

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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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. 5.]

The Jews occupying Jerusalem at the time of the Lord's advent, though in a way familiar with the law and the prophets, had anything but a true concept of the method of his coming. The modern Christian world, ostensibly Christian, has very little idea of the true significance of the gospel of Jesus Christ. So with the Swedenborgian church; while it is familiar with and maintains a monopoly on Swedenborg and his system of theology, it has but a vague conception of the purport of the mission of the Swedish Seer. Emanuel Swedenborg gave an exposition of the spiritual "sense," as he called it, of the "Word"; but while he opened the spiritual "sense" of the Scriptures, and only the spiritual "sense," as any person who has brains may see, he made the declaration that "the doctrine of the church ought to be drawn from the literal sense and to be confirmed thereby." "It was shown in the foregoing," says Swedenborg, "that the Word in its literal sense is in its fulness, in its holiness, and in its power; and since the Lord is the Word," (which Swedenborg sometimes seems to forget,) being the all of the Word, it follows

that the Lord in that sense is most eminently present, and from that sense he teaches and enlightens mankind." "The Lord's power of saving also," he continues, "is exerted by means of the truths which are with man, for by truths derived from the literal sense of the Word man is reformed and regenerated, and is then taken out of hell and introduced into heaven."

The Lord (the Word) is in his fulness, holiness, and power in his literal manifestation; this means nothing less than in his personal presence. If it does not mean this, it does not mean anything. The Lord was not in Swedenborg in his personal, literal manifestation, otherwise Swedenborg was the Lord. He signed himself the servant of the Lord; and the Lord said, "The servant knoweth not what his Lord doeth." So we say that Swedenborg did not know the divine purpose regarding himself; neither did he know, nor could he reveal, the literal degree of the Word, in which is its complexity. We regard Swedenborg as a prophet and a seer, and as such we hold in reverence his expositions; but we further maintain that we have the right—from a better comprehension of the degree ("sense") of the letter than he had—to make clear, from that degree ("sense"), some of the mysteries which he failed to recognize.

It would be impossible, without a knowledge of the law of reincarnation, to account for Swedenborg's claim as the chosen one through whom the Lord was to come in the establishment of his kingdom, (a claim to be found in the "True Christian Religion,") and the fact that the Lord did not then come in that embodiment. The law of reincarnation would reconcile many of Swedenborg's statements with facts, and relieve him of many of his contradictions, conspicuously apparent without a knowledge of the law. Reincarnation, involving the entire doctrine of the *resurgam* (this is the Latin; *re*, again, and *surgam*, to stand up, from *surgo* to raise or lift up, to erect), reconciles the statements made to Abraham regarding the heirship; promises not fulfilled with and in Abraham, but literally fulfilled and to be fulfilled with the coming of the Lord in the beginning and in the end of the age. The Lord was Abraham reincarnated, with the additional experiences and development of the Jewish dispensation.

Of Africa, Emanuel Swedenborg says, "The new church is planted in the center thereof, amongst those who live a good life according to the best of their knowledge, and worship one God under a human form." (Dictionary of Correspondences, page 13.) Africa, in the literal "sense" of the Word, does not mean a country. It means a people, and in the most common "sense," a black people, because the black race of Africa is the most conspicuous of the peoples of that country. If all the people of geographical Africa

were brought to America and transplanted here, Africa would be in America. Metsraim (Mizraim) is rendered Egypt. It was the name of a man, and was given to his posterity; hence the country was called Metsraim after him, and the people were Metsraimi, that is, Egyptians, after their progenitor, Metsraim. In this light Africa is in America; and in the black race of America we have not only Ethiopia, but we have Africa as well.

Swedenborg, in his expositions, has made the statement that in the center of Africa there is a white race in possession of the Word. The facts, so far as geographical Africa is concerned, do not confirm the statement; but if Africa—we mean the Ethiopian—is in America, and a white people possessing the Word (God), in which the Lord is worshiped as a man, should go to the black race with its gospel and be accepted, and the gospel of the divine human should become appropriated, then the statement would have a literal fulfilment, precisely as Swedenborg saw it in its spiritual significance. But he knew not how to interpret it, nor did he make it possible for his pretended followers to interpret it in its literal significance. Solomon, referring to the black race, said, "I am black but comely, O ye daughters of Jerusalem, as the tents of Kedar" (Kedar means a black people), "as the curtains of Solomon. Look upon me, because I am black." *Song of Solomon*. This is the language of the bridegroom to the bride. Now, if it were understood that Jerusalem signifies the doctrine of truth, (Swedenborg says "city signifies doctrine,") and the New Jerusalem is feminine, then the receptacle of that doctrine would be masculine; and if, as Swedenborg says, the first Gentile race to receive the gospel of the divine human is the black race, even from Swedenborg's standpoint we have the solution of the race question. "I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." "City," says Swedenborg, "signifies doctrine"; but we say further, that doctrine is made up of thoughts, and thoughts are spirits; that is, spiritual entities. If the New Jerusalem, as a city (doctrine, according to Swedenborg), descends, and the doctrine is female,—prepared as a bride adorned for her husband,—where is the husband, if not in the people ready to receive this doctrine?

