

The Flaming Sword.

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

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SOCIOLOGY.

The Culmination of the Labor and Capital Issue Is in Battle.

The key-note of the true animus of the relation of so called capital to labor is struck in what purports to be the declaration of Mr. Sovereign, Master Workman of the Knights of Labor, in the *Chicago Herald*, from which we quote the following:—

"The spirit of the times is organization. Capital has organized, and labor must organize to combat it and protect its rights."

The protection of the rights of labor from the encroachments of "capital" is organization. When will the laboring man learn that labor is capital, and that the man who accumulates wealth does so by robbing the workingmen, women, and children of their earnings? Never, so long as unscrupulous men, who pretend to lead the working masses, direct them maliciously against all their interests and in open violation of the laws of the country.

Men have the right to organize, but no organization has the right to employ its forces against the individual liberty of those not incorporated, nor has it the right to conspire for the purpose of compelling the individual to enter its organization. One of the most criminal tendencies of the times is the encroachment of organic bodies, such as

the Knights of Labor and other labor unions, against non-union laborers and individuals who have legal rights and should be sustained in them by the power of the State. Political organizations have so corrupted legislation and weakened the enforcements of law as to imperil individual liberty through the influence of the mercenary aggressions of a set of foreign pirates, who come to this country and enter into combinations to control the political issues of the country in the interests of foreigners and against native born Americans.

The Knights of Labor will "compel Congress to legislate in favor of the deportation" of the colored American to Africa, or some other place, because there is not room enough here for both. It reminds us of the story of the two boys who were riding a goat. They were a little crowded, and the one possessing the most aggressive character said to the other, "If one of us gets off, I can ride better."

The colored man is a genuine American born citizen. The men comprising the rank and file, and we might say leadership, of the labor unions, are pretty generally foreign born, and many of them are comparatively recent accretions to the mass of American civilization—Poles, Italians, etc. They have, however, a political influence, and the great political parties are both too cowardly not to submit to the control of any element which may determine the balance of power.

"If I stay here, you must get out," is the spirit of competition among workingmen; and the conflict between so called capital and labor has its basis and origin in the spirit of competition, which is hell-originative and hell-born, in opposition to, and in violation of, every principle of true Christianity and the brotherhood of man.

Roots of Language and Principles of Life.

The laws pertaining to life are manifested in specific roots or principles of language. Philologists teach that all the words of the English speaking people came from about eight hundred roots. When they carry their investigations far enough on the same lines, they will reduce all known languages to about seventeen roots. In reality, all words may be reduced to a single root; and when this is done, there will be no difficulty in mastering all languages. Modern Christians can reduce their language to three roots—Father, Son, and Holy Ghost. Koreshans have but one root, which is the Root and Offspring of David—the Lord Jesus Christ. Before we become that Root, we can only reduce all things to the ten principles of natural life. In the natural domain we cannot go below this number.

SCIENTIFIC.

Astronomy and Theology of the Present Day
Contrasted with Koreshan Astronomy
and Theology.

We take the two extreme domains of the universe—that which in common parlance is termed the physical universe, and which is regarded as the lowest in quality; and the God-realm, which is conceded to be the highest in quality—and contrast the concepts of the two according to the present beliefs of the world, with the concepts of Koreshanity on these subjects.

According to the generally accepted theories of the scientific world, today, this earth is a globe or sphere on the outside of which humanity, and all other known life, exists. This sphere rotates on its axis once in twenty-four hours, and at the same time revolves, at a dizzy pace, once a year, around another larger and much hotter sphere ninety-two millions of miles away, called the sun, whence it receives its light and heat. Several other sister spheres, called planets, revolve also around this same sun. This system of sun and planets, together with other systems of suns and planets, in turn revolves around a still larger and more distant sun. This more distant sun, together with other suns, revolves around another sun yet larger and more distant, and this around another, and so on, *ad infinitum*. According to this theory the physical universe, although every part is continually revolving around something, must, according to its theory of occupying endless space, forever remain without an absolute center or an absolute circumference. Thus science(?) denies the material universe the properties of form and limitation, without which matter cannot exist. What think you of a plan of the universe which gives it no form? Rational? Sound?

We have given an idea of the infinite indefiniteness of the system of astronomy that the civilized world is pleased to accept. Let us see how definite the world is regarding its theology.

The highest realm of the universe, the God-domain, is more variously conceived in the old lines of thought today, than is the plan of the physical universe. There is every shade of idea as to what and where God is, from the believer in Christ as the personal God, to the believer in God as impersonal spirit or energy, pervading the whole universe, directing and controlling the numberless sun-systems of the infinite, centerless, circumferenceless universe of modern astronomy. From belief in God as an infinite, impersonal spirit,—the First Great Cause, the great Unknown and Unknowable God,—it is but a step further to complete atheism, or belief in no God at all. This step the full believers in the present system of astronomy must, and do, inevitably take. They cannot reasonably help doing so, for the creator of a limitless, centerless universe must necessarily furnish so vague and intangible an idea that the human mind can make nothing out of it. Therefore, with what is termed “the diffusion of knowledge” in the most advanced nations, we also see great increase in atheism. Almost all scientists are atheists, or are verging toward that state.

Are Koreshans very far from being correct when they say they can judge of the religion of a people by knowing their astronomical theory?

One word more as to the present belief in the personal God, Jesus. What is it to believe in him *now*? When he was in earth, a visible, tangible being, and had power to do such wonderful things, and said such wise words, it does not seem to us, now, that it could have been hard for those who were with him and knew his pure and beautiful life to feel themselves in the presence of the Supreme Being. Yet it *was* hard, according to the record, for those who were his chosen ones and were with him constantly, to realize that in the personality before them, perfect though it seemed, was embodied all the God there was, or ever had been; that there was not some part of God outside of or above or beyond him. Philip said, “Show us the Father”; and after the crucifixion, when Jesus was laid, apparently dead, in the tomb, all the disciples were disappointed, believing that was the end. They seemed to have forgotten, for the time, that he had himself foretold his death and likewise his resurrection, and were not eagerly awaiting his coming forth from the tomb. Even after he had arisen and had shown himself to some of the twelve, Thomas doubted until he had himself felt the marks of the nails and the spear. Then he was ready to say, “My Lord and my God.”

There is no doubt that there are some Christians, today, who believe that Jesus, when he dwelt in earth in human form, embodied all of God. But where or what God was before he came forth in this form, and what and where he has been since the “cloud received him,” are questions variously and indefinitely answered, when answered at all. The clergy of the so called Christian churches can only say, according as the disciples wrote, that he disappeared in a cloud. They believe that he ascended into heaven (some place above the earth), where he has been living ever since with his Father, and whence he will sometime descend in his body, as he promised to “come again”; and will then set up his kingdom in earth. Many people believe that Christ has come again in spirit, and that he will never come again as personality. They believe that he sent his spirit (or some of it) into the disciples on the day of Pentecost, and that he still sends on men his spirit, the Holy Ghost.

Jesus said at one time, “The Father is greater than I.” From that has arisen an idea that perhaps Jesus was not all there was of God. That beyond or above him was the Great Father, the Infinite One, omnipresent, omnipotent, and omniscient. With this idea, the mind begins to float away from the God-man, Jesus, and enter the vague and misty realm of the infinite—the unknown and unknowable. This is the inevitable sequitur of trying to mingle Bible teachings with modern science. Relegate the Bible altogether to the realm of myth, fable, and poetry, and atheism reigns supreme.

It is true that Christianity forms but a minor part of the world's religions, but Mohammedanism, Buddhism, Parseism, and all the others are not less vague and undefined in regard to Deity. All religions seem to agree on one point, that is, that God is a great mystery, ever above the comprehension of man; that we may learn and classify facts about the planet, the animal, the human,—but about God and his vast universe we must ever remain ignorant.

THE REVERSE SIDE OF THE PICTURE.

Koreshan astronomy and theology are the exact reverse, both in concept and results, of the astronomy and theology of the present age. According to Koreshan Science, the physical universe or mineral kingdom, or, in Koreshan terms, the alchemico-organic cosmos, is the sphere or globe which we inhabit, together with its atmospheres, sun, moon, planets, and stars. The correct illustration of the relation of the observer to the plane of his horizon, (which is incorrectly given in every geography to prove the convexity of the earth,) together with a comprehension of the laws of vision, demonstrates that the earth is a concave sphere, eight thousand miles in diameter. This sphere or shell forms the outer material circumference or boundary of the universe. *Within* this sphere, at its center, is the semi-luminous body, the sun, which forms the interior limit and center of the physical universe. The shell of the globe is formed of metallic and mineral strata arranged according to their specific gravity. This shell, with the sun, forms an immense battery, generating forces which flow toward the sun as a center; here they are transmuted to forces of another quality, and then sent back to the circumference. Thus a self-perpetuating circulation is maintained between center and circumference. (The emplacement of the atmospheres, the nature and motions of the planets, the stars, and the moon, and the laws pertaining thereto, are set forth in the Koreshan literature on these subjects.)

This concept of the physical universe, though it narrows down, as some express it, the limitless expansiveness of the old theory, at least has the great merit of assigning to the physical universe the essentials of organic structure—form and limitation. Its system is definite, complete, *finite* (finished). In this respect it contrasts sharply with the old system. After the wearisome and futile stretch of imagination that was necessary in grappling with the old theory, it is restful from its very definiteness.

The universe comprises the five divisions or kingdoms, namely, the alchemico-organic cosmos (commonly called physical universe or mineral kingdom), the vegetable kingdom, the animal kingdom, the lower anthropotic (human) kingdom, and the higher anthropotic (God) kingdom. Of these five, we have given a brief outline of the form and function of the lowest or alchemico-organic. Although this is the lowest extreme of organic creation, yet it has its importance in being the foundation and environment of the four superior kingdoms. "The earth is the Lord's and the fulness thereof," but the *earth* is his footstool. The lowest kingdom is also important in another consideration which we will note later.

Of the three intermediate kingdoms, the vegetable, animal, and human, man has been able to make more careful and correct observation than of the other two, but we will not here note the advanced views Koreshan Science holds on some points concerning these domains. The fifth kingdom, the higher anthropotic or God kingdom, occupies with humanity the inner surface of the sphere. The center of the God kingdom is God, the perfect, finite (finished), complete mind or consciousness, always dwelling in an organic brain as its environment or foundation. Without a brain to dwell in, this God-mind could not exist. This brain is supplied by

humanity, the humanity which God chooses as his habitation. The God-mind may enter into humanity by spiritual inflow into a human, mortal mind, as in Moses or Elijah, where it instructs the mind, while the body remains that of the sensual flesh; or God may perfect a man through dwelling in that man's mind during a succession of embodiments until at the end of a certain period the man comes forth the perfect flesh, as was Jesus. He was born holy, perfect, divine, immortal. He was the living temple of the Godhead. In him, God dwelt in perfect conjunction and unity with the man whom he had perfected. Therefore could Jesus say, "The Father and I are one," and that the Father was in him. So completely was God, the spirit, one with this body he had perfected, that death could not separate them, and when God desired to withdraw from outward life he transformed his body to spirit; with his descending degree he baptized his church, but with his ascending degree, which is the perpetual unity of the God-mind, the central consciousness of the universe, he entered into the mind of another imperfect man, namely, Peter, whom he had chosen as his chief instrument for the consummation of his work in humanity. The consummation of the work begun by Jesus through the baptism of Holy Ghost, is to bring to birth the sons of God, the hundred and forty and four thousand who sing the new song. They are to establish God's kingdom in earth for its stated period, during which time the world will see externally manifest the five kingdoms at once.

We see that God as a center depends directly on humanity as a foundation or circumference. Indirectly he depends on the other kingdoms as foundations also, but they all in turn have a supreme dependence on the God-center. Were it not for the perpetuity of a central consciousness in an organic structure, the lower beings of creation, which derive their form and life from the descending degree of the God life, could not exist. They emanate from a mind dwelling in personality, hence they have personality or form. Their form and life, however, are modified and less perfect than those inhering at the God-center. In the God-center the love (masculine principle) and wisdom (feminine principle) are united in equal proportions. In man, animals, and plants the masculine and feminine principles are usually segregate, or in two forms; or rather, in the masculine form the masculine principle predominates, and in the feminine form the feminine principle predominates. God, by virtue of having this biune mind, is able to create through humanity his own divine body which cannot see corruption. In this way God is self-perpetuating. He clothes his perfect mind with a perfect body having life in itself. He does this consciously at certain seasons and for certain specific purposes, according to the laws of his being. Man, the imperfect mind, clothes himself with an imperfect body which has not power to perpetuate itself, but must at death be deserted by its spirit and left to disintegration. (The corrupt spirit also disintegrates before it takes on a new body.)

It is an axiom of Koreshanity that all life is generated within a shell or cell. God as the central cell of the universe is biune, hence self-perpetuating; that is, he creates and re-creates his body without the corruptible dissolution that the bodies of mortality undergo. The outer kingdom of the earth, the great shell or cell, in a corresponding way creates

and recreates its form continually without dissolution. In this respect the two extremes of the universe have more perfect correspondence than they have with the intermediate kingdoms.

Will there come a time when the great shell or cell of the earth will break open as do other shells when they mature their life? From what domains are the shells that break open, with which we are familiar? From the three intermediate kingdoms, the kingdoms of segregate life, the life that comes forth as the bisexual beings, not the biune. Such eggs or cells but imperfectly correspond to the biune cell of the alchemico-organic kingdom, or to the biunity of the God-head. That *changes* have and will come to both the God-realm and to the alchemico-organic is according to the laws by which both operate. But it is also part of the law of their being that such changes shall come through the transformation of the existing form, not through desertion of that form, leaving it to ruin and desolation. When Jesus the Lord (God) passed from his earth realm into a more interior state, he did so by transforming his body to another state or condition. Yet God still existed as a conscious central mind, the head and center of the universe. So transformations and changes occur at regular intervals in the outer realm of the universe and also in the intermediate realms; but so long as God exists as the Center, there must also exist all degrees of his circumference, from man down to the outer material shell.

Man is a part of the universe, and cannot separate himself from it by death or any other change. His hope of ultimate attainment is to evolve from his mortal realm into the God-realm. The law of evolution and the promises of Jesus, based on this law, warrant him in the aspiration. If God can perfect one man to deific quality, and receive him as one with himself, it is not impossible that he should fit others to join his kingdom. When man is thus fitted he is able to *know* God and the laws of the universe. Modern scientists are groping in darkness and atheism because they are not willing to follow after Him, who alone is "the way, the truth, and the life." They are not willing to be fitted to know God's truth in *God's way*. There is no other way. Their boasted science is but leading them deeper into fallacy.—*Alice Fox Miller.*

The Future of Africa.

If ever Africa shall show an elevated and cultivated race,—and come it must, sometime, her turn to figure in the great drama of human improvement,—life will awake there with a gorgeousness and splendor of which our cold Western tribes faintly have conceived. In that far off mystic land of gold, and gems, and spices, and waving palms, and wondrous flowers, and miraculous fertility, will awake new forms of art, new types of splendor; and the negro race, no longer despised and trodden down, will, perhaps, show forth some of the latest and most magnificent revelations of human life. Certainly they [the colored people] will, in their gentleness, their lowly docility of heart, their aptitude to repose on a superior mind and rest on a higher power, their childlike simplicity of affection, and facility of forgiveness. In all these they will exhibit the highest form of the peculiarly Christian life, and perhaps, as God chasteneth whom he loveth, he hath chosen poor Africa in the furnace of affliction to make her the highest and noblest in that kingdom which he will set up, when every other kingdom has been tried and failed; for the first shall be last, and the last first.—*From Uncle Tom's Cabin.*

THEOLOGY.

Necessity for a Final Baptism.

Jesus was the germ involving both the male and the female elements—the biune manifestation. The seed also comprised, in its integral form, the Father, Son, and Holy Ghost. Jesus was God's seed or seminal essence, which the church, as a matrix, received, and the process of gestation has been progressing from that time down to the present day. Every person who received this germ as a substantial thing, in the beginning of the Christian dispensation, received the promise of immortal life.

Some may ask, "Why is another baptism necessary to bring the God-cell to the harvest?" We would say in reply, using the pumpkin seed as an illustration, that toward the culmination of the harvest and before the new fruit or pumpkin can appear, the pollen from the male blossom must reunite with the feminine potency of the female blossom; this must take place before the biune fruitage can reappear.

No germ planted in the beginning of the Christian dispensation can reproduce itself, or come into the resurrected life, without involving the death of the cell, any more than there can be a resurrection without another baptism. The cell must break down and form a new protoplasm; and this involves the law in, "Thou fool, that thou sowest is not quickened except it die." As the male and the female elements in the pumpkin vine are separated in the growth of the plant, and are not brought together again until the germ in the female is vivified by the impregnating element of the male blossom, so in this age of the world there can be no resurrection into life without another baptism.

The world is looking for the coming of the Lord; but the Lord will not come, neither will the Tree of Life bring forth its fruit, without the factor of another outpouring.

Voice of One Crying in the Wilderness.

When John the Baptist came preaching, to the priests and Levites who were sent of the Jews to question him he replied, "I am not the Christ." "Art thou Elias?" "And he saith, I am not." "Art thou that Prophet?" "And he answered, no." "Who art thou?" "What sayest thou of thyself?" "He said, I am the Voice of one crying in the wilderness." Christ, not John, was crying in the wilderness. John was not the One, but the *Voice* of the One crying. Jesus represented the Logos or Word, which is spoken through the voice. The Holy Ghost or Logos was spoken through John into Jesus at his baptism in the Jordan. In the deific manifestation, the seed is communicated through the voice. Jesus heard the voice and obeyed it.

The nerves that govern the voice, and the nerves of hearing, converge in the center of the brain, and are intimately associated in their functions. Hearing and obeying are identical, and because Jesus came into obedience to the laws of life, he became that life and that center.

Gift ungotten! largess high
Of a frustrate will!
But to yield it lovingly
Is a something still.

—*Geo. MacDonald.*

Is There an Infallible Guide for Those Who Desire the Truth?

"I feel that there ought to be some infallible guide for those who desire the TRUTH, and I wish most heartily that one with power to destroy the present evil were here, and with wisdom also to establish, instead, the good."

So, doubtless, thought many sincere and honest souls when Jesus was in the earth, nineteen hundred years ago; but they did not understand nor accept his words when he said, "I am the way, the truth, and the life"; yet he was that way, just as the seed wheat is the way out of the evil and want of the present, to the fulness and plenty of the future harvest. All the time from that seed sowing unto the harvest, the scarcity and famine grow more grievous. Yet in the joy of the glorious harvest time men forget the evil and hunger which preceded it. For all of his own, (after Jesus went away to Holy Ghost, the divine seed, and was appropriated and assimilated by them,) the "present evil" in them, and in their outward circumstances, was destroyed, insomuch that those who before had ignorance, doubt, fear, and poverty to contend with, and were overcome by them, now that the Holy Ghost, the Comforter, had entered them as the divine seed, and had effected conjunction with their spirits, had knowledge and assurance and immovable courage and earthly as well as spiritual plenty; so that the record is that they "lacked for nothing." Remember that the evil and doubt and ignorance grew and was intensified as long as Jesus in personal presence was with his disciples, but was, for them, (and largely, even for the world that rejected him,) entirely and forever overcome, as he had warned them it would be, only after his departure from them.

If such was the law of salvation then, in the beginning of the age and cycle of reproduction of that divine seed, much more will it be so now in the end of that reproduction and ripening of the seed sown, and sowing again the seed of the following age; for we are assured that "seed-time and harvest shall never fail." If the harvesting and coming seed-time of that age required that the ripened fruit on the tree of lives of the Jewish age, Jesus the Christ, be theocrasised (that is, changed to Holy Ghost,) and that seed appropriated and assimilated in order to any salvation from the evil that oppressed men, body and spirit, such must be the law and method, "way" of salvation from like evil and oppression in any age and at any time. If that way of salvation came, and was recognized and known only by the very few who had the time and development, hence inclination, to give their undivided attention to it, it must be because such undivided attention was the law, hence a necessary condition of such recognition and knowledge. Is it then reasonable for a man so conditioned that he can only give a partial and intermitting attention to these things, to look for "some infallible guide" in advance of the pouring out and reception of that Holy Spirit, the divine seed? It is perfectly safe to say he will look in vain, while so conditioned. It is also certain that, if the "one with power to destroy the present evil were here, and with wisdom also to establish instead the good," the evil would continue and the good not be established until after he went away. Jesus said to his disciples, "It is expedient for you that I go away. If I go not away, the Comforter, which is the Holy Ghost, cannot come to you." No more can the joy and blessing of wheat harvest come without the going away of the seed.

"I am willing that it" (this Saviour) "should be * * * but as yet I am not convinced that it is he."

Nineteen hundred years ago, the man who brought back to the world the knowledge of the way of salvation—when, as now, because of the selfishness and pride and cruelty of men it had been lost, and men were groping in darkness and sin and misery—was the Saviour that completed the work of salvation, as the seed wheat does, by giving his life as the germ from whence the new life should come. Biogenesis, or life only from life, is the only law of salvation for men—Adamic men, God-men—as well as for the lower animal men and animals, and men still lower in the scale of being. Suppose a man who had enjoyed the nourishment that wheat only affords (but had never seen a grain of wheat, and knew nothing of its methods of growth and reproduction) should at last come to see one, but full of the fallacious wisdom, as he supposed it to be, derived from other sources, which assumed to be reliable, should undertake to examine the wheat and determine whether it was real wheat, or only a fraud,—will some wise man please tell us what the probabilities are that he will arrive at the truth? He says it ought to be filled out here, but it is deficient; it ought not to have that deep crease or sulcus there. Poor simpleton! What can he know of the oughts and ought nots, in such a case? Just as much as the man of ordinary conditions and intelligence, who only gives casual, and usually prejudiced, attention to such, can know of the qualities that ought to be the possessions of the man who comes, after a long interval, accredited as God's Messenger of his Covenant—conjunction with men—who also is the Saviour of the world, the divine seed. But some wise man has been with this Messenger for a little season, and stolen a little out of his boundless ocean of light, and goes away to criticise and judge: whereas, the Bible and reason say in such a case, "Judge not, that ye be not judged." He has actually seen spots on the sun: in fact, does not believe it is any sun at all, although he is obliged to admit that it does emit light. If, indeed, a great and increasing light begins to overcome the intense surrounding darkness, it is pretty safe to conclude, or soon becomes so, that the sun is rising "with healing in his beams."

"It is said that Jesus Christ said to his apostles, 'Go * * * teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost.'"

When Jesus went away, he went away by a change to spirit, the Holy Ghost, but as Jesus was the "Godhead bodily," that is, Father, Son, and Holy Ghost, to be baptized into the name of these was to be baptized into the knowledge of them, and consequently to desire and, through the apostles who had become its depositories, actually to receive that spirit,—which was, in them, not theoretically, nor spiritually, but literally and actually, the divine seed,—to produce in them, in the harvest, the end of the Christian age, which is the resurrection of the dead, a crop of real immortals, just like the seed. Of this actual baptism of the spirit, the divine seed, the baptism of water was merely the outward sign which, as in the language of symbolism in which the Bible, because it must needs be, had to be written, signifies that those who then received the baptism of the Holy Ghost would ultimately receive the baptism of science, knowledge, which that symbol, to wit, water, signifies. The baptism in water, or with water, however applied, signifies no more now to the people who, under the manipulations of selfish priests, administer it, than

circumcision did to the Jew nineteen hundred years ago, and will no more save than did circumcision.

ANGELS.

"Thinkest thou that I cannot pray to my Father, and he shall presently give me more than twelve legions of angels? Does not this language favor the idea that the Father here mentioned was something apart from, or out of Jesus?"

Not if Jesus understood the matter, and we believe he did. When Philip said, "Show us the Father and it sufficeth us," Jesus answered, "Have I been so long time with thee and hast thou not known me, Philip? Believe me that I am in my Father and my Father in me." In the spiritual world there is no time; hence, in the Greek, in the passage quoted, the word *presently* does not occur. Jesus told the Jews that the being whom they called their God was his Father. If words can make anything plain, his words teach that the Father, God, who is a Spirit, dwelt in him, and nowhere else, as God. The quality of spirit that is God had no other house, temple, except his body. The evidence which he offered to the world of this fact, was the truth that no other man did or could do the deeds which he did, and they were the works of God.

When a man once gets himself fully grounded in the truth that there is no other God except Jehovah,—the man created in the image and likeness of God,—then all other things of a correct theology are easily learned. Until one reaches that point there is, in this matter, no resting place for the sole of his foot, either from the standpoint of the Bible, of reason, or of infidelity itself. Because the acorn is the beginning of the oak tree, the acorn evolves the oak, having previously involved the oak. The acorn is a center involving the circumference, the tree. Just so Jesus was the seed of the tree of life; the God life, having involved all the real divine life of the previous, or Jewish, tree of life, hence could say, "I am the beginning and the end, the first and the last," as every seed is of its own kind. Hence he could say, "I am the resurrection and the life"—the resurrection of the God life which, according to the law of seed, had died in the previous age. He was the center of which the developed and ripened fruit to come in the end of the age will be the circumference. When that circumference comes, it will have the same quality of spirit as had the center from which it sprung. But Jesus was the good shepherd, who gathered the lambs with his arm and carried them in his bosom. He was the "resurrection and the life." All the God life in which there is no death, was gathered in him, was the Father that had produced that life—concreting it in him, as the divine seed, just as all the life of the typical wheat is concremented in the ripened wheat, at its harvest. But this life was not simply one conscious spirit entity, but many. All the spirits saved from the Jewish age, who looked forward to him as the Messiah—the Saviour to come—were gathered into him. Hence he was, as he declared, the door through which all these passed at his translation into those who received his spirit, the Holy Ghost, the divine seed, and became the new Christian church. If, then, the central spirit, the personality that was in him, was God—making him the "Godhead bodily," the one of whom Isaiah declares that he shall be called, "The mighty God, the everlasting Father, the Prince of Peace," and besides there were gathered into him (he being, as he declared, the resurrection)

all the spirits saved during a dispensation—it would not be at all impossible or even strange, when he prayed to that Father in him, for that Father to send him "more than twelve legions of angels." He was the old heaven rolled together as a scroll, and about to pass away, so that all the angels in heaven as well as God were in him, and hence he had nowhere else to look for aid than to the Father who was in him, who had under his authority all the angels in heaven—the same heaven—himself.

When you come to know and fully realize that there is no space limitation in the spiritual world, all this, wonderful as it may appear, is entirely reasonable, as well as true. In every act of my life during all the period of conscious existence, I—and if he stops to think, the same will be found true in the case of every other man—have consciously prayed to something, in myself, back of my own consciousness, for guidance. The only difference is, that I and all other men pray, as Jesus declared that the Samaritan woman did, to we know not what, while Jesus knew that he prayed to the living God in him. The fact of prayer to an intrinsic, not extrinsic, being for guidance is universal, and the supposed infidel who scouts at prayer is a fool who denies his own acts of consciousness.—O. F. L.

TRIBULATION.

The word tribulation is derived from the Latin *tribulum*. The *tribulum* was the threshing instrument or roller whereby the Roman husbandmen separated the corn from the husks. Tribulation in its primary significance, then, is the process of separation.

God has appointed means for the separation, in man, of all that is evil, light, and trivial from the true, solid, and good—the separation of the chaff from the wheat; therefore these sorrows or chastisements are called tribulations. It is the threshing of the human nature, without which there could be no fitting man for the heavenly garner. We see, in the need of this chastisement, mortifying proofs of what rebellious, intractable pupils of the divine Master we are, when there must be a system of reproofs, checks, penalties, and diverse punishments established to bring us into the promised land. We must be baffled, smitten, scourged; we must suffer the stripes of misfortune, disease, mortified ambition, bleeding affection; we must weep tears of agony, and suffer pangs of remorse.

The very word tribulation describes the process, as well as predicts the result. The flail, *tribulum*, in the hands of the thresher, is to bruise the ripened sheaves, separate the wheat from the straw. The world is a great threshing floor. The blows of the *tribulum* are heard on every side, dividing the spirit of good from the spirit of evil, bringing forth the pure fruit that will not manifest itself till the crust of worldliness is broken, giving birth to vital branches filled with leaping, vigorous currents of life that seek to be grafted on to the "living Vine."

The bosom of Providence is a great crucible in which all things, both good and evil, work together for good. The innumerable things mingled here, if taken separately, would work diverse results; but in the commingling, they assimilate, repel, interpenetrate, change each other, and leave as a moral

result a grand influence, in the main, for each individual; one Master influence rules the whole process, so combining the specific elements as to perpetuate and increase its own sway. Mortal human judgment is inadequate to fathom the dealings of the Almighty. Our faith is often brought to a severe test as we bow under the chastening rod, the power and pressure of which we never could endure if we met it in our own strength; the mystery of which we never could fathom; the darkness of which is something terrible. God tries us for advancement; as the advancement is to be great, the trial must be searching. The embodiments through which humanity must pass are so adjusted in their circumstances as to constitute the complete probation for the entire man. Body, soul, and spirit have passed through the great crucible. Experiences of every kind have been, or must be, met. The lowest hell has been, or must be, fathomed, and the highest revelation accorded to human life. There is good, there is evil, there is light, there is darkness. Without tribulation the test would be incomplete, since the experiences are given to mould the character and fit it for highest use. There are times when only acute suffering can touch the sinful life to bring it into subjection to a higher power, but submission to God's chastening hand may give strength to endure the furnace; the suffering there endured may cause the world to wane, and the attractions of heaven to wax more luminous. We oft feel that it is terrible to endure some purgative discipline. If we encounter worldly losses, cross currents which try our patience and temper, sore bereavements that make our hearts desolate, we are little consoled by the words, "In the world ye shall have tribulation." If there are inward assaults of evil thoughts, hours of gloom and almost despair, we have the experience "of fiery darts," of "hands that hang down, and feeble knees." If these accumulate and threaten destruction, we may be reminded of "deep calling unto deep," of "the great fight of affliction; that only "through much tribulation" can we enter the kingdom of God,—that we must be proved before we can be approved.

If we consider the condition of the world, with its human experiences, we can but conclude that God is more concerned to make man holy than happy, as many are able to rest in their sorrows for the sake of their use and end. We find no rest in unholy delights, for in all sinful pleasures God follows man with a scourge of thorns; in sorrow, with the balm of Gilead. "As many as I love, I rebuke and chasten," therefore they only can be excepted from discipline who are excepted from sonship. The ills of life fade into nothingness, the trials—though painful to the flesh—will be greeted as good, the sadness become gladness, the thorns a crown, when we realize that God is moulding us by them for everlasting glory, refining through outward ills our inward evils, chastening us that we may not perish, checking us that we may not go astray and, by its unrest, weaning us from this world, that we may find in him eternal rest.

Jesus learned obedience through the things which he suffered, though not in the incarnation when he was named Jesus; in previous embodiments the chastening hand was laid upon him. In the great crucible of life he was tried as by fire and came forth as gold, refined and pure. All who follow in his footsteps must likewise submit to the rod of chastise-

ment, must learn to kiss it in token of submission to, and recognition of, the divine love that corrects but to save. God's chastisements lead men to conform to his will. "Now no chastening for the present seemeth to be joyous but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby."

Ofttimes we are stricken so severely that a reserve fund of faith is needed to calm the bewildered senses that can, for a time, see no righteousness in the affliction. It is difficult to *sincerely* say, "It is well; it is right." But if we can arrive at this state of submission, if our faith triumphs, we will be able to say, "Lord, thy loving correction shall make me great." "Thy will, not mine, be done." Trial brings us into a mood more receptive to blessings; it makes our spirits tender; it softens our hearts, making our consciences alive; it breaks our stubborn wills; it shuts out the world, and makes us look with renewed hope for the coming of the Lord.

We all have virtues and graces inhering in our natures. Tribulation alone can develop them and give them strength. If God were to exempt us from trials, he would take away his most effective means of proving our likeness to Christ. "All things work together for good to them that love God," but this work implies time, trial, and waiting till the long operation is perfected. To judge of his dealings hastily would be like judging of the work of the *tribulum* by applying it to half-ripened sheaves, expecting to find perfect grain. This lesson applies to the condition of the world today more than to any previous time, for the great harvest of the ages is now ripening. Ere long the *tribulum* will sound throughout the land; the last and final strokes will separate the golden wheat from the chaff, that it may be tested ere it is collected for the great garner. The experiences of other ages are not before us, for this time is a time the like of which we have no record. We have merged into the harvest hour.

In casting a retrospective glance over the last few years, we can see how our various experiences have worked together for good. It has seemed at times that they worked in an aimless and capricious manner, for this end and that; that they were very much against us, for disasters have met every plan, and they lie low in the dust despite many a prayer for divine direction. We are so tired, so tossed, so compassed about by darkness, so much the sport of our own fanciful passions, so curiously made as it were for temptations, with high aspirations reaching to grasp the very throne of the Almighty, yet full of base desires, so hovering on the verge of good or evil, so troubled by the enemy in our hearts, who comes out of ambush to assail us at every turn, making us weary with our passionate longings for rest, so sick of ourselves that we can scarcely wait with patience for God to perfect his work and give us a satisfying view of its consummation, through him who was purified through suffering! We are assured that our tribulations, patiently borne, will improve and exercise our best virtues, preparing us for divine use, for every soul made better and holier through divine chastisement will be a bright ornament in the sanctuary to be perfected and made visible. As we suffer together with Christ we shall also be glorified with him. If we suffer we shall

also reign with him. And he said unto me, "What are those which are arrayed in white robes? and whence came they? And I said unto him, sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."—*Mary Everts Daniels.*

A Metaphysical Question Logically Answered.

Who has not asked—himself at least—
Before time was, what did exist?
Something there was, to all is clear,
Or we and worlds would not be here.

And what the answer? Vain! vain! vain!
For earthborn minds can ne'er attain
To knowledge of the high estate
Of the I Am—the uncreate;
No thought or sight, of human power,
Can soar beyond time's natal hour.
What then? Is man's aspiring mind
To this dark state alone confined?

Nay, skeptic, nay—the Book's unsealed,
The Great First Cause stands here revealed,
The past and future full in view;
Here will your question find its clew.

"I am the Life,—the living God,—
I wield alone life's budding rod,
Whose magic power gave time its birth,
And ushered forth the heavens and earth.

I am the first and last estate,—
The one eternal—uncreate;
Beginning—none, and ending never,
I formed Creation's mighty lever."

Life, then, we find the only thing
Existing ere time spread its wing.
And if to life we give the name
Of love divine—for 'tis the same—
We see 'twas love that filled the space
Existing e'er the human race.

Now love, we know, strives not in vain
A genial helpmate to obtain:
In man this never ceasing strife
Leads to his union with a wife;
But love divine and uncreate,
In wisdom finds its genial mate;
And to this union all is due
That man can contemplate or view.

Does reason see the truth here stated,
That all things spring from two things mated?
No eye but sees a twain required
To form a soul with life inspired;
No seed unless embraced by earth
Can give the future plant its birth;
E'en will with intellect must wed,
Before desire or thought is bred.
Thus all things—save the uncreate,
Are offsprings of some wedded state.

Be careful, friend, do not conclude,
Because these things your eyes elude,
That love and wisdom, though conjoined,
Are but nonentities in kind;
For know that wisdom wed with love.

The being is of God above.

Nothing is naught! No logic here,
Can to the reason make it clear,
That "Nothing" has the power to be
A "Something" we can feel or see:
And yet so subtle and refined
Are all the powers that rule the mind,
That reason scarce can gain a clew
To what these Powers are justly due;
Experience here can only teach
The little that the mind can reach.
Who has not felt love's power within,
To deepen guilt or cleanse from sin?
(For hate is only love suppressed,
And turned to gall within the breast),
And what can fire man's inmost soul
Like love that yields to no control,—
Unless her handmaid Wisdom stays
Her mad career in evil ways?

No power creates itself, 'tis plain,
And therefore must with God remain;
And love—to be a power—must be
A something that we cannot see;
For none can see a *power*, of course,
We see the agent, not the force.
To make a Something you'll concede,
Both form and substance we shall need;
And such are here, if you'll believe it,—
Though earthborn minds will scarce conceive it,
The *esse* of all substance known,
And *form* that fills God's mighty throne.

Oh, the philosophy of love
That opes the door of heaven above,
Gives to the mind its true direction
If Wisdom lends it circumspection!
Here we behold the power sublime
That marks the dial-plate of time!
The hand that formed the heavens and earth!
The mind that gave creation birth!

Life, then, appears the primal cause
Of all existing states and laws,
And the sole occupant of space
Before time started on its race.

—A. W., Brooklyn, L. I. Oct., 1862.

Progress the Law of Life.

Progress is

The law of life; man's self is not yet Man!
Nor shall I deem his object served, his end
Attained, his genuine strength put fairly forth
While only here and there a star dispels
The darkness, here and there a towering mind
O'erlooks its prostrate fellows.—*Robert Browning.*

A Pertinent Question.

Was money the object of the lives of Plato, Aristotle, Seneca? Was it the love of money that inspired Milton, Shakespeare, Ruskin, Carlyle, Watt, Fulton? Was it love of money that aroused the genius of the great painters, poets, artists, philosophers? The love of money—that is, the power that money gives—has crushed the genius of more men and women than ever budded to the world's vision. Make it possible by economic independence for all men and women to follow the bent of their genius, and the love of their ideas will develop intellects that will overtop the greatest that have lived, as the oak towers above the bramble.—*Coming Nation.*

SHARP CUTS.

The universe is one gigantic unit—why should not the human race be the same?—*New Church Messenger*.

Buying English gold to sustain our credit is impoverishing the people for the benefit of the banker.—*National View*.

We repeat, money is not a substance, but an impression of legal authority, a printed legal decree.—*Wallace's Reports, Vol. 12, p. 519*.

The people who always practice what they preach seem, somehow, not to preach such disagreeable things as other people do.—*Nonconformist*.

We are a mighty nation of sixty-five millions of people, with greater resources than any nation under heaven, and yet we have to borrow money to do business with.—*Weekly Union*.

Every man is entitled to what he has produced, and every man is entitled to an opportunity to produce. Equal opportunities to the earth, without being obliged to pay tribute to some landlord, is what every man should fight for.—*Union*.

Starve a man, treat him worse than you do a dog, kick him out in the street, arrest him for vagrancy, send him to the work-house—because organized greed has denied him a chance to live on the earth—and then ask him to be a good, law abiding citizen!—*Union*.

If there is a distinction between Cleveland and Harrison and Carlisle and Sherman on the money question, it is a distinction without a difference. How long is this thing to continue before the truth will dawn in full force upon a gullible people?—*National View*.

A statistician and writer on political economy, in Boston, has "figgered" out the fact that a workingman can live on ten cents a day. This will encourage the plutocrats to take still more of the people's earnings in order that they may have an other hundred or two a day to live on. Nice scheme!—*Weekly Union*.

Wipe out the blots of human ignorance from our catechisms, our sacred biographies, our theological treatises, so as to bring them abreast of the ascertained results of historic and prehistoric science. Woe to the churches that look behind them, like Lot's wife! They will become mere monuments of death.—*Pere Hyacinthe, in Contemporary Review*.

When the politicians wake up to the fact that the laboring people have "caught on" and have gone into politics for themselves, instead of voting for stool pigeons for the rich, these politicians will desert the cause of the monopolists as rats leave a sinking ship.

The time will come, even in the United States, when the monopolists will find none so mean as to do them service.—*Coming Nation*.

The things which grow in the soul are things more or less native to it. To educate the mind is to draw out its power; the power must be there or it cannot be educed.—*Robert Vaughn, D. D.*

THE LATEST SPOKEN.

KEEPING UP THEIR CREDIT.—Most men, when they are hard up, think the best thing for them to do is to let on as though they were prospering. They mislead others by declaring that business is picking up, when the truth is they are not only bankrupts in law but owe more than they own in fact. They do this to "keep up their credit," for they know that the rule of our civilization is to jump on a man when he is down, and help those up higher who are on their feet. It would be better if every man would not withhold the truth. Then each would know what to depend on. Most of the trouble men have in life comes from blindness and deception. It is all right to "keep a stiff upper lip," but that does not mean to dissemble. "The truth shall make you free."—*Western Laborer*.

CATHOLICS AND ANTI-CATHOLICS.—The expected has happened. In northern Wisconsin and Kansas the catholics and anti-catholics have had serious trouble. These things are a disgrace upon our civilization. The claim that the catholic church enters politics, has aroused an opposition which has crystallized into the American Protection Association. Both these organizations are pursuing a wrong policy; wise, philanthropic, and Christian leaders should show their influence on the side of right, when such unfortunate mistakes are made. We recognize the fact; there is a widespread opinion among catholics that in order for them to get justice they have to combine and obtain the balance of power. This opinion is a most erroneous one; even if the catholics were right, they take the wrong method to obtain justice. The successful way to wage a war for political rights is to fight an open, manly battle. In this particular, both catholic and anti-catholic should learn of common sense and good breeding, that of all methods to settle all political difficulties, the very worst is that used by the secret organization. It is un-American, and should receive no encouragement from the people.—*Progressive Age*.

LABOR-SAVING INVENTIONS.—A list of labor-saving inventions that have been made within the past three years, with the number of men they displace, is enough to make a man's hair stand on end. One of the most remarkable of these machines is in operation in this city. It is known as the Lindsley Traction Unloading Machine. With six men it can unload one hundred cars of coal or iron ore per day, thereby displacing over one hundred men. Each machine is able to do as much work as one hundred and twenty-five men formerly did. In all other industries, machinery has reduced the cost of production and displaced labor nearly as much as this machine has, and yet the workingmen are wondering why so many are out of employment. The benefits of this machine are absorbed by the capitalists; the laborer is displaced and must look elsewhere for employment. But if the laborers owned these machines, their hours of labor would be reduced as the productivity of the machine increased. When the workers have control of all means of production and distribution, machinery will be a blessing instead of a curse.—*Cleveland Citizen*.

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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