, chose the rock for the foundation of his future temple. He made it a firm foundation, giving strength to its quality by his own indwelling, when Peter as the chosen dwelling-place received his mind. This mind was the law as fulfilled by divine love. His spirit, speaking through the apostle, defines love as "the fulfilling of the law;" nothing less deserves so divine a name. The mind of Jesus found supreme delight in obedience to every requirement of the law of God, the law of his own perfect being. The law is a school-master to bring us to Christ, to the image and likeness of divinity. If we love Christ, what a blessed master we should consider his law! It must bring Peter, the anointed shepherd of the sheep, to Christ; when he awakes in his image and likeness, he will be truly changed or converted from a sinful man to the Christ, having the controlling mind of the one Saviour. Jesus, knowing this would be so at the end of the age, said to Peter, "when thou art converted strengthen thy brethren." One cannot strengthen, without strength to give. To convert is to radically change. The great ultimate change, we were told by the Apostle Paul, would come "at the last trump," and we are to be changed, every man in his own order. The strength for that great change, the result of a final overcoming of the man of sin, the sensual flesh, was to come from Peter, the converted shepherd of the sheep. Peter is the one in whom the Spirit of the Lord is to overcome even the last enemy, the death of the mortal body. He is the one who, in overcoming, should have the name of the Father written upon him, even the Lord's new name, above every name. He it was who would have food with which to feed the sheep and the lambs when, as the shepherd and gatherer of all Israel, he was named and anointed to do all God's pleasure. He, the appointed overcomer, at the appointed time of the sure word of prophecy, had the "white stone," with the new name written upon it, given him. It is the white stone of purified wisdom. It is this which enables him to give meat in due season to the household of faith. Peter was compelled by his love to be the recipient of that sacred, saving law of the cross, that central law of creation and recreation. It involves all laws, and is love, the power of attraction to the glory of divine wisdom. This is God's gift to the man of peace, the Shiloh of the ages.

The strength of sin is the law. In perversion it excuses sin, and winks at it; in conversion, or as light converged and focalized upon sin, it reveals and condemns it to serve a divine purpose in the economy of the universe of light, love, and liberty, wrought out of sin's chaos and eternal night. Wisdom is derived from cheerful, loving obedience to law, learned in the sufferings from sin. "The strength of sin is the law," for the law is light, shining out of, and

into, the darkness, which yields its wisdom up to be transmuted to the light of love, as to a "king in his beauty." Just so does the soil rich in compost produce the lily in glorified purity, when the seed of its life has been planted therein. The lily-life of the seed has power to transmute all the strength and richness of the soil to the glorified life of the clustered lilies, when vivified by the celestial sun and the warm rain, the alchemic third without which nothing can be done.

"Let this mind be in you which was also in Christ Jesus." The sin-corrupted soil of our poor, sensual humanity yields up all the wisdom, born of suffering experienced in the hells of mortality, to the germinating Christ-seed planted therein, when the descending rays of the ascended Lord of the harvest strike soil and germ with vivifying power. The mind of Christ is the law of the Lord. "The law of the Lord is perfect, converting the soul." The soul is the entirety of the man. The conjunction of body and spirit is the soul. Jesus Christ came to save men, even to save spirits in conjunction with bodies, and so to save souls. He does this when he breathes into a man—so dead in trespasses and sins that spirit and body cannot keep together—"the breath of lives" in conjunction, even his own biune spirit of love conjoined to wisdom. Then man becomes a *living soul*, a divine image and likeness, but not until then. One feels like a shouting Methodist—in his desire to shout for joy—realizing that the hour is coming, and now is, when all that are in their graves shall again hear the voice of God, the Messenger of the New Covenant, (the final conjoining,) calling them to the great supper, the marriage supper of the Lamb. The Lord has found his wisdom in Peter, surnamed Cyrus (long before Peter knew it) by the sure word of prophecy,—"*which saith of Cyrus, he is my Shepherd,*" he is mine anointed. A stone Peter was, before Cyrus. In this stone, Jesus—who had known no sin of this age of which he was the holy origin—made himself to be sin. This he did in obedience to that law of the cross by which the higher may be reproduced from the lower. "Though he were dead, yet shall he live;" live, as he always lives, to make intercession for us, when revealed in flaming fire, for so is he to be revealed.

Peter, the rock, was the sure place into which Jesus, as a nail, was driven, as into a hiding-place. Peter was a sinner, whose love for his Lord was born of his deep sense of need of him. He could not do without him, and his Lord's love has made him find it out. Peter went, headstrong and headlong, into the sins of the so called Christian centuries; the bitterness of all his experience of disobedience to law has awakened him to look within to his Lord crucified to him; that wonderful law of love has now crucified him to his Lord. Peter has become one with him in the spirit of obedience to the one law of divine being. By the one voice, we ought to know so well, we, as sheep astray, are called to follow the anointed shepherd of the sheep, and to find pasture. When the rod of Moses strikes this divine rock of the Lord's habitation, we will find it a fountain of living waters, for the healing of the nations. The rock is the restorer as well as the firm foundation. The shepherd is also the fold. The sower and the reaper are one, that one the message and the Messenger. He is the son of man, whose spirit is the father of the multitude. He is the involution of all future evolution.

The restorer is the restitution of all things. There can be no restitution without the restorer, for he involves the power of the quickening spirit. "Behold I come as a thief, and my reward is with me." "Elias must first come and restore all things" in the order of law, each recurring cycle. Elias knows Jesus, and Jesus knows Elias. The Father and Son are always one, and never fail to know each other in the anointed one. "Darkness and light are both alike to thee." In the eternal ego there is no darkness at all. The Spirit of the Father, in Jesus, rises from his baptism of death in trespasses and sins, in the body of Peter, in the standing up of the harvest of this wicked and adulterous generation. His love has grown to ripeness in it, and its spiritual fruit is the wisdom of its love. Love has slain all enmity to its law in him, and life and immortality must follow his humble obedience to it.

Peter is the shepherd whose new name is Cyrus, and in whom Daniel has indeed come to judgment. Daniel stands in his lot, wise unto salvation, because he has become one with the eye of God, even the light of the whole body of Christ. When he awoke, his first work was judgment. He has condemned sin in the flesh, and the flesh of sin to the purification by fire, so that his spirit may be saved to strengthen his brethren. Shall not the "man ordained of God," the judge of all the earth, do right? Daniel was the judge of that God whose uttermost salvation was that of the outermost, even that of this body of death, whose spirit can be saved for reincarnation in the flesh of Christ, only by the baptism of theocrasial fire. This is kindled by the final baptism of the immortal spirit of Jehovah triumphant in his own Elijah, or fatherhood of all the lost sheep of the house of Israel. He is the Judge of the quick and of the dead when, in the office of Elijah, he has power to quicken our mortal bodies to the yielding up of their spirits to the conditions of birth as the sons of God, veiled in the Jehovistic flesh.

Restoration begins with judgment by a high priest of the order of Levi, who knoweth our frame and remembers that it is dust, his own being like it. The High priest of the order of Melchizedek dwells in the temple where Levi serves, even in its holy of holies. Levi is before him in this year of our Lord, the grand jubilee year. He has the offering now due for the sins of his people. The High priest of the order of Melchizedek gave himself, the Lamb without blemish, for the sins of the world that was, and for the life of the world to come. The high priest of the order of Levi gives himself, as the sacrificial goat, for the sins of the people who have defiled the temple. The Spirit of the two is one, and works from age to age for the perpetuity of the divine in the human, in obedience to the laws of generation and regeneration. In the light of the focalized radiance of the far-reaching shining one, that Saviour to the uttermost, we see the radiator and mediator of all his people for an age of glory to come, and we see the light of the world going from glory unto glory.—*Bertha S. Boomer.*

It is the habitual thought that frames itself into our life. It affects us even more than do our intimate social relations. Our confidential friends have not so much to do in shaping our lives as have the thoughts that we harbor.—*Notes and Queries.*

THE SCIENCE OF SYMBOLS.

THE LABORS OF HERCULES.

"The most ancient theology," says Plutarch, "both of the Greeks and barbarians, was natural philosophy involved in fables that physically and mystically conveyed the truth, as appears from the poems of Orpheus, the Egyptian rites, and the Phrygian traditions."

All nations of antiquity have been addicted to the custom of offering sacrifices to their deities; in later times this was the leading rite of the Jewish nation.

Mythology holds a lesson in the twelve labors of Hercules, that few have guessed. Before he could claim immortality he was obliged to perform the following twelve labors:—

Strangle the Nemean lion.

Cut off the Hydra heads.

Take the Erymanthian boar alive.

Capture the Arcadian stag.

Destroy the Stymphalian birds.

Cleanse the Augean stables.

Capture the Cretan bull.

Subdue the mares of Diomedes.

Possess himself of the girdle belonging to the Queen of the Amazons.

Take prisoner the red oxen of the monster Geryones.

Seize the dog Cerberus that guards the entrance to Hades.

Take the golden apples from the gardens of the Hesperides.

Viewed from another aspect, Hercules represents the sun, and his twelve labors are the annual course of the sun through the signs of the zodiac (meaning *animal* life). He was the son of Jupiter, the father of the gods, but Juno was his enemy and before he could attain immortality these labors were imposed on him. He could not be conjoined to (be at-one with) his father until he had fulfilled the law of sacrifice. The animals and birds he sacrificed represented sensual knowledges and desires.

The lion represents the power of commerce, and when not controlled in the domain of sex commerce is the destroyer of the central forces of life, "going about like a roaring lion seeking whom he may devour." These energies, throttled, cannot have the downward tendency, but are held up and—in their transformed degree—produce "the Lion of the tribe of Judah." Hence the sun (divine love and wisdom) passes into *Leo*.

In the fight with the Hydra,—a sea-serpent with many heads, which could only be destroyed by burning the root, after the heads had been cut off,—Hercules had also to fight a crab that was sent to gnaw his heels while engaged in this combat with the serpents. The serpent represents wisdom, either true or false; in the false wisdom it takes the burning up of root and branch before the battle is won.

The constellation *Hydra* is peculiar for its length. Its head rises in *Cancer*, its body extends under the sign *Leo*, and ends in the sign *Virgo*; when false wisdom has come to an end, then *She* shall be called the Lord our righteousness.

The hunt for the Erymanthian boar—which must be taken alive—was a long chase through deep snow; when the boar was tired out he was caught in a net. The sex tendency uncontrolled is fitly illustrated by this monster laying waste the fields of Arcadia. The higher or divine principle is used to spread a net to hold this mighty power for the uplifting of humanity.

The sun now entering *Libra* will equalize the energies.

The capture of the Arcadian stag was accomplished by patience and agility after a long and wearisome march. The stag was untamed and famed for its fleetness, eluding all pursuers. Hercules succeeded in capturing it, as it was entangled in a thicket. The roving and wild desires of the natural man are brought into subjection when upheld by the interior desire for good, and these wild desires "shall go into thickets and climb up upon the rocks."

When the sun enters *Scorpio*, Cassiopeia, who was anciently represented by a *stag*, rises.

The destruction of the Stympheian birds, which had claws and wings of brass, and fed on human flesh, was accomplished with arrows, after frightening them from the marshes by means of a rattle. Birds of prey are the symbol of evil knowledges, and can only be destroyed by the arrows made *bright* with divine wisdom.

When the sun enters *Sagittarius* (the Archer), then appears the vulture, the swan, and the eagle.

The cleansing of the Augean stables, that held 3,000 oxen whose stalls had not been cleansed for thirty years, Hercules achieved in *one day* by turning the course of the river Peneus through the stables. Stables correspond to brothels, the habitation of unclean thoughts, but even these can be cleansed by the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

The sun at this time enters *Capricornus*, and the stream which flows from Aquarius sets. Its source is between the hands of Aristæus, son of the river Peneus.

The seventh labor of Hercules was the capture of the mad Cretan bull, which was laying waste the whole country. Hercules performed this marvelous deed by means of his wonderful strength, carrying the bull on his shoulders to Mycenæ. The bull is the symbol of passion, and its desire is for *life* (sensual); but when overpowered, uplifted from its sensual tendency, it represents the desire for *divine* life.

When the sun enters the sign *Aquarius*, the celestial bull of Europa passes the meridian. The carrying away of the four fire-vomiting and man-eating mares of Diomedes was his next labor. This was accomplished by throwing Diomedes to them to destroy. Horses represent reasoning, but when vomiting fire and rending men, they signify to devour with lust by false reasoning. This method is followed by our so called wise men of today, who reason for self-gratification, even as to the validity of the Scriptures, calling them poetical and allegorical effusions, anything but the written expression of God's commands. The master mind of today (the Devil) must be overthrown, "for if Christ be not risen, then is our preaching vain, and your faith is also vain."

When the sun enters *Pisces*, the celestial horse, Pegasus or Arion, rises.

The precious girdle of Hippolyte, Queen of the Amazons,

was presented to her by Mars, the god of war; defended as it was by great fortitude and bravery, it was only obtained by invincible courage. The girdle is "the covering of shame," or the legal rite accorded to man to enslave the woman. Hercules could only obtain the Queen's girdle by taking her prisoner. Then was he able to deliver her from the yoke that enslaved her.

When the sun enters *Aries* (sacred to Mars) the celestial ship Argo rises, and Cassiopeia and Andromeda set. Andromeda is remarkable for its many beautiful stars, one of which is called her *girdle*.

The tenth labor was to capture the red oxen of Geryones, a triple-bodied monster, (this might be applied to the modern Christian idea of Deity,) and also to restore the seven Pleiades to their father, they being held by pirates.

The sun enters *Taurus*, the constellation *Orion*, and the *Pleiades* rise.

Then follows the seizure of the dog Cerberus, who guards the entrance to the kingdom of Pluto, god of hades. This can apply to the Christ who conquered death and rose triumphant over the grave.

The sun passes into *Gemini*, and the *dog star* rises.

What was considered as unattainable was to bring the golden apples from the gardens of the Hesperides. They were guarded by a monster dragon. This was accomplished after marvelous feats of valor, Hercules taking them as the crowning effort to bring about his right to immortality, and seat him on his father's throne. They were finally returned to the gardens by Minerva, as they could not be preserved in any other place. These golden apples are supposed to be oranges, and were called the healing apples. The orange blossom signifies chastity, and is especially the bridal flower; the "bride adorned for her husband" wears the orange blossom. It also signifies *truth*, the fruit representing the *life*. The Hesperides—meaning the west, or evening—are allied to the *moon*, hence the interest of Minerva. These apples (the chaste energies) Hercules was required to bring to Eurystheus (the morning or the *rising*), but they were under the guardianship of Minerva, or the moon. It belongs to woman to bring the restoration and the purification of man (or the humanity) from the propensities and instincts of his animal life into the domain of the divine life—his by inheritance; but a child differeth not from a servant until the time appointed of the Father.

When the sun enters *Cancer*, the constellations of the *river* and Centaur set, and that of Hercules Ingeniculus descends toward the Western regions, followed by the dragon of the pole, the guardian of the golden apples. He then offers up a sacrifice and clothes himself in a robe that has been dipped in the blood of the Centaur, which he has slain in crossing the river; the robe takes fire and the hero is consumed amid the flames, but only to resume his youth in the heavens, having gained immortality.

"A word fitly spoken is like apples of gold in pictures of silver." "And, thou, son of man, thus saith the Lord God: speak unto every feathered *fowl*, and to every *beast* of the field. Assemble yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood" (divine wisdom and love).—*Elizabeth*.

SOCIOLOGY.

Wherein Lies the Sacredness of the Monogamous Marriage Institution?

Wherever we advocate the doctrine of celibacy for those prepared for it, we immediately hear the great protest—set up by those who are *not* prepared for celibacy—that we are attacking the time-honored and *sacred* institution of marriage, monogamic marriage, one husband to one wife. To those who still desire the marriage relation on the sensual plane for legitimate results, namely, offspring, we offer no condemnation. Their desire is right and proper for their sphere, and if such marriage be not perverted into sensual indulgence, which is sin, it is the very best manner of relating the sexes on the sensual plane to perpetuate the life of that plane. But it is a deplorable fact that the highest standard of marriage on this plane is constantly, and by sanction of custom, violated and degraded through lustful indulgence, resulting greatly in the degeneracy of the race.

In regard to people who are through with marriage on the sensual plane, we decidedly uphold them in breaking any ties whatsoever that bind them to that life, and hold them as fully justified in rising above old conditions into a life of consecration to God and humanity.

Viewing the subject without prejudice, wherein lies the *sacredness* of the common marriage institution of the most progressed nations of today? What has God to do with it? To be sure, people are generally married in churches, and by ministers, but then they are also just as securely and sacredly married by a justice, and never a prayer said. In its workings or results do we observe anything particularly more sacred or righteous than in other customs that make no such lofty claims? We see among married people in their daily relations (aside from the sex relations) every sort and degree of treatment, from absolute devotion on both sides to absolute war and cruelty on both sides. We see also the same range of treatment manifest by those not married. In the sex relation we see more absolute waste of the life forces in sensual gratification, under the sacred institution of marriage, than we do outside of the sacred institution in the realm the world designates as sinful. Under wedlock we see very little consecration of the reproductive powers to their only legitimate use. Wherein, then, lies its sacredness? It may be as good an institution of the kind as this corrupt and perverted age can produce, and on a par with the other institutions of the age, but we can see no verification whatever of its claim of being a holy sacrament. It was not instituted by God, nor sanctioned by God, though God permits it thus far to exist, as he does many other things that have become evil and corrupt; neither does it lead people to God.

Jesus said, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they *die* any more: for they are equal unto the angels; and are the children of God." Paul said, "The time is short; it remaineth, that both they that have wives be as though they had none." Both Jesus and Paul, in these passages, refer to marriage on the sensual plane. We read in Genesis, that after Eve was taken out of Adam and they became *twain* in flesh, Adam

prophesied of the time when they should be again rejoined in one flesh, saying, "Therefore shall a man leave his father and mother and shall cleave unto his wife; *and they shall be one flesh.*" Jesus reiterated this prophecy: "And they twain shall be one flesh. Wherefore they are no more twain but one flesh. What therefore God hath joined together, let not man put asunder." Yet he added that "all men cannot receive this saying, save they to whom it is given." Again Paul speaks of the time to come when a man "shall be joined unto his wife and they two shall be one flesh." Then he adds: "This is a *great mystery*; but I speak of Christ and the church." These words of Jesus and Paul, while given in answer to questions concerning the ordinary marriage, without doubt referred also to a deeper phase of the marriage question, a phase that they were not, during that age, prepared to enter upon, else Jesus would not have said: "All men cannot receive this saying," and Paul, "This is a great mystery." Paul lived in celibacy, and said he wished all men were even as he, yet because he knew that they could not then live that life, nor was it then necessary, he said he suffered the old marriage relations to continue. Yet many of the early Christians were celibates, and the priests and nuns of the Roman church have continued that order into the present time.

We know that marriage of the sensual order does not unite two people in one flesh. They are as distinctly two in flesh, and in heart and mind also, after such marriage, as they were before. We know that in common marriage man can, and does, often "put asunder," with little difficulty. When the time comes for man to be restored to the integral structure that he had before the woman was taken out of him; when the man and woman shall become one flesh—virgins (men-women) perfect before the throne of God—then what God hath joined together, no man *can* put asunder. This is the only kind of marriage that God calls sacred and holy. This is God's institution of marriage, through which he perpetuates the perfect being, and through which he replenishes the earth. The other marriage is of segregate or fallen man, and can only perpetuate the life of the segregate being. Were it not that the time would come when men could turn away from the old marriage relations and be as though they had no wives, consecrating their life forces to higher life, this higher marriage could not obtain, segregate man would remain segregate, the race would receive no replenishment, no influx of new life from on high, and humanity would soon die out, of its own wastefulness.

It is in this matter of divine marriage that lies the great mystery that not many are prepared to receive. It is the mystery of Christ and his Church, for through his baptism of his church as a preparation at the beginning of the age, and his coming again at the end of the age, is the divine marriage established and man restored to the original Adamic state. The time is upon us when all mystery is to be revealed. We readily see, from the teachings of both Jesus and Paul, that when the end of the age is reached, men and women who are accounted *worthy* to enter into the higher or divine unity and become the *children of God*, will not desire to marry or be given in marriage. Therefore it would be entirely wrong and undutiful for them to be persuaded or forced into following the old life, even though

then legally bound to one who still desired the old relations. The question, "Shall I obey the voice of God in my heart, or shall I obey the voice of natural love or custom?" can admit of but one answer. The divine marriage cannot be attained through the relations of ordinary marriage, even though that marriage be maintained in its highest degree of purity. Only through entire separation from the sensual plane and consecration of the life through celibacy and chastity, and also equally strict observance of all the *other* commands can people come into the perfect life.

In regard to the preference given by civilized nations of today to monogamic marriage, rather than to polygamic, we would say that while monogamy is the system suited to this age and people, and is a type of the divine system, still it is no more righteous in itself than polygamy. The marriage relations can be as easily perverted and degraded from their legitimate use in monogamy as in polygamy, perhaps more easily. And the great sin of these relations lies in their perverted use, or abuse. Abraham, David, even Solomon, were men greatly beloved of God, and we have more evidence of His personal interest in them than in men of today, yet they were not rebuked because each had more than one wife. People of today look back to them as great and good men, living according to the genius of their time, and as good as men of today who, according to the genius of their time, have but one wife. At the time of the Patriarchs there were polygamous nations and also monogamous nations, the former predominating. Now both systems exist, but monogamy predominates in the most advanced nations. With either custom, more or less solemn ceremony has been attendant, which was proper, considering there were weighty obligations to be observed on either side. Yet there is no evidence that under either system marriage was regarded by God as a sacred institution.

Moses received many subsidiary laws from God to suit the "present distress," as Paul says; but in the great law that God gave for all time, his own injunction on the sex relation was: "Thou shalt not commit adultery." This law is as binding in wedlock as out. Jesus leaves no doubt in the mind as to what is adultery. He says, "Whoso looketh upon a woman to lust after her hath committed adultery with her already in his heart."

It is impossible that the marriage which the world calls holy could have been instituted by God. Taken in all its bearings, past and present, the idea is unsound and absurd. Marriage in the day of David was as divine as now, yet to which of David's wives was David joined by God? And today, when a man is married to, and divorced from, several wives, to which one did God join him? Or if he live with one wife in perpetual warfare the joining seems a bad job, unworthy of God's handiwork. All are joined under the same ceremony. If God joins any of them he must have joined all, must always have joined them, even Solomon to his seven hundred. Besides, we hear of no instance in such joining where two became one flesh, no longer twain but one in flesh; or where they could not "die any more."

When Jesus came he was called the second Adam. He was the perfect man, like the Adam before the woman was taken out of him, causing his (their) fall. John the Baptist said of him, "He that hath the *bride* is the bridegroom."

Jesus had his bride within him. The two were made one in his flesh. He had no need of other marriage. So will be the sons of God, when manifest. They will neither marry nor give in marriage, because they will be made whole (holy) in the divine marriage.

Meanwhile it is a little curious to note that the people who howl the most about celibacy breaking up the "sacred institution of marriage" and "depopulating the world," are almost without exception those who are not trying to populate the world, and who are degrading their marriage institution to the lowest degree.—*Alice Fox Miller.*

REVIEWS.

THE ARENA. The February number of this progressive Review is full of good things. The opening paper, by Rev. M. J. Savage, entitled "The Religion of Browning's Poetry", will interest not only lovers of Browning, but all persons interested in broad religious thought. A fine portrait of the poet forms the frontispiece. The inevitable land question is discussed by J. Bellangee; and the equally unavoidable money question by Hon. John Davis, M. C. An especially attractive feature is a Symposium on "Rational Dress for Women", beautifully illustrated. It demonstrates the existence of a wide and growing interest in the subject of dress reform. "The Ascent of Life," by Stinson Jarvis, is continued. Also, "Among the Adepts of Serinagur." By far the best papers of the issue are, "They Have Fallen into the Wine-Press," and "Medical Monopoly," both by the Editor, B. O. Flower. In the former he illustrates in a striking manner the march of uninvited poverty. The latter is a masterly argument against a monopoly by what is denominated the regular school of medicine. The Book Reviews are, as usual, worthy of attention. The publishers announce that hereafter the ARENA will contain 144 pages, making it the largest monthly Review published.

THE CRIME OF 1893; RUSSIA AND AMERICA: A REVIEW.* This is a small book by Wm. H. Galvani, with an introduction by James G. Clark, advocating the abrogation of the recently concluded alliance "between the United States and His Majesty the Emperor of all the Russias." The writer, having spent nineteen years in Russia—a part of this time in Moscow, may fairly claim to possess sufficient knowledge of the actual state of affairs there to enable him to present the subject in its true light. The book is divided into three parts. "Russia's Inferno" is a refutation of the claims that Absolutism is Russia's choice and that Alexander III is an honest, benevolent sovereign. "The Treaty As It Is" gives the text of the treaty, and a review of its main objectionable features. The "Conclusion" is an eloquent and emphatic protest against this compact "with the House of Horror and Death." Not the least interesting portion of the book is the Introduction, from the trenchant pen of the well-known Poet of Reform.

THE SAFETY OF THE FUTURE LIES IN ORGANIZED LABOR.† This paper, read by Henry D. Lloyd before the thirteenth annual convention of the American Federation of Labor, held in Chicago last December, is now published in pamphlet form. The writer refers to the work accomplished by organized labor in England, and makes a strong plea for a series of national and international congresses of labor, to culminate on the first May day of the next century in a grand international constitutional convention, which shall proclaim a new declaration of independence, to guide those who desire the universal commonwealth.

McCLURE'S MAGAZINE.‡ The February number of this handsome publication opens with a Dialogue Between James Whitcomb Riley and Hamlin Garland, recorded by Mr. Garland, which is not strictly dialogue, but contains, besides, numerous bits of description, in which Garland excels. One gets a vivid picture of the poet's old home in Greenfield, Indiana, and can see the man—the large head, the grey, solemn eyes, and wide, flexible mouth, and can almost hear the varied tones and accents of the voice. The paper is finely illustrated. "Human Documents" is a series of portraits at different ages of

Robert Louis Stevenson, Hamlin Garland, and Philip D. Armour. A paper describing the life and enterprises of Armour is contributed by Arthur Warren. "Nervousness: the National Disease of America," by Edward Wakefield, contains some information regarding the causes of nervousness, and a great deal of information regarding Doctor S. Weir Mitchell, President of the Medical Society of Pennsylvania. The Observatory on Top of Mt. Blanc is described by Ida M. Tarbell. Besides a serial by Robert Louis Stevenson and Lloyd Osbourn, this number contains two short stories, one by Robert Barr. The frontispiece is a portrait of Stevenson.—*Ella M. Castle.*

*The Morris-Jones Co., Portland, Or.

†Press of the Eight Hour Herald, 148 Monroe St., Chicago.

‡Pub. by S. S. McClure, 743 & 745 Broadway, N. Y., and 33 Bedford St., Covent Garden, London.

ERRATA.

Some time ago, I read in an exchange an editorial comment on the shooting by a Russian editor of his proof reader. The comment was to the effect that things are done differently in America, as here the editor, when his proof reader becomes utterly unbearable, instead of shooting him, gets him a better position in another office. At the time of reading, having had less experience with and more confidence in proof readers than I have subsequently acquired and got rid of, respectively, I considered this a sorry jest. Now I believe it to be sober truth. There is a proof reader on the *SWORD* whom I should like to see filling a better position in another office. In truth, I am not really particular about the position being a better one, if only it be in another office. To my mind, the word *another* is, as Delsarte has it, "the most emphatic and significant word in the sentence." The ability of the Intelligent Compositor as a sense wrecker is proverbial, but a combination of compositor and proof reader is strong enough to demolish the best article ever written. Two weeks ago, in an article entitled "The End of the Old," the aforesaid I. C. insisted upon my having several culminations where I intended but one, and then threw a comma and three able-bodied words entirely out of the sentence, presumably to save space for the added culminations, making a sentence to read thus: "For ages the systems of the world have been tending toward the final culminations,—from despotism to constitutional monarchism to republicanism;" etc., which should have read thus: "For ages the systems of the world have been tending toward the final culmination,—from despotism to constitutional monarchism, from constitutional monarchism to republicanism;" etc. In the following paragraph, he interjected an exclamation point after words totally innocent of any exclamatory propensities, leaving the balance of the sentence to trail forlornly after. Then, to cap the climax, in the final paragraph he causes to me to say that the *genus*, instead of *genius*, of the age is at work in the production of mighty implements of destruction. Now, the genus, *par excellence*, of the age is the genus dude, and, instead of producing implements of destruction, he is engaged in being one—to the tempers of the observers. In all this, the equally criminal proof reader aided and abetted the I. C., and even added an additional element to the pandemonium. She—for in this case the fiend is feminine—allowed me to appear as stating that Jesus the Christ lived *two*, and not *twenty*, centuries ago, thus representing me as a chronological ignoramus, which I protest I am not, though I do aver that she is a chronic one,—and the same I shall ever maintain."—*Ella M. Castle.*

A Labor Exchange.

"The light of truth is breaking; on the mountain tops it gleams." During the past few months we have published several articles on the "Labor Exchange," showing how the people can get along without the Goldbug's money, exchange their labor and products and get much more for them than they do now, by issuing, through the Exchange, Labor Checks or Certificates, which those who are members of the Exchange agree to receive in place of money; in this way a local circulating medium is produced that in no way conflicts with the laws or the Constitution. These certificates are also, of course, receivable at the Exchange for anything in stock there or for labor or products of members of the Exchange.

There is no reason why such an institution should not be organized in every town and city in Indiana. Here is one way to escape a part of the grinding of Shylock. Are there any too dull to comprehend it?—*The Argument.*

PUNGENT PARAGRAPHS.

In the race for Mayor of Chicago, the race was not to the Swift, but was Hopkin's choice.

"Riches take wings," bat wings, and flit in dark safes and vaults; intelligent people ought to cease nosing after them.

"Verily I am the Redeemer; there is none else. I am mighty to save, and none can deliver out of my hand. Verily I am the only god," saith gold.

The trine of the Godhead is the trysting place of theology. The Christian church finds too many levers there to be twisted by any one of them.

The trinity of the American is gold, silver, and paper money; these three are one—to be won. And there is no saviour else; no god but these.

The American god (gold) is somewhat indisposed of late; his circulation is very much impaired by "lack of confidence." He is threatening a trip to Europe to re-coup himself.

If the dissensions in the House, the Senate, and the Executive Chamber continue, the coolness existing between them may be enclosed and rented for skating rinks next summer.

Man's restoration from the curse of labor is not release from labor, but from the curse of it; that is, labor, from the love of serving the neighbor, will come to be a delight instead of a drudgery.

Whenever it is proposed that the government do something for the people, a great howl goes up against paternalism; but there can be no more righteous policy than the one which proposes to help the plutocrats.

Our present financial system is like the negro's watch that would run only when he did. Whenever the money sharks stop to take wind, or to get over a "lack of confidence," the whole commercial machinery has to stop too, until Shylock gets his breath.

No intelligent observer can think, for a moment, that the present distress is the natural result of a healthy industrial and financial policy. It is only the diseased body, that must finally die to give place to a new and healthy one. Let our old commercial system die, thus giving place to a new one.

For years labor has toiled to enrich capital. Now that the latter's warehouses are full, and the farmers' stomachs are empty, greed has taken a scare and shut up business at the old stand, so that labor is compelled to live—if it live at all—on the pittance doled out by the hand that clutches its earnings.

Paul said, "I die daily." This means that he was in a state of death, or in mortal life. Then it is appointed unto all men once to be in mortal life, or life continually dying or subject to death. We have been in this same state since Adam fell, and will remain in it until the judgment of the second Adam, wherein we will be made alive—raised into immortal life.—*J. S. Sargent.*

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.

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