In Isaiah xlv, we read: "I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts. Thus saith the Lord, the labor of Egypt, and merchandise of Ethiopia" (the merchandise of Ethiopia is the black race brought to this country as merchandise,) "and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine." This is the declaration of the Lord to his anointed, to Cyrus; not to Cyrus, King of ancient Persia, but to Cyrus of whom Swedenborg says, "Cyrus signifies the Lord as to his divine human principle." The Ethiopians were brought to their destiny through that great central impulse of evil, the greed for accumulating wealth; this being the instrument overruled by providence to direct that destiny to a country where must begin the development of the race of progress for the Aquarian age. The foundation of this ethnic progress is the Ethiopian of America. He has descended through the line of that special blessing vouched to Ham and his descend-

ants through Cush, the grandson of Noah. To the end of a renewed impulse, the blood of Moses, the great lawgiver and deliverer of the children of Israel from their Egyptian bondage, courses the blood of the African race. This infiltration of the Hebrew blood had its entering wedge through the Ethiopian woman whom Moses took to wife when in command of the Egyptian army, and, through the line of her progeny, the element of that mental concept which beholds the Lord God as the acme of human perfection, has disseminated itself through the Afro-American blood.

The bondage of the black race was as essential to its discipline for the foundation of racial greatness, as was the bondage of the children of Israel to the development of the Hebrew and the production of the Lord of Glory, the offspring of humanity and the veritable Son of God. God chasteneth whom he loveth. The progress of the Afro-American, in the order of the evolution of the race from the fixed to the metamorphic type, can only be assured through ethnic infiltration. It is through such infiltration that the prophecies concerning this (God's) chosen people, for future generations, can have their perfect fulfilment. The day is coming when the black race of America, as the basis of absorption, shall comprise the crucible of amalgamation for the races, and the alchemico-vital and organic retort of transmutation that will constitute the pedestal of that erection in which the descendants of Cush shall be made the dwelling-place (the temple) of the Most High.

Sacred Song.

When the children of Israel were liberated from their bondage to Egypt, Moses instituted anew the song of confession and rejoicing. This song of Moses came at the end of the career of bondage and at the commencement of the career of tuition, in the wilderness where God himself specially led them.

The principle of song is the first principle of unity and power, and sacred song—the lifting of the soul toward God—is that which brings God and humanity into conjunction. When God comes down to man—through the elevation of the soul of the human race by the instrumentality of sacred song and music—peace, prosperity, and joy are insured to the world, because where God is, universally, there is universal liberty.

A nation may be made to drift into war by the influence of martial music. The spirit of peace may be generated and infused by the influence of sacred music and song. The simple flow and joy touch the masses most because their ears are cultured only to the simple or less complex combinations. When David made the sweet melody of the sacred music of Judah, the evil spirit or influence departed from King Saul. Make sacred melody for the masses, and the evil influences will depart from the people because their thoughts are turned to God; for when the heart of man is lifted toward heaven and God, heaven flows in because there is an open door or entrance into the higher spheres.

Urge forward, then, the institution of sacred singing—so entrancing to the masses—wheresoever the chorus of sacred music can be swollen, till its reverberations shall vibrate and fill the air, and lull into peaceful harmony the entire world.

Then the turbulent spirit of riot, discord, and disorder shall be universally quelled, the swords shall be beaten into plowshares, and the spears into pruning hooks.

To save the world from the depths of mortality into which it has been so long plunged, it must be baptized anew with the overshadowing presence of Almighty God; and the impulse and influence of sacred music will inspire those who look forward with intense yearning to the coming baptism that shall usher them into a new and higher life.

SCIENCE.

TYPICAL CIRCUMCISION.

[CONTINUED FROM No. 3.]

The direct and active effect of circumcision, as a physiological influence, was to energize the male potency, thus constituting the male force more intensely masculine, thereby augmenting and intensifying its attractiveness. The more this power became centralized in the race the greater the tension, and, consequently, the more extended the biological force of the attraction. Intensity or tension is the property of rapidity. Increased velocity is centripetal momentum; it is the energy of elongation, or helical energy. In natural biology it is the sperm cell force, and in this force resides the power of male domination. Not only had it the effect to intensify the masculine element of the Jew—which tended to promote a preponderant male proliferation, increasing the progeny of the male and diminishing that of the female—but the facts go to show that some want of the Jewish race created a necessity for a constant influx of alien women, while but comparatively few of the males entered into consociation.

Circumcision was a national ordinance, and being such, it had the tendency to centralize the masculine potency in the head of the nation. When through this tendency masculinity had entered the plenum of its potency and tension, the co-ordinate conceptive plenum must have become comparatively developed and, as a consequence, a new germinal center must have been established. The direct sequence to be looked for would be a cutting off or division of the whole into two parts, precisely as a single vegetable or animal cell will cut down and divide, through the operation of a comparative law.

Typical circumcision, in the display of its active influence, culminated in Solomon, who was the plenum of its masculine potency and intensity. As the typical Shiloh, the religious sentiment and fervor of the race centered in him. He was the culmination of the national hope, and so far as the type was concerned he represented the destiny of the two houses of the Jewish race. In his polygamy and concubinage he portrayed, in type, the relation of the centralized and specific Shemitic element with the Gentile world, by the actual dissemination of the Jewish sperm cells of reproduction, communicated through many channels, but from a central source. He became the receptive center of the alien potency absorbed by the race, which flowed into him because he was the center of the Jewish hope, and therefore the receptacle of the Hebrew desire. Because he

was such receptacle, his affections or loves were modified by the substance of the infiltrated Gentile element which had been introduced into the Jewish race. Thus his affectional aspirations were toward foreign marriage alliances and concubinage. This, then, was the direct and primary sequence of circumcision, as a national energy, operative at the representative center of its influence.

We refer to Solomon, as he possessed the most marked characteristics of the direct influence of circumcision upon the male brain. The active secondary effects were to quantify the female desire in proportion to the tension of the masculine, and to render passive or latent the animal nature of the Jewish female. Such an influence acting upon her mind naturally prepared her for polygamous relations.

REACTIVE EFFECTS.

The intensive plenum having been reached in Solomon, the typical head of the Jewish people, and a new germinal center established in the race, there began to be a reactive influence. There was a gradual subsidence in tension, and the loss of Judah's controlling power, as a consequence, over the united kingdom. The circumcision, in its special aspect or phase, resulted in the national circumcision, or the cutting off of the "ten tribes" as a new nation. The quantitative force becoming feminine, therefore the germinal center, which is feminine, was produced. The cut-off race, the ten tribes, gradually merged into the monogamic order, as the reactive sequence of an ordinance whose primary influence was polygamy. This monogamy became a ruling feature in the new race, as polygamy was in the old. This force of repulsion wrought a division by which the Jews were separated into two distinct houses, so that the desire of Israel determined toward foreign admixture.

The masculine plenum was consummated in Solomon as a visibly manifest but typical center of polarity. The new feminine plenum was established in Israel as the invisible and veiled attraction, the biogenic Sinai, transferred to Israel through the operative powers of biogenic transmission. The central polarity of Judah was masculine; that of the House of Israel, as newly established, was feminine. The controlling center of Israel is seen to be Egyptian, as manifest in the character of their religious departure, under the auspices of Jeroboam, the direct descendant of Asenath, the wife of Joseph, who literally incorporated in her own biogenic structure the polarized force of Egyptian affection—the molecular aggregation of the ascending desire of the Egyptian worship. Asenath was therefore the real Isis or Neith of the Egyptians, and was consequently chosen by the Lord to be the mother of Joseph's posterity, through whom the greatest of God's blessings to the human race is to be verified.

(CONTINUED.)

What a cage is to a wild beast, law is to the selfish man. Restraint is for the savage, the rapacious, the violent; not for the just, the gentle, the benevolent. All necessity for external force implies a morbid state. Dungeons for the felon, a strait-jacket for the maniac, crutches for the lame, stays for the weak backed; for the infirm of purpose, a master; for the foolish, a guide; but for a sound mind in a sound body, none of these.—*Herbert Spencer.*

Knowledge and Belief.

Knowledge is comprehension of facts or phenomena derived through observation and reason, or experience. Belief is acceptance in the mind of concepts which have not been proven by actual observation and reason. Perfect knowledge cannot be attained without correct observation of all phenomena, on which is based correct reasoning, ultimating in truthful conclusion. Hence a person cannot say that he has arrived at the state of living entirely by knowledge, until he has experienced (lived) all the facts of the universe, both good and bad. Until he has passed through sufficient cycles of different embodiments to give him all this experience, his life must necessarily run largely in the lines of faith or belief.

Facts correctly observed in all their relations and bearings to other facts, are knowledges. The great trouble is that people do not, usually, more than half comprehend facts, or they observe them dimly, or inverted, or sidewise. The mental eye is at fault. From these various observations, men (often called *great men*) reason and build up theories concerning things where they have no means of obtaining the underlying facts. From such falsely based reasoning there inevitably follow fallacious conclusions, and the life influenced by such must be full of error and evil. And so we find, during the ages, people having every imaginable concept of facts, an endless variety of theories, and lives false and corrupt to correspond.

Yet the universe, however variously conceived in the immature mind of man, has an absolute arrangement or system. This is a point that all rational minds must agree upon. The problem is to correctly interpret that arrangement. The man who can correctly observe facts through his senses, and can from this observation reason to things unseen, must have all the truths of the universe, for all truth is related and correspondential. He is the *true* man of science. Do we see many able to do this today? We do see many men, however, who say, "I cannot accept things on belief. I must have proof, knowledge. I want facts, not theories. I cannot live in beliefs." Examine into the actual lives of such persons and none are worse deluded than themselves as to what occupies their mental store-house. It is almost filled with the beliefs and fancies and superstitions in which they have been brought up, which they do not recognize that they have; while their *knowledges* are as the few grains of wheat in the bushel of chaff. Of course they won't admit it; but how can it be otherwise when we consider what a conglomeration of factors goes to make up even the most advanced minds. No one of them claims to have the full truth, or to be able to absolutely know truth when he sees it. Yet the mind of man, when he gets above the mere animal existence of the barbarian, *must* form opinions of things he observes (vague and indefinite and incorrect according to his mental scope); he *must* have beliefs and doubts and theories, of all kinds and qualities, until he has gone through enough observation and experience to derive the full truth or knowledge. But while he is passing through these periods of beliefs and faiths they form part of his life, enter into the very corpuscles of his brain and body. Not until knowledge absolute is reached in every line

wherein human thought can extend, is man free from belief and able to walk by knowledge or science. When does that time or state come to man? Well, it hasn't come yet very extensively to mankind.

Eighteen hundred years ago a man lived in this earth who said, "The Father judgeth no man, but hath committed all judgment unto the Son." A person to whom God would entrust all judgment must needs have all knowledge. He must have reached perfection. This he did indeed claim, when he said to his followers, "Be ye therefore perfect, even as I am perfect." This man was made perfect through involving in mind and body all experiences and disciplines through a long line of embodiments which culminated in the perfection of mind and body in the Christ. He said, "Before Abraham was, I am," showing that his generation through humanity commenced further back than Abraham, and was counted through the line of Abraham. His perfection was manifest, not so much in *explaining* in truths to his followers, as in simply giving those truths and *living* them, making his life their example. His life and power showed more his comprehension of the laws of the universe than did his words. His work or mission was to operate the will of God, not to give the scientific explanation of that will, or of the working of the universe in general. That was not the age for scientific exposition of truth. Men were not then developed to receive that degree of knowledge, nor did the Christ come anointed for that purpose. He was prepared to, and did, give them, both by his words and baptism, the truth in its interior or spiritual degree. The exterior mind must live by faith or belief in the promises and injunctions of the Lord until the end of the dispensation, when the Lord will descend and, through another baptism, bring the truth into the outermost or rational degree of the mind, thus perfecting the mind of man. When man attains the perfect mind, he then comes into the perfect body.

The world is now impelled unconsciously to seek scientific truth; considering the various degrees of development men are in, it is not surprising that most are seeking science in the lines of fallacy. They are unconscious that the real science has come into the world. They are so blinded by their own conceit that they cannot perceive the light when manifest. Jesus said, "I am the way, the truth, and the life." There is *no other way* of reaching absolute truth (science) and immortal life, except the way pointed out by his life and his baptism. Are those who think they are achieving great scientific victories marching along the straight and narrow way of the Christ? Is Christ the leader of modern scientific thought? If Christ was truly the way, the truth, and the life, and people are really seeking truth, then Christ should stand as head, an authority on truth above every one else. And people in this, the end of the age, should be looking for the Spirit of Truth who, when he comes, will lead into *all* truth. The fact that Jesus upheld the testimony of the Old Testament and pointed to the Mosaic law as the one thing needful to obey (fully) to bring men eventually unto eternal life, the divine life (wherein alone is to be found all knowledge), and the fact that modern science builds none of its structures on either Jesus, the Mosaic law, or the Bible, shows plainly that people are not seeking

knowledge through the appointed Way. Rather are they seeking it through other ways which oppose *the* Way. Whatever opposes the Christ, is antichrist and of the workings of the Devil. Jesus said the Devil is a liar. That we do not doubt. He is the most subtle and consummate liar, making people believe that blackest error is radiant truth. At the end of an age there is a separation of truth and fallacy, and the forces of each are gathered in concentrated and opposing array. This separation is the judgment which God institutes at its proper time; until the separation is fully completed, truth cannot shine forth victorious and lead the world to freedom.

Who hath wisdom? Who hath the Spirit of Truth? He who has completed his cycle of experiences; who has passed through all phases of the sensual life of humanity; who has become the tree of knowledge of good and evil; who through such knowledge has the power to discriminate between good and evil, and who, through the purification of much suffering, chooses the good and rejects the evil. Those who have not ripened on this tree cannot tell good from evil, hence cannot purify their lives.

The one to whom Jesus gave the keys to the kingdom of heaven, and made Shepherd of his flock, is the one who will first ripen on this tree. Having the keys of knowledge, he is first to open the store-house of wisdom. He is the first ripened fruit of the tree of knowledge of good and evil, and he is the one whom people desiring *science* should be looking for as their leader. But professed scientists are all looking the other way, because they are not of Christ's flock. They are antichrist. This Shepherd, who is to perform all of God's pleasure—and that, according to promise and prophecy, is to establish God's kingdom in earth and restore mankind to happiness—is commanded by the Lord, "When thou art converted, strengthen the brethren." By the application of science, he is enabled to convert or perfect his own life; and by the transmission of his perfected life through his translation, he baptizes the brethren with the strength of the science that enables them to reach perfection.

Nothing less than the real *science* of the law as imparted by the Shepherd can make it possible for people to keep the law in their hearts, and there is no salvation or restoration of man except through obedience to the law. It takes not only belief, but the right sort of belief and the most implicit trust in the right person to lead into the fulness of true science;—but when one follows the right Way, he reaches knowledge the opposite from that of atheistic science; and instead of death, life eternal.—*Alice Fox Miller.*

FROM A SERMON BY REV. MATTHEW H. OWENS.—Nineteen hundred years have nearly gone since One, poor and despised, a man of sorrows and acquainted with grief, taught as never man taught—and was crucified because his teaching was pure. Were He here again today as a preacher, he could not be suffered to preach in our palatial churches, but would be condemned as of old, because he cleansed the temple of God of usurers. Jesus is coming again. The Angel is now flying through the heavens with the everlasting gospel, which is again being preached. The battle will be bitter. But Truth will rise and shine; and usury will sink to the pit of hell with the author of lies.—*Kansas Commoner.*

DIVINE GOVERNMENT.

The Unification of Government.

The unification of government is the fruit of a practical acknowledgment of "one Lord, one faith, and one baptism." The phrase speaks the harmonization of all spheres. It means the union of church and state. It means that God is in all human thoughts. A church which is too unholy to be married to the state is unfit to live; a state too unholy to be married to the church is also unfit to live. Let both die. Let the old church die as a soul dieth that has sinned with the body of its own corruptions. Let the spirit of life have a house to dwell in,—a unified new church and new state wherein dwelleth righteousness. A truly unified government will be the glorified body of the living Christ, in which there is no schism because the law of God is written on the heart of its every member. The process by which such an ultimate attainment is reached, is that of the voluntary subjection of every would-be member to the discipline of coming under the law that it may, as a schoolmaster, lead him to Christ. Man, as a vidual, can never rise above the law until he has come fully and voluntarily under its dominion. Christ, in the glory of the grand or universal man, can never be revealed until Christ is apparent in the individual. No man can ever be like Christ until his life is governed by that law, obedience to which produced the Jehovah. If man will not voluntarily come under the law, he will be brought under by the discipline of an experience of involuntary subjugation,—the consequent of a continued spirit of disobedience.

The prevailing spirit of this age is the spirit of lawlessness. Judged by his actions, each man would be a law unto himself, would be his own savior. No prophecy of the Scriptures is of any private interpretation. Its only true interpreter is the reflex of universal law, focalized in the center of its own prophetic appointment, the central mind of the "fulness of times," even the mind of the Messenger of the Covenant, the Messiah of the age. By him alone can the ultimate of truth be revealed, and the scientific interpretation of the Scriptures of all nations be given. The true scientific interpretation of Scripture and of nature—the two books of hidden mysteries to be revealed—rebukes and condemns the lawless spirit of the present individualism, