

# 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. 5.

CHICAGO, ILL., MARCH 17, 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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ENTERED AT THE WASHINGTON HEIGHTS POST OFFICE AS SECOND CLASS MATTER.

PUBLISHED BY THE GUIDING STAR PUBLISHING HOUSE.

EDITED BY THE KORESHAN UNITY.

## ETHNOLOGY.

### THE DESTINY OF THE AFRO-AMERICAN.

**"God Hath Made of one Blood all Nations of Men for to Dwell on all the Face of the Earth."**

[CONTINUED FROM NO. 3, VOL. VII.]

To every critical observer, it is obvious that the race question has come to the front for a final settlement. The factors entering into the solution of the problem are so numerous, and the interests involved are so great and diversified, including the utter selfishness and mercenary ends of the most pronounced actuations toward its discernment, that the question abounds with the gravest difficulties. History often supplies the data from which prescient conclusions may be rendered and ethnic predilections determined; but so many conspirations crowd upon this culminating verge as to render it impossible, from a casual inspection and analysis, to propound the method of the predetermined deliverance of the Afro-American from the bondage of racial prejudice under which he struggles for emancipation: but now so many elements, either modern or renewed, comprise the formulation of ethnic predilection, that the past progress of the human race but suggests the revelation of the mystery. God moved the instrument in the first great step toward the emancipation of a race from a severe and unjust servitude, in direct opposi-

tion to the purposes of the most mercenary civic and political aspirations; a step which precipitated the race from its Egypt of oppression into its wilderness of experience and discipline toward the second great era of its potential development and progress. The Negro, stolen from the land of his nativity and freedom, robbed of his birthright, brought in dungeon and chains to the country of his bondage, was placed in service to the white race under the justification of the modern Christian interpretation of the gospel in which that Christianity pretended to believe.

While selfish man—through criminal intent and procedure, stimulated by that diabolical incentive, the love of money, the serpentine root of all evil—fed himself upon the satisfying pap of self-instituted absolution, God himself had purposed a consummation yet to be revealed to the world, but nevertheless engraved in tables of stone by the finger of his omniscience to predetermine, and his omnipotence to fulfil. The evil designs of men were made the instrument of the fiat of Jehovah. God had reserved the prerogative of execution; and while he had raised up the Pharaoh of extortion through which the black race was to meet its discipline for future glorification, the Moses of divine verification inflicted the severity of God's wrath and punishment, North and South were visited alike with the destruction of the first-born, and one more step was taken in the vindication of the demands of justice and the righteousness of God's eternal law of recompense. The hand of the Joshua of entrance upon the occupation of the land of promise is about to come to the support of the despised race, and will fall heavily upon the Philistines who have usurped the Canaan of promise. The black race in America has reached the Jordan of its career; it stands before the Jericho of its occupation, and may God have mercy upon any human combination that dares stand in the way of its progress, or offer an obstacle to the skyrocket of its ascent.

What are the issues which today confront an effort to sustain the colored people in their rights as American citizens, and in the progress of their civilization? We would not add fuel to the latent fires of a smouldering ethnic Vesuvius, the eruption of which might precipitate a people into the catastrophe of annihilation, but rather perceive, with the prescient eye of circumspection, and indicate, with the finger of instruction, the coming crisis. Plainly enough is the hand of God visible in the aspiration, possibility, and promise of the despised race; not so pronounced, to the casual observer, are the specific lines through which are to be wrought its rapidly ascending steps to the pinnacle of its fame.

One of the most pronounced obstacles confronting the effort to right the wrongs and predicate the basis of a normal adjustment of ethnic relation, may be found in the



cowardice of political organizations, a pusillanimity beginning with party predilection and following the careers of party achievement. The Republican party in its inception had not the moral courage to constitute itself a party for absolute righteousness, and the moral weakness found at its inception has been the concomitant of its career. Its boasted integrity, ostensibly apparent but not real, was dissipated with the martyrdom of the great Emancipator. If the party had been actuated by that moral force which moved the hand of Lincoln to autograph the signature which gave to the world the proclamation of liberty to a people oppressed, it would then and there have secured to that people, theoretically admitted to citizenship, the rights to which that citizenship was guaranteed by the amended constitutional privilege. The party, forced by the hand of Providence to emancipate, against its purpose, left the race to its fate, subordinated to a restoration of that power to which it owed the danger of the perpetuity of its thralldom. From the ethnic character of this people it might appear that its natural affiliation was solely with the African race in Africa, and that the deportation of the race offered the only solution to the problem. There is no bond of unity so broad and deep as the potency of religious fervor and conviction. It has sufficient conjunctive force to cement in the bond of fellowship the most diverse in ethnic quality, and to repel, by the operation of intensest passion, individuals and bodies of similar blood. The similarity of blood and color which might seem to afford the guarantee of a future blending of the Afro-American with the Ethiopian of Africa, would be more than neutralized by the force of religious education and the peculiar influences of a Western civilization, to which the race has been subjected and after which it so naturally patterns because holding the position of superiority.

The records of history might be definitely cited in confirmation not only of the possibilities of racial deportation, but of the utility of such procedure. The Assyrian power conquered Samaria and carried away captive ten of the tribes of Israel, replacing that deportation with the substitution of a subject people—the Dinaites, subsequently known as Samaritans. This deportation had for its object the ethnic infiltration of the Jew with the conquering Assyrian, and the results demonstrate its efficacy in the production of the Teutonic family—the direct outgrowth and procedure of amalgamation. The conquered race, through the enforcement of a previous ritual, had ordained the conservation of that commercial potency which enabled it to absorb the dark Egyptian and Arabian, and to give an impulse toward those prospective civilizations which made them, by their commercial superiority, the envy of their conquerors. The amalgamation of the lost ten tribes with the Medians, Persians, and Assyrians constituted such a complex organic unity as to insure the product of a progressive race of the human family, lifting the fixed into the tide and current of the evolving type. The deportation of the black native-born American could afford no promise of improvement to either the colored population of the United States or to the black race of Africa, because the religious tendencies of the two black peoples are diametrically at variance. Why should the colored man of America, at a time when

he borders upon the final and satisfactory adjustment of his relations and the consummation of his hopes, give up the freedom for which so much American blood has been shed, in the remission of the sin of his oppression, for a subjection to the monarchies of Europe, liable at any time to involve him in the punishments they see fit to inflict upon the peoples they hold in subjection, and others they may hereafter subjugate?

The migratory impulse is now being urged upon the Southern black by the determinate and prejudiced white. This impulse is stimulated by a new factor of displacement, the primary incentive of which is greed for wealth. The great stream of emigration so long flowing westward, on a line which is included between 40 and 60 degrees north latitude, comprising the center of the current, has received a check, the banks confining the flood of emigration have broken their bounds, and a new South is in process of establishment. With the incursion of the Southern flowing current of Northern enterprise, proceeds the great industrial army composed of labor unions, the very animus of which is inimical both to the American idea of liberty and to that colored labor which it there finds ready to compete in the struggle for existence and supremacy. Another element thus enters the crucible of agitation and distortion, to afflict the race, obstruct its career, and disturb its equanimity.

Corrupt political organizations are ready to sacrifice principle for popular favor, and the forces of organized labor are preparing to wield the balance of political power, thus forcing to the issue the race question from the standpoint of industrial competition. The hard scramble of the old world is flooding the country with the insolence and audacity of ignorance; the predatory tendencies which, in another phase, marked the pillaging incursions of medieval times are sweeping over the country like a devastating fire, driving from their homes and their rights the native born though colored American. Ten millions of colored Americans—an infant race with the animal vitality and tenacity of a coming and conquering giant, and with an unprecedented energy of proliferation—stand out as an increasing menace to that foreign rabble which comes to America to dictate its political and industrial terms. It is high time that the country awakes to the danger of that lullaby into which it has rocked itself, and from the fallacious stupor into which, through prosperity and luxury, it has fallen. The security in which it appears to rest is false; the stability which seems assured is about to be shaken with the mighty whirlwind of disruption, and the fountains of the great deep are about to be broken up by the conflict to be precipitated through the flood of foreign immigration, as unprincipled as it is ignorant, mercenary, arrogant, and audacious.

What would become of ten millions of people crowded from their rights to procure, through the avenues of industry and trade, their means of support, when behind them, pushing them to the wall, are the hordes of organized unions intent upon their extinction? The picture is not overdrawn; it is the gravest danger to which, with prescient eye, the finger of prophecy points. Where is the hope of the infant race upon which, for its protection, rests the eye of God? Is there security to be found in the integrity of a great political force which, moved by incentives of aggrandizement,



has for more than thirty years proved recreant to every principle of justice, and which today would sell itself to any organized force which might perpetuate its tenure?

Something beyond and above the forces now operative in the hearts of men must come to the rescue. The juncture reached by the colored American is as critical as was that of the children of Israel in Egypt, and as great a concentration of power is required to save them from the determinations of race prejudice which threaten their liberties, as that which sustained the Moses and Aaron of Hebrew deliverance. God comes to judgment, and justice will be meted.

The forces of so called capital augment through combinations to crush and control labor. The determination to hold the laboring masses in subjection does not diminish with the increase of the power of capital through organization; the labor combinations more completely organize, the breach between these two forces widens, and in the struggle the rights of individuals are ignored and violated, the guarantees of constitutional liberty are vitiated, and the boasted freedom of American citizenship becomes a shallow mockery. The time is fast approaching when will be fulfilled the prediction that "no man might buy or sell save he that has the mark, or the name of the beast, or the number of his name." It is the purpose of the Knights of Labor and other labor unions to so thoroughly organize that no man can pursue the lines of trade and the various avenues of industry without their mark, which is the mark of the beast, and when their usurpations warrant it—and this will be when the balance of power brings political influence at their feet—every man will be deprived of his liberties, and the colored man, not being worthy of a place where the white man operates, must of necessity take his departure. This is the animus of all labor organizations, and is one of the threatened dangers to American liberty.

The world today is in the condition of a great sick man. It is not enough to point out some of the causes of that disability; the true physician will direct his capacity for diagnosis to the primary cause of disturbance, and especially will the Great Physician of the greater man seek and find the cause of the derangements of the organic structure with which he has to deal, and from his knowledge of the cause apply the remedy. "The love of money is the root of all evil." It is this love that entails upon the present sick man the conditions which for generations have preceded the present crisis in the disease. The love of money is the basis of every other love. Eradicate the love of money, and the enmity of labor unions against non-union laborers would cease. Eradicate the love of money, and the growing animosity of the Knights of Labor—and other organizations of labor against the colored race as a competitor in the struggle for existence—would not comprise the bitter actuations of these bodies against the colored race because it too must depend for existence upon the same or similar resources. Eradicate the love of money, and the laboring masses would not be forced to unite against the corporations that have robbed the wage earner of the proceeds of his industry, and the growing conflict between pretended capital and the resources of accumulation (the laboring man) would not enter as a factor in the disturbing forces of the sick man's disability. Eradicate the love of money, and the competitive impulse would be dissipated; the

competitive conflict and struggle for the modicum of fragments rejected by the millionaire pirate and robber of God's poor would no longer urge the competitors of that conflict to wage the inhuman and fratricidal contest. There would be an equitable distribution of the products of industry, labor would be reduced to its minimum, there would be a superabundance, and all the inhabitants of the world would be made luxurious and happy.

WHAT IS THE MEDICINE, AND HOW IS IT TO BE ADMINISTERED?

The standard of religious and moral excellence is at too low an ebb for humanity to expect anything from present religious and ethical impulses. It is conspicuously evident that if the love of money be the root of all evil, there can be no effectual remedy that does not destroy the necessity for its use; and this brings us to the consideration and analysis of the specific distinction between genuine Christianity and the spurious kind which goes by the name of Christianity at the present time. There is no standard of righteousness equal to that of the Lord Christ. No attainment is complete that falls short of the moral excellence as set forth in the precepts of the Lord and the example of his life; and there can be no settlement of the vexed questions of today till the world brings itself down to the bed-rock of that eternal truth which determined the career of that same Lord Christ, and which dictated the gospel committed to and propounded by his apostles, the summary of which is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." That man can love his neighbor as himself and enter into competition with that neighbor, as men of labor organizations enter into conflict with capital and with non-union laborers, is so absurd that it seems incredible that the modern church could for one minute regard itself Christian, in its endorsement of such conflict.

There are thousands of professing Christians in the ranks of labor unions; there are thousands of other Christians in the ranks of non-union men. These "Christians" (?) will kill one another under the impulse and animus of the competitive system, and the pretended church of Christ endorses the system out of which, in opposition to the life and gospel of the Lord, this conflict arises. The competitive system is hellish, abominable, and infernal. "Christian" white men and "Christian" black men, North, professing one Lord, one faith, and one baptism, are at variance,—the white "Christians" refusing to acknowledge the Christian, moral, and social rights of the brother whom they pretend to believe has been baptized by the same Spirit, into the same body and the same fraternal unity. Modern Christianity is a parody on the religion of Jesus the Lord, and until the church returns to an application of the principle of equitable adjustment which characterized the precept and life of the Lord, there can be no correction of the present evil.

Men may talk of moral force, the world does not possess it; of genuine religious life, the church is destitute of it; of organic unity, on the basis of a common brotherhood in which the animus of one brother is to murder another brother, because brother No. 1 does not conform to brother No. 2's ideas of destroying a power that the first brother has helped to create; but no brotherhood will ever exist upon any other



foundation than that of the patriarchs, the prophets, and the apostles, Christ the corner-stone. No power will ever arise, having sufficient force to correct the present abuse of human rights, that has not in it the force of that broader and deeper co-operation,—found in every word and act of Jesus,—the communism which, as the seed of regeneration, he planted in the race. If we were to state in a sentence the character of the remedy for the present distress, we would iterate: Christ the Lord in the spirit, soul, and body of man. When God shall appear, in the generation of the righteous, to actuate the lives of his children, there will be no bond or free, no high or low, no black or white—the standard of fellowship will be the same for all.

Unless as great a power comes to the aid of the black race at the present juncture as that which enabled Moses to liberate the Israelites from their Egyptian bondage, its case is hopeless. It is coming, not precisely as God appeared to Pharaoh through Moses, but it will be the same God with the same almighty power, and he will succor, at the appointed hour, the race he has chosen and prepared, and will baptize it with the glory of his presence—the Shechinah of all ages, Shechinah alike for the white and colored races.

## SCIENCE.

### The Law of Empire.

From a superficial view of the history of nations, it would seem that various parts of the world, at various periods, became ready to advance to something good, and then stopped, and subsequently retrograded. Civilizations seem to have paused where there appeared no reason for pausing, and just at the point where they seemed least likely to pause. What are the causes that change a nation from a progressive state to a stationary or retrogressive state? The ruins found in Persia, Egypt, and other sites of ancient civilizations, are utterly beyond the comprehension of the present inhabitants of those countries. What has become of the mighty spirit that animated those we are wont to call the progenitors of these degraded peoples of today? It has been said in answer that the forces which formerly kept a nation up to a high level ceased to act, or forces having a deleterious effect began to act. But this does not satisfy; for at once we ask, *Why* have these beneficent forces ceased, or lessened action, and these malevolent forces predominated? To determine this point is to define the law of empire.

Oftentimes, while a parent nation has declined, or fallen, an offshoot has progressed. While Assyria was weakening to her fall, Media and Persia were gathering strength. While Tyre was slowly dying, Carthage was establishing herself as Queen of the Mediterranean. While Egypt was lying paralyzed in industry and torn by anarchy, Israel was entering Canaan and laying the foundations of the subsequent magnificent kingdom of Solomon. And although the exodus of the Hebrews from Egypt was the most remarkable emigration history records, the illustration holds good here as in the other instances. The Hebrews had occupied the land of Goshen and been subjects of the Pharaohs for more than two hundred years. The wife of Joseph was an Egyptian, the daughter

of a high priest of Egypt; hence his sons, Ephraim and Manasseh, were part Egyptian. That an intermingling, through marriage, of Hebrew and Egyptian had taken place, is evident from the fact of the tribes of Ephraim and Manasseh being referred to in the account of the exodus as the mixed people. After the exodus, labor was so scarce in Egypt that the tomb of Seti II, the successor of Meneptah, was never finished, and this date marks the beginning of Egypt's decline. The nineteenth dynasty went out in the midst of internal strife, and her subsequent history till the conquest by Persia is a sad and broken story. It is evident that the spirit of empire departed with the Hebrews, for from their entrance into the land of Canaan onward to the climax reached in the golden reign of Solomon, their history is one of accelerating progress.

The most ancient seat of empire which we can determine was the Punjab, or region of the five rivers, in India. From there it moved westward into Mesopotamia, that region between the Tigris and Euphrates rivers, called by the Hebrews Shinar, by the Greeks, Mesopotamia. Here was the Chaldean Empire, out of which came Abraham. Here were the descendants of the three sons of Noah, and from this region started all western civilizations. From Chaldea, the seat of Empire moved westward into Egypt, and we find Egypt the leading nation for centuries, till the Hebrew exodus. Empire next rested in the region east of the Mediterranean. Here Jerusalem and Tyre reached the zeniths of their glory a few centuries subsequent to the exodus. From this point, empire moved still eastwardly, into Assyria. Out of Assyria came Media and Persia, a still farther eastward retreat. Then, as though this backward movement from the westward course was but a drawing back to gather impetus for a grander westward sweep, empire moved majestically down the line of Latin supremacy, till the Latin culmination in the Napoleonic Imperialism; then passed from the Latins forever. For from this Tigris and Euphrates region, which seems to have been at that time the rallying, or focal point for the race potencies, there started also another westward movement, skirting northerly across Europe and forming the Germanic family of nations. These two lines met in England, another point of focalization. Besides these larger movements, there were many minor movements, as the westward movement, from the region east of the Mediterranean to Carthage and other farther Mediterranean coasts, about the time of the eastward retreat from the same point into Mesopotamia. Carthage was subsequently absorbed by the Latin line.

These geographical focalizations and radiations of race energy, correspond to and are caused by focalizations of life in and radiations from personalities. Jesus, the Christ, gathered into himself the life of the Jewish people, and in his theocrasis, or translation, he gave himself, not to the nation out of which he came, but to another people. He came out of Jewry—he went into Israel, which had previously amalgamated with the Gentile world, and been lost as Hebrew. Jesus gathered into himself all the spirits of the Jewish age, that is, the spirits of all those who had died during the Jewish age who were looking forward to the coming of the Messiah as the culmination of that age, and the mediator, or door, from that to a new age; or dispensation. Thus in Christ was focalized all that potency for the



conservation of which the Hebrew nation was established, and for the protection of which the nation was hedged in by religious and civil ordinances, for ages. Where the good is focalized, there also is evil focalized. As light is not possible without its opposite, darkness, or heat without its opposite, cold, so good is not possible without its opposite, evil; and where the good is generated, there also is the evil generated, the good being voluntary, the evil involuntary. The good is the conscious effort—the evil is the reflex of the good, one being the beneficent rule from the throne, the other the lying spirit proceeding from behind the throne. "I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things."

In Isaiah, we read of one to be fastened as a nail in a sure place, upon him to hang "all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons." In Hebrew, *vav* is the nail, or hook, and *vav* being the conjunction, the nail is that which conjoins. Christ conjoined God to man; hence he was this promised nail. The divine manifestation in any age is the nail fastened in the sure place. While upon this nail hangs all of good, yet upon this nail hangs also all of evil. When this nail is removed in the theocrasis, all that hangs upon the nail falls. The cause of all motion is love, or desire. The desire of the Christ to impart His life to those ready to receive Him, impelled Him in that direction in which He was also drawn by their desire to possess that life. The outflowing desire of the Christ meeting the inflowing desires of His disciples caused the onward movement which culminates in a fourth movement, the spiral, which is the direction of all progress. The impelling cause of progress during the Christian dispensation just ending has been this potency imparted by the Christ. While the voluntary good and truth generated by Jesus went forward into the Gentile world, the involuntary evil and fallacy generated at the same time fell back into the people out of which Christ came, the Jews, and started them on the line of retrogression.

The same law which caused this focalization and impartation of potency in the case of the Christ operates to cause lesser focalizations in lesser personalities. The life of a people is gathered into one personality who represents the best of which that people is capable. On this best hangs the worst. The desire of this personality for union with a co-ordinate greatness not to be found in the people of which he is the fruit, causes the transmission to another people of that aspiration which he embodies. Through this passing over of the best, the worst, which hangs upon the best, falls back into the nation out of which he is gathered, and from the zenith of its power and glory, that nation is carried to the nadir.

These focalizations in humanity cause the focalizations of energy in the physical heavens which constitute the sun, planets, and stars, and their revolutions correspond to the primary revolutions in humanity. As there is a perfect time law governing the revolutions in the physical heavens, there must first be a perfect time law governing the revolutions in humanity, and we may read the destiny of nations and men in the story written by themselves in the physical heavens. The true science of astrology, of which the world today is ig-

norant, determines the science of empire, and by its light we read that for the coming age empire is with the Anglo Saxons, and the geographical focal point is in the United States of America. Here is to be accomplished the glorious consummation of the ages—the establishment of the kingdom of God in the earth.—*Ella M. Castle.*

## SOCIOLOGY.

### Proof That Labor Is Underpaid.

It takes just such hard times as are upon us now to prove that labor is continuously underpaid. When mills, factories, and mines stop running on account of financial cyclones, thousands of laborers, being thrown out of employment, almost immediately begin to suffer for the necessities of life, no matter how much surplus may be stored away which their labor has created. They toil from dawn till dark, day after day, but the surplus never belongs to them, nor can they get it even under dire necessity. They may, perhaps, get a trifle of it by becoming either beggars or robbers. The laborer has little or nothing ahead. The capitalist takes good care of that. It is against his principles to allow the laborer to have any of the surplus—the profit; all that belongs to him, not because he produced it, but because he had brains of the proper sort to draw unto himself the lion's share of what other men had created. So when hard times come, through the actions and counteractions of the great money kings, the capitalist has the surplus to live upon, while the laborer must beg, steal, or starve.

We read that the wealthy business men of this city, and of other cities, have "come down handsomely" in establishing charitable organizations for the relief of the poor and unemployed. They are giving back a tithe of what labor has earned. It is a fact that it has kept body and soul together in many instances; nevertheless, it is a terrible thing, a shameful thing, to see hundreds of men and women, day after day, hanging around the relief agencies, waiting for a chance to *beg* for a pittance of flour or meal that their fellow workmen have produced from the soil, or for a few bushels of coal that they have dug from the mines, or cloth that they have woven in the mills! Yet they have to stand as beggars, those who were respectable, self-sustaining workmen, together with women and children whom want has overtaken; often they have to stand in the streets two or three days before they can get into the office to be served, the number seeking aid being so much greater than the relief methods can accommodate. Meanwhile the police treat them with as much consideration as they would a herd of cattle.

The spirit that moved the merchants and wealthy to "come down" so handsomely, was about as much policy or prudence as philanthropy. A city full of unemployed men, driven by hunger and cold to the point of desperation, is a dangerous thing and a menace to those who have abundance. Nor did the solicitors for relief funds confine their solicitations to the wealthy; many poor clerks were asked to donate a day's wages to their poorer brethren; and in so doing they gave more in proportion than many of their wealthy employers.



When we claim that labor is underpaid, and that for that reason the laborer is the first to come to want when there are hard times, people often argue that the laborer ought to save and thus have something ahead. That might work very well if the capitalist did not calculate so closely to cut down his employee's wages to bare living rates, and think he must make twenty-five to fifty per cent profit for himself before he feels repaid for running the business. When a workman gets such a crumb over and above his actual necessities, we must grant him superhuman resolution and self-denial to *save* it instead of spending it in pleasure. The man of means is never placed in a position demanding such self-denial, else with all his superior advantage for moral culture we fear he would find himself equally lacking. In this land of general extravagance the desire to spend is infectious, and few can resist. In the old world countries, Ireland, England, Russia, and India, where so much suffering prevails, where the people, having been frugal and self-denying, have gotten a little ahead, their covetous landlords and tax gatherers have immediately taken that as a reason for increasing their rents or taxes, till now they are even worse ground down and impoverished than their less frugal brethren of this country. So it is not hard to see that little real encouragement is given the laboring classes to save.

The crying need of reform is agitating the world in every direction. We may well ponder and ask, "When will the world have wisdom enough to settle all these questions of strikes and panics and hard times, so that we will have them no more? When will we have peace as man to man all over the world, instead of wasting time and life in inhuman strife of classes?"

Yet, after all, it is not so much wisdom that is lacking as will. There is enough wisdom in the world, of even the common human sort, to arrange for the peace and comfort of all people if only the good-will would respond. Lack of good-will, selfishness, is the most deplorable and fatal enemy that reform has to face. It is an apparently unconquerable enemy, so far. Its power is felt in the ranks of the poor as well as of the rich. This is the one great thing that makes the reformation of society so hopeless by the world's methods. People say, with truth, that were the poor given the wealth of the rich they would be just as selfish as the rich; and experience has proven this to be usually the case.

Unless some divine power baptize the race with a change of heart, with *will* to do right so far as they have wisdom, reform attempts will be barren of fruit. We have the *promise* of such divine baptism from the Lord at the "end of the age," for which we "pray without ceasing."—*Alice Fox Miller.*

#### Veiled and Sleeping.

She walketh veiled and sleeping,  
For she knoweth not her power.  
She obeyeth but the pleading  
Of her heart and the high leading  
Of her soul, unto this hour.  
Slow advancing, limping, creeping,  
Comes the Woman to the Hour.  
She walketh veiled and sleeping,  
For she knoweth not her power.

—From *In This Our World.*

## THEOLOGY.

### What Do We Mean When We Pray, "Thy Kingdom Come"?

The kingdom of God was prefigured in Israel, and at the time Jesus came, the body of the nation was looking for the restoration of the "Davidic Theocracy" in perpetuity. The kingdom was introduced in its essence by Jesus Christ, the great archetype, in whom was enshrined the glory of the eternal Word; through his power, it advances through the age toward perfection.

The Sermon on the Mount is an elaborate exposition of the nature of the kingdom, declaring the character of the citizen and his relation to the world, the relation of the kingdom to the law of God, and the great significance of its requirements. It teaches the simplicity and goodly sincerity of its members, the nature of worship, the law of beneficence, and the entire consecration of the life to God, which brings into completeness the new life, vitalized and purified to the perfecting of the whole man: while, in the parables by the sea, were set forth in figures the nature of the progress of the kingdom and the obstacles it will encounter. When the Pharisees demanded of Jesus when the kingdom of God should come, he said, "The kingdom of God cometh not with observation. Neither shall they say, lo here! or, lo there! for, behold, the kingdom of God is within you." He in whom the kingdom had its origin, stood in their midst. Through the effective work of his baptism, the spirit of that same loyal life has been moving through the inner world, the world of spiritual life; there, in the solitude of our own souls, it is ours to seek and find the pearl of great price which, having found, we will sell all we have to possess. For *this* we pray, "Thy kingdom come," which coming is the consummation of the great redemptive work, bringing the creature into perfect harmony with the Creator. The kingdom of God begins in the solemn and central purpose of the soul to become like God; it is the personal commitment of ourselves to the Father, under the quickening influence of the Holy Spirit.

When the germ of truth and life was planted in the human will, nearly nineteen centuries ago, it declared the invisible energy of the divine Word; and, though we are commanded to work out our own salvation with fear and trembling, that spirit works on within us "to will and to do," unfolding itself through its own divine power. As we work to subdue and cast out the evil, the spirit of good expands, gradually accomplishing the grand transformation of the mortal-human nature into that perfection for which God designed it—the divine-human.

Nature is divided into five grand kingdoms,—the mineral, vegetable, animal, human, and God kingdoms. There are various laws inhering in nature; the prime one—having a co-ordinate law of descent or retrogression—provides a development or progression from the lowest to the highest. Could the vegetable kingdom voice the desire of its spirit—that it might ascend in the scale of progress—it would pray to the animal, "Eat me, and bring me into thy kingdom." The animal, no less progressive, would pray to man to elevate it, and thus permit it to enjoy the felicity of human life. Man looks upward in his aspirations for divine life, and be-



holds the throne of the Father, therefore prays for knowledge whereby he can attain to the God-life; he realizes the force of the beautiful, oft-quoted words of Augustine: "Lord, thou hast made us for thee, and our heart is disquieted till it reacheth thee."

The kingdom of heaven is a God-like condition of life, embracing the whole man. The indisputable qualification essential to this condition is a child-like simplicity. Jesus said, "Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven." It is thus we divest ourselves of pride and self-will, that we may receive the divine impression in simple, conscious dependence. Not till we are so humbled in spirit can the germ of divine life develop, for self crowds it down and out; but when we have progressed to a condition of absolute obedience and submission to God's will, the beautiful, divine character can unfold into a tree of strength, declaring the victorious might of its own kingdom. Before we can pray effectively, there is a great work to be done in, and for, ourselves. The divine germ has long lain buried in the corruption of our natures, struggling to unfold in the darkness, knocking at the door of our hearts, pleading with us to begin the work of advancement in ourselves. The first step we can take is to cultivate right motives in our hearts, out of which all goodness proceeds; to walk humbly, meekly, trustingly, ever looking upward for strength and guidance, committing our ways to God and seeking our supplies from him, while we render all our returns to him. When we can do this, we will look upon those around us with love, as members of the same family; we will live like brethren, bearing ourselves toward all hopefully, generously, forgivingly, and charitably. The gate thus opened is straight, the way narrow, but it is the only one leading to the kingdom.

The principle of action, though now high and pure, requires to be confirmed by the discipline of effort. One temptation after another must be met and conquered; one desire after another, having grown inordinate through indulgence, must be brought into harmony with the law of holiness; the thought of divine truth must be clear, comprehensive, and controlling; above all, the affections must be cultured, developed, and matured by the intellect. Wisdom must control love, then will it confirm a God-like character; the one passion of the soul will be for greater righteousness,—an evermore complete surrender to the will of God, in active fulfilment of his demands. It is not till after long seasons of effort that the glorious consummation is reached, and heaven opened to our view. It is not till joy and sorrow, prosperity and adversity, have brought their ministry from God, not till self-denial and charity have done their work, not till prayer and self-scrutiny have disciplined and emptied our souls of self-conceit, making us poor in spirit,—that we are brought, in a measure, to the likeness of Christ.

The seed-time is passed. We have had the germ, the blade, and the ear; now comes the full corn in the ear, the harvest after the long season of gestation and growth;—first a principle, then a habit, then a life, pervading, glorifying the soul, then a heavenly nature speaking of the cleansed temple and its consecration to God. Instead of looking out and over the world for indications of the Lord's

coming to establish his kingdom in earth, we must look within; if the prospect we see there seems discouraging, we must remember that the kingdom may, for some considerable time, be forming, furnishing, and enriching our natures, all carried on secretly, till the whole mystery is inwardly completed, for the kingdom cometh not with observation, and will not be visible till after the fires of purification have cleansed humanity, and we are set down with Christ upon the throne—that throne and that kingdom within us. The kingdom must be built from within, not from without. Jesus gave the keys of the kingdom to Peter, the rock upon which he will build his church. In the apostolic succession these keys have descended to Cyrus, the Shepherd and Stone of Israel, and are now being given to us in the science of life,—the Doctrine of Koreshanity. To have the science of life, is to have the knowledge of the way of life. If we fail in our effort to apply these laws of life, who is responsible but ourselves? If we apply the laws to our life, the kingdom will soon be manifest in the outward degree, for our lives will speak of a reign of righteousness within. In order to elevate humanity to a Godlike condition, it was necessary that the divine and human nature should be united. God must descend into human conditions; the divine seed had to be sown in death in order that it might bring forth fruit. It is written, "That which thou sowest is not quickened except it die," therefore the Devil, who has the power of death, was permitted to use as his instrument one whose nature had been made ready for the tempter, to betray into the hands of wicked men the Redeemer of the world, that the arch fiend might drag the descending Lord down into the hells of sinful humanity.

This same spirit of evil has its throne in every human heart, but the divine germ was planted there also, a developing Christ who will now arise in his might and betray the man of sin in us, making us conscious of his presence. Then will the Lord destroy the wicked by the brightness of his coming. He will begin his reign in our souls, establishing a kingdom based on truth, administered by holy influences pervaded by love, holiness, and joy, a beautiful harmony, every line of truth being like a radius, starting from a center and extending to a periphery that forms a perfect sphere of wisdom and love.

When the final baptism of purification is poured out, we will find that the great hindrances to the establishment of God's kingdom are swept away, for "the wicked will be as ashes under the soles of the saints' feet," and the great design of truth will move on to its ultimate triumph with an efficacy that can but awaken new songs of joy in heaven; we will be prepared to hear great voices saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

The kingdom of heaven will be established in earth through the perfect unity of God with humanity. The work begun in the individual soul will become universal. Old systems of government, old preconceived ideas of religion, embracing all fallacy, will be dispelled, and the reign of Satan ended. The Lord will establish his Theocracy, a government under the immediate administration of God, whose throne is in the humanity perfected and made holy by his presence. For this end we pray, "Thy kingdom come, thy will be done in earth as it is done in heaven."—*Mary Everts Daniels.*



## NOTICE!

We have had a number of unavoidable delays of late in the issue of THE FLAMING SWORD, through which we are behindhand on dates. We have concluded to start out with a synchronous date and issue, and furnish in quality and quantity, in the future make-up of the paper, what may be lacking in the number of issues now overdue.

We believe that the character of our work is such, and the devotion of our patrons to the cause generally so thorough, that there will be no disappointment, but rather a generous concurrence with us in what we regard as the best effort to perform that which is most beneficial to Koreshanity and of mutual interest to the readers of the SWORD.

## Reply to Criticism.

GUIDING STAR PUB. HOUSE, WASHINGTON HEIGHTS, ILL.:—My subscription to THE FLAMING SWORD expired at the close of last year; it should be discontinued to me hereafter. \* \* \* I am loth to thus apparently withdraw my sympathy, no, not that, rather my small support; but the preponderance, in your paper, of myths over the facts of human life and happiness, which last in some measure it truly takes up, is so great as to leave no other way clear to me. If the perfection of humanity is sought by its writers, that end is hindered, as a whole, by their publication. Such thoughts cover up more than they bring to light—they discourage and disgust. To such, god's will and pleasure seem the paramount thought, and man is held to serve a being in the skies, rather than to perfect and to bless himself by *learning* and *living* his right relations to nature and to his kind. I love the paper and its following for all that is lovable in human kind, but—well, all is quite too mixed and mystified.—J. A.

Mr. J. A.—DEAR SIR:—We congratulate you on your appreciation of some portion of the teachings of THE FLAMING SWORD, since the mass of humanity is not in condition to receive the modicum which has found favor in your eyes; yet, upon the whole, you condemn the paper; and to the Koreshan, who unhesitatingly casts aside the thing he esteems pernicious, your regrets in withdrawing your support are ambiguous. Candidly, ambiguity is a feature of your communication, hence we are unable to determine what you appreciate and what you condemn—what you denominate “facts of human life and happiness,” and what you are pleased to style “myths”; and we agree with you in nothing so much as your statement (which is superfluous) that to you “all is quite too mixed and mystified.”

To fathom the Koreshan religio-science requires the methods of a successful student—critical and continued application. We give you a partial definition of our system from the pen of our leader. “Koreshanity is the appellation given to a new system or, more properly, a scientific modification, through voluntary processes, of the past and primitive Christianity. It involves the application of absolute science to all the processes of life, including, necessarily, the application of the science of government to its practical workings in the establishment of government itself. Every Koreshan believes that the doctrines of the anointed Lord, if correct in theory, can be made practically applicable to life; and that human relations and fellowship can be made to conform both to the spirit and the letter of the divine law, as set forth in the decalogue, and

as practically wrought in the life of the Lord Jesus, the Saviour of men.” Truly, Koreshan Science includes all objects, relations, and functions; it is explicit in its expositions of them, and if you have subscribed a year to THE FLAMING SWORD, and charge its writers with advocating the serving of a “being in the skies,” we are free to charge you with deciding without due examination.

The spirit of your letter is strongly inferential that you doubt the existence of a Supreme Being; that is, of a causative intelligence of a superior quality to that of the mind of man. The inference is emphasized in that the word God in your letter, is initialed with a small g. We gainsay such doubt only in so far as the *quality* of the man is concerned, to whose mind you award pre-eminence. If you say he is the man of the present time, we say nay; if you say he is the man of such times as are fraught with the manifestation of the perfect man,—the Son of man the Son of God, or the sons of man the Sons of God,—we say *yea*. Doubtless you have never questioned that the pyramids, the sphinx, and the prehistoric ruins of many countries and climes owe their existence to the mind of man. It requires no scheme of reasoning to convince you that any artificial object is the creation of the mind of some human being; and the higher in the scale of excellence the object, the higher, consciously or unconsciously, do you grade the intellectual powers of the author; and if it be of an excellence beyond your power to equal, you accord to the author powers of mind surpassing your own: and can you look out over a universe you in no wise understand, and conclude it has no builder? The Koreshan sees the universe to be but the expression of deific thought; and he sees perfected man (God) to be the universe in miniature: thus must it be if cause and effect be equal.

God is spirit. (The Lord God—Jehovah—is spirit and flesh; the Christ is the example.) There are two kinds of spirit; the spirit of all animal life, denominated vital spirit, and the spirit or energy of inanimate things. The flame of your lamp is composed of light and heat, which is the spirit or energy of the oil. When the oil is consumed, the spirit or energy ceases to be. Analogically, when the fleshly form of the Lord God, or Christ, disappeared, the spirit went out, or into the sensual humanity. The form was dissipated, and there was no more Lord God, but only God, or the Spirit, who took up his abode successively in different human forms, which in Sacred Writ were called tents and tabernacles; the former signifying such as were being perfected in truth, the latter signifying such as were being perfected in life. The house or temple has a different significance. By it is meant the perfected, or the Christ flesh. “Destroy this temple and in three days I will raise it up”; and in his emergence from the tomb of Joseph, did Christ verify his words. “Go and tell David my servant, thus saith the Lord, thou shalt not build me a house to dwell in: for I have not dwelt in a house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another.”

Among God's promises to David, in the eighty-ninth psalm, is this: “I will make him my first-born”; and we read the fulfilment in Col. i. 15, where Jesus is spoken of as the “first-born of every creature.” David passed, by means of death and birth, from one body to another, along the God-appointed line of the construction of a temple for the divine



manifestation—the identical temple of which Christ spoke. During each embodiment he eliminated something of unholy desire, and just in proportion to such elimination was he enabled to accrete to himself a holier degree of flesh; and when in the final embodiment—the re-incarnation, the resurrection from the dead—(his resurrection from the dead dates from his birth, and not from his coming forth from the tomb)—he stood forth as the Christ, his body was as holy as was his spirit; it had life in it, (“I am the way, the truth, and the life,”) and it was just as impossible for it to go to decay as it is for the body of a sinful man to escape going to decay. When the name was David, it was said: “Go and tell my *servant*”; but when the name was *Christ*, it was said: “This is my beloved *Son*.”

Man has a double origin—an origin from beneath, and an origin from above. There are thousands of people today who will say, “I hope I am a child of God”; but which of them possesses the body and spirit not under the dominion of death? Heb. ii. 14, tells us who has the dominion or power of death. His name is Devil; and though an uncanny fact, those who pass to the invisible realms in a manner different from that of the Christ, are of domain *diabolus*.

If there is one basic principle more than another upon which our Leader has been untiring in his instruction, both from the platform and the printed page, it is the nature and location of Deity. Throughout Holy Writ, in symbol and phrasing that waited their reader, (“Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand,”) was entrenched the knowledge that God is man and man is God; and when the Reader came he proclaimed, not alone from biblical record, but from the expansive page of the universe, that God is man and man is God.

Since Christ was upon earth, there has been no perfected man, hence no God walking in the flesh; but we will endeavor to explain to you in what manner the Christ disappeared, in whom he took up his habitation, and when, where, and how he will reappear.

“And a cloud received him out of their sight.” “And they shall see the Son of man coming in the clouds of heaven with power and great glory.” He disappeared in a cloud, he will reappear in a cloud. We take it for granted that you are aware that the Bible is largely couched in symbolic language. The word cloud, which is a very large factor in this scheme of reasoning, is used in symbolic sense, and from the following comparison we may determine its meaning. Jude xii speaks of certain iniquitous ones as clouds without water. If the wicked are as clouds *without* water, the just are as clouds *with* water. Water is symbolic of divine natural truth, and the minds of men are the only possible receptacles of truth of any kind. Embodied in these words of Jesus, “I am the way, the truth, and the life,” is the key to the nature of divine natural truth. Since Jesus was the divine natural man, his declaration that he was the “truth,” proves him to be the divine natural truth, and the just ones, who are as clouds with water, possess the divine truth, or the Lord Christ. By this reasoning we are enabled to understand the coming of Christ in the clouds of heaven, since our system locates heaven, and likewise hell, in humanity; each person holding

and supporting within himself his own heaven and his own hell. Those in whom the Christ comes have finished with the hells, (the hells are schools for discipline,) and have only heaven within; hence the Son of man shall be seen coming in the *clouds of heaven* with power and great glory.

Whenever we discover a law in any domain of the universe, we know it has a correspondential relation in all other domains. When we see the field sown and reaped, we know the human domain has its analogous seasons. Seed-time and harvest was a favorite theme when the perfected man, Jesus, walked among and taught men, and, pursuing the subject, we will examine the nature of the seed, soil, and harvest of the higher domain, and so doing we shall find corroborative evidence that the Lord Christ was absorbed of humanity, and in humanity will reappear. John i. 14, “And the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.” Luke viii. 11 declares, “The seed is the word”; Matt. xiii: 37, “He answered and said unto them, he that soweth good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world.”

The Lord Christ disappeared in the cloud by the combustion of his body, and its reduction to Holy Spirit, called the Holy Ghost. This Spirit was the entities which John the Baptist had collected into his person, and passed over to Jesus upon his baptism by John in the river Jordan. These spirits became part and parcel of the Lord. (Humanity is the abiding place of all spirits. The ego is, or should be, the ruling power in man’s invisible household, while his body is the container and supporter of myriad entities who, by accident, age, or disease are thrust from their fleshly covering, and forced to seek a borrowed abode until they can again be born into natural life.) By the translation or theocrasis of Christ, they were disseminated among certain thousands, their first lodgment having been in the persons of the apostles.

Though denominated *Spirit*—Holy Spirit, or Holy Ghost—they were numbered by thousands of conscious entities. At his baptism they, being the symbol of regeneration, or reproduction, rested upon the Lord Christ in the form of a dove. After the theocrasis, they were the cloven tongues which sat upon the apostles at the Pentecostal time. Each of these, during the Abrahamic dispensation, had occupied a body like yours or mine, when each, being instructed of God, looked for and ardently desired the coming of the Christ, in whose bosom they were finally collected and carried as lambs. They were the children of the kingdom who were cast into outer darkness, and they were the good seed which the sower sowed.

It was this indwelling, these lambs, who impulsed John in his work of preaching and baptism. They were parent of John’s desire to receive baptism of Jesus at the Jordan; it was because of his prescience of this indwelling going over to Jesus, that John said: “He must increase, but I must decrease”; and when he had surrendered to Jesus these lambs, his power of recognition of the divinely appointed one had so waned as to cause him to send from his prison house the message: “Art thou he that should come, or do we look for another?”



He who understands the Bible knows that John the Revelator proves Christ to be the Word. Luke says "the seed is the Word." Matthew says, "He answered and said unto them, he that soweth good seed is the Son of man." He sowed himself. "The field is the world." In the world he sowed himself—in the portion suitable for such sowing—in the minds of men, or the cloud. Few were suitable soil for such sowing, for the reason that few possessed the quality of desire which would attract that quality of spirit. Affiliation proceeds from the affection, whether consciously or otherwise; so, according to the quality of the desire does the ego attract. The quality of the desires of the mass of mankind renders them degraded. Degraded is the supreme significance in this case, for the present grade of man, as compared with his edenic status, is as the depths compared to the heights; he is degraded. (This has come about neither by fiat nor chance, but by law irrevocable; and by law immutable will man be restored to his Eden.) Hence but a small portion of the race was suitable soil for the planting of the children of the kingdom—they who were cast into outer darkness. In ordinary culture it is in the darkness of the soil that the seed germinates and strikes its root; and in human culture, it was during the *dark ages* that these children of the kingdom germinated and struck their roots in the minds of men.

When shall the harvest be? "The harvest is the end of the world." The word in the Greek should have been translated *Cosmos* in lieu of world. (*Cosmos* means the order of things in contrast with *aion*, which means time or period.) Strictly speaking, the end of the world means the end of the present order. The Christian age or order ("world") is nearly at an end; we are about entering the Aquarial or golden age; the time of which John spoke in Rev. xiv. i: "A Lamb stood on the mount Sion, and with him a hundred and forty and four thousand, having his Father's name written in their foreheads." How do we know the harvest cometh? Each operation in the universe is governed by law; and the law of cycles proclaims this harvest at hand. Each order of seed, in the vegetable domain, runs its cycle, which is the period of time embraced in its germination and fruitage. Human cycles are of greater length than those of the vegetable or lower animal domains; and the cycle of reproduction from the Christ planting in the race includes the Christian dispensation from its *beginning*—the epoch of the planting—to its close or to the epoch of the standing forth of the fruit of that planting, which is the one hundred and forty-four thousand sons of God, the issue of the planting of the one Son of God.

That the harvest is long coming—as considered from human observation—we grant you; but neither this nor the fact that our eyes have never beheld such a fruitage, should lead us to consort our opinion with that of the wild man of the jungle. "Seeing is believing," and he has no faith in the existence of the harvests which our hands have planned, the substance of which has nourished not less the invisible spirit than the visible body, and which, though seemingly far-fetched, has its direct bearing upon the existence of the doubter in the jungle. To education, practical or theoretical, must be ascribed all opinion, whether truthful or fallacious. Nevertheless, the harvest will come!

Gen. i. 14, "Let there be lights in the firmament of the

heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years." The existing man's reason is forced to accept these lights for some of the divisions of time, and he but waits upon expanded knowledge to accept the whole decree; when he will know that the sign in connection with the constellation, heralds the harvest when shall stand forth the sons of God.

You are right in supposing God's will and pleasure to be paramount with the Koreshans'. Deut. vi. 5, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Do we so love God? We are only striving to love God as he has commanded; we have no hope of fully obeying the command until there comes to us a promised baptism. Jesus' baptism, first to the apostles and through them to the people, enabled the apostles and the people to perform the will of God as connected with the time in which they lived. The baptism to come to us will enable us not only to obey the command given in Deuteronomy, but to obey the command added in Matt. xxii. 39: "Thou shalt love thy neighbor as thyself."

Times repeat themselves. "There is nothing new under the sun," and men have so loved God and the neighbor, that, at God's behest, Acts ii: 45, "All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Here do we find the key to man's "*living his right relations to nature and his kind*." By such means does he "*perfect and bless himself*."

The cycle of God's animal life—the 24,000 year cycle,—sees its morning, its high noon, the day's decline, and the darkness of a long night; and man's existence, both spiritual and physical, corresponds to the status of the division of the cycle in which he lives. This cycle is divided into four degrees or ages of 6,000 years each; the first is the golden age, the second is the silver age, the third is the brass age, and the fourth is the iron age; each one of which is subdivided into a golden, silver, brass, and iron age. No record, with the exception of that found in the Bible, pierces the gloom of the far back time to when the sun set upon the golden age, so soon to be again ushered in; for we are living at the foot of the cycle—in the iron age of the iron age.

We hope our endeavor has made matters clearer to you. We would rejoice to have not only you but the whole world understand the truths of our religion, the nature of our society, and the purpose of our Leader. We are glad to say the three are quite distinct from anything extant. The lives and aims of all devoted to the welfare of the Koreshan Ecclesia are as different from the ordinary life and intention, as is the result of the ordinary procedure from that which will obtain from the Koreshan effort. —Amanda Tidd Potter.

"Thus saith the Lord: \* \* \* I am the Lord that maketh all things; \* \* \* that turneth wise men backward, and maketh their knowledge foolish." Jesus Christ was the wise man who was turned backward into the race, and whose knowledge was made foolish. Witness the fanatical ignorance of the Christian church concerning divine things, even claiming that it is sin to attempt to unravel the mystery of Revelation!—J. S. Sargent.



## Answers to Questions of J. L. T.

"And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city and appeared unto many."

The Greek word here rendered graves, is also rendered tombs, sepulchers. It meant the place where the body was laid away after death; but it meant also the place where the spirit of one that had died, physically, went after such death. Until one settles for himself the *habitat* of the spirit, after what we call death, he is in no condition to understand the most necessary facts of this life, or of that which is to come. Abraham was the grave out of which the LORD and, as it appeared, two angels, came forth (materialized) and talked with Abraham. Jesus was the grave, Greek, *mnamaion*, out of whom Moses and Elijah appeared to Peter, James, and John, on the mount of transfiguration. Notice, the Greek, here rendered *appeared*, is not the ordinary word to see, but means showed themselves, hence, appeared. They could show themselves to those who had in themselves the development that enabled them to see them; hence the record is that they appeared, not to all men, but only to many.

A man, within my knowledge, went into a Brooklyn street car containing but few passengers, when suddenly, to his vision, the street car filled up with people in no respect less natural flesh and blood people than the former passengers. Although they came and went at pleasure, like the rest, the conductor asked no fares of them, they all rode free. One of them who, in actual physical residence, lived at a distance, imparted to the man who could see these (to the conductor) invisible passengers, valuable information, for which a friend of his had been some time searching. These free passengers came out of their graves, the ordinary humanity, who are, as Jesus called all the men of his time, dead while they live, or in a dying condition—in hell, whether in the physical or in the spiritual state.

The passage quoted does not "bear out the idea that many bodies that had been dead and in their graves were reanimated," in the sense that they had somehow—unaccountably, and contrary to all analogy—gathered up the old body that had been, perhaps, dissipated and appropriated by other, and still other, organisms, for centuries. What it does teach is plain to him that understands the facts of physical and spiritual science as they are now plainly and repeatedly taught and illustrated in Koreshan literature, but nowhere else. The holy city, New Jerusalem, doctrine of the new age, came down from God out of heaven (as John saw it in the end of the Christian age, in another) in Jesus himself, and was in him (the "shepherd who gathered the lambs with his arm and carried them in his bosom") until after his theocrasis or translation, when it went into those who received the Holy Ghost, and became the new Christian church, the new heaven. Only those who received this new doctrine, "holy city," saw the "many bodies of the saints which slept," which "arose" (were resurrected, spiritually,) "and came out of the graves after his resurrection," came out of the condition of spiritual death in which they had before lived. But Peter and Paul, as well as Jesus, teach that this spiritual resurrection of the dead was a seed

sowing, a begetting again for a birth—in the harvest, the end of the Christian age—of body, soul, and spirit, that will be like those of Jesus, the seed, living, have life in themselves, as Jesus did. That spiritual development called birth of the spirit—"firstfruits of the spirit"—being seed, God's seed, had to die like other seed, hence the apostasy, the dead, fallen, lifeless condition of the old church, and the consequent utterly hopeless condition of the state.

"What is the second death?"

In the Bible language, there are two men, both of whom die, although the deaths differ. The one, the old man, the sinful man, the man "born in sin and shapen in iniquity," is in death while he lives. Jesus said to such, "Ye will not come unto me that ye might have life." To reach the life that Jesus proffered to men, they must die to the life, or semblance of life, which they have. "But whosoever will lose his life for my sake, the same shall save it." "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." "And they that are Christ's have crucified the flesh with the affections and lusts." "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God" (taking God as the model) "is created in righteousness and true holiness."

In the beginning of the Christian age, the early and only real Christians experienced this death to the world in *spirit*, as the apostle says, "had a birth of the spirit," "the firstfruits of the spirit," which was, and was declared to be, a begetting again for a birth of body, soul, and spirit, to come in the harvest of that seed sowing, in the end of the Christian age. As the early Christians overcame spiritually the affections and lusts of their lower, sensual natures, and lived lives of honesty, celibacy, and chastity,—that is, "overcame," destroyed, killed their old man with the affections and lusts,—so in the end of the Christian age, in the time of harvest of that sowing, those who received the good seed in the time of seed sowing, and have "put off the old man with the affections and lusts," spiritually, will "overcome" in the body, soul, and spirit, the whole man, thus fully putting to death, crucifying, putting off, the old man, and putting on "the new man, which, after God, is created in righteousness and true holiness." This death to their old man is the first death, but it is, at the same time, a birth to a higher, a divine life, which Jesus had, and which he promised to those who came to him. Upon such the second death, which was a death, or a dying state, of both spirit and body, henceforth could have no power. Every corrupt and dying part of their being will have died out, and they will be able to cry, "O death, where is thy sting? O grave, where is thy victory?" for their "corruptible will have put on incorruption, and their mortal will have put on immortality." The second death, then, is the death, or dying condition, of body, soul, and spirit, which has no more dominion over those who have died to the old man, and have put on the new. Having "overcome," they will "not be hurt of the second death."



"I should like to have a Koreshan definition of soul."

The word soul is used, in the Bible, in several somewhat different senses. In the origin of a child, the *psuche* (the Greek word rendered soul) is the germ of being from the female; the *pneuma*, spirit, is the germ from the male. From the death of these two comes one biune, living germ that possesses the powers of the two. In the development of this germinal being, the *pneuma* becomes the spirit of the nerve, and the *psyche* becomes the spirit of the blood. But we are told that "The life of all flesh is the blood thereof," hence Jesus said, "Take no thought for your life" (Greek, *psuche*, soul), "what ye shall eat, or what ye shall drink"; and again, "For the Son of man is not come to destroy men's lives," (Greek, *psuchai*, souls,) "but to save them." The word soul is also used to signify the whole being, body, soul and spirit. "The first man Adam was created a living soul." "There were added to them about three thousand souls." James says, "Let him know that he which converteth the sinner from the error of his way shall save a soul, *psuche*, from death, and shall hide a multitude of sins." The one who is saved from death now, in the end of the Christian age, as the result of his having been saved by Jesus from death spiritually, or in his spirit then, will be saved from death in his body, soul, and spirit—the whole man—which is also called the soul, *psuche*, the life; hence the man becomes as Adam was when God breathed into him the breath of lives, and he became a "living soul," living as to his body, soul, and spirit.

As "the life, *psuche*, of all flesh is in the blood thereof," (and such being has developed in himself a life, *psuche*, soul, hence flesh and blood that cannot die, cannot see corruption in the grave, tomb, sepulcher,) it must needs be that such a one should become in the highest sense a "living soul," life itself, an immortal. Until that time and condition are reached, all men are only partly developed souls, imperfect, dying lives—mortals. That Jesus promised this to those who received him in the beginning of the age, when they should reach the end of it, is one of the clearest propositions of the New Testament. That in due time, according to that promise, they will reach that condition, is one of the unerring certainties of the near future. It is incumbent upon whoever imagines that he has arrived at this condition, to give to the world the only *real* proof of it, that is, the one which Jesus gave when he left the world without leaving his body to rot in the grave. All men who do that are traveling the broad road which leads to death, whatever themselves, or others, may think of them. Their belief, however sincere it may be, that they possess an immortal soul, is a mistake and a delusion. Only God hath immortality, and men attain to that condition only when, by the development of the divine seed, the literal Christ, in them, they reach the God quality of spirit which can only dwell in a body, pure and holy as itself, such as was the body of Jesus.—O. F. L.

An intelligent compositor on a Kansas paper made the editor speak of a politician as the "strangest candidate in this section," instead of the "strongest." The editor had some difficulty in explaining, but as the politician was a whooping populist, the compositor probably got it right after all.—*Chicago Herald*.

## SHARP CUTS.

The time has come when the church must either go back to the gospel of Christ, or sink in the universal catastrophe that is lurking in the shadow of present day tendencies!—*Mystic Herald*.

It is pointed out as a cheering sign of the progress of civilization in Afghanistan that manufacture has been introduced in Cabul; but it tends to take off the edge of this brilliant promise of advancement, to know that the first industry established is a gun factory.—*Johnson Co. Union*.

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

It is not more blessed to give than to receive when the giver is independently rich, and mechanically imparts a few grains of his surplus accumulations for the ostensible sake of charity. Only when the gift is prompted by love is it blessed. No millionaire can love his fellow man.—*Western Laborer*.

It may sound strange to some to be told that the mission of Jesus has been defeated by the church. This is, nevertheless, true. His mission was to abolish human slavery. He proclaimed the gospel of the brotherhood of man and equality of opportunity. His gospel has been more perverted by the church than by any institution on earth.—*Coming Nation*.

Pharaoh doubled the daily task for the children of Israel and at the same time took away the straw that enabled them the easier to perform their task. This is exactly what the two old parties have done. They have doubled the debts of the people of this country and at the same time have taken away one half the money with which the people must pay the debts. History tells the fate of Pharaoh. Beware!—*Farmers' Tribune*.

The New York *World* records having given away in charity on a recent Sunday morning, a pile of bread "20 feet long, 6 feet high, and 6 feet wide, and did not have enough to give each hungry man a loaf. And this in the Empire City of America, with its millionaires, its untold wealth, and its magnificent and costly churches! Just think of it!—*Paterson Labor Standard*.

It is much easier to persuade men that God cares for certain observances, than that he cares for simple honesty and truth and gentleness and loving-kindness. The man who would shudder at the idea of a rough word of the description commonly called swearing, will not have even a twinge of conscience after a whole morning of ill-tempered sullenness, capricious scolding, villainously unfair animadversion, or surly cross-grained treatment generally of wife and children! Such a man will omit neither family worship nor a sneer at his neighbor. He will neither milk his cow on the first day of the week without a Sabbath mask on his face, nor remove it while he waters the milk for his customers. Yet he may not be an absolute hypocrite. What can be done for him, however, hell itself may have to determine.—*MacDonald*.



## THE LATEST SPOKEN.

WAR EXPENSE.—Nearly all the European nations are spending from three to fifteen times as much money on preparations for war as on education. The only nation in Europe that expends more money for educational purposes than for purposes of war is Switzerland. This state of things is a disgrace to the nineteenth century. Nations that still consider it more important to teach men to fight than to read or to pursue the arts of peace, are not civilized. Where England's schools cost her three dollars, her army and navy cost her eighteen dollars, and where Russia's bill of education is fifteen cents, her war bill is ten dollars. The working men and women of Europe are toiling to pay men for fighting, and the products of labor are used to be expended in munitions of war. How much longer is such a condition of things to last? Who is benefited by it?

The business of men today is not to save empires, thrones, and states, but to *save human lives*. To arm and equip one man to kill another is the most contemptible thing a nation can do. There is no glory in war. Even when we are obliged to take up arms in self-defense, we should do it with a feeling of humiliation. It costs too much to save thrones. A just government does not rest upon a large standing army. That nation is condemned in the eyes of civilization that spends more money for her army than for her schools.—*Boston Investigator*.

THE DRONES OF SOCIETY.—I shall not criticise bankers, only as manifestations of a diseased society. If society were healthy, such a thing as a banker would no more have an existence than a healthy man would have ulcers on his body. Men, in their ignorance of what is good or bad for them, have permitted other men as selfish and more cunning than themselves, to make certain laws, and profit by them. The majority of voters do not know that the banking system injures them, else long ago the system would have been abolished. The majority of the citizens do not know that the royal families injure them, else the system of kings would have been abolished. When men get wrong ideas in their minds, it takes much proof to dislodge them. On the surface it seems that banks are very desirable and convenient institutions. They care for your money, keep your accounts, are so nice and accommodating (sometimes), and don't charge you a cent! But they have the best corners in the city, the finest furniture, dress and live well—and don't charge you a cent! But how do they do all this? Did you ever ask yourself? Now somebody pays all these bills; are you sure you don't pay some of them, and, after all, pay pretty dearly for the care of your money? Let us illustrate the methods. The masses put their money in a bank, and the business men and speculators borrow it. But they add the interest on the cost of doing business, same as rent, taxes, or fuel, and the masses pay this interest on their own money when they buy goods. And those who do not deposit, pay interest too. If people would read the bank statements carefully they could tell how much they pay the banks for taking care of their money, and it's a pretty heavy salary. If they could understand it, they would see the advantages in having government banks which would never fail; then the interest, instead of going to a few men, would go into the public treasury, thus lessening the taxes. Thus they would have their money safe and get an interest indirectly.—*Coming Nation*.

LUXURIOUS RELIGION.—To a man fond of luxurious religion, the following advertisement sent by a correspondent to the *St. James' Gazette* is as tempting as venison was to the friar of orders gray:—"Church Preferment.—A valuable living for sale in the suburbs of London. Sale urgent. Prospect of early possession. Net income nine hundred pounds. Light work. The best society. Practically no poor. Beautiful modern church."

Here is offered for sale a fine opportunity to serve the Lord with comfort, and get for the service nine hundred pounds a year. I wonder what the Twelve Apostles would have thought of such a bit of "church preferment," even supposing that any of them had money enough to buy it, which, excepting Matthew, it is likely none of them had. If life is worth living at all, this particular "living" is properly described as "valuable," and as the sale is "urgent" and the market rather dull, the "preferment" may no doubt be had at less than the usual rates for property of that kind. The religious hope that the present incumbent will soon die is gracefully thrown into the bargain as a "prospect of early possession," but this cheerful promise is not at all to be relied on, for longevity is very conspicuous in clergymen whose benefices are coveted by men who have bought them in expectancy. I knew a case of that kind—in the suburbs of London, too—where the incumbent whose early death had been stipulated for, obstinately refused to die. The patron of the living being reproached by the purchaser of it for selling the "prospect of early possession," excused himself by saying, "Well, he had a bad cough and three doctors, and I was not expecting miracles." This old parson held on to his "living" for more than twenty years after that, and died at the age of ninety-three.

It is related of a bishop of London, who was dying, that he called his servants to bid them farewell; one of them, thinking to comfort him, said: "Your Lordship is going to a better place." "No, John," said the bishop, "there is no better place than old England." He was right; there is no better place than old England—for a bishop, or for the incumbent of that "living" in the suburbs of London, advertised above. Think of it; nine hundred pounds a year and "light work"; hardly anything to do, because, as the parishioners belong to "the best society," their souls are already cured! Then, the pleasure of preaching in a "beautiful modern church," not a cold stone temple of the Gothic-rheumatic order, but a warm and well ventilated house of worship, whose plush and mahogany give to the eucharist itself a fashionable tone! The spiritual delights of this coveted "living" would be very much impaired should Lazarus happen to call at the parsonage and sit on the steps; but, luckily for the parson, in that parish there are "practically no poor." I should like to know whereabouts in the suburbs of London that blessed paradise is. I have never found it, although those delectable suburbs are very familiar to me. A minister of the gospel who keeps the sacraments for the rich, may have a delightful time of it here below, but he will not wear a very dazzling halo up above, and I fear that when he tries to enter the celestial gates, he may be sent by St. Peter down to the lower dominions, where there are "practically no poor."—*M. M. Trumbull, in Open Court*.



## 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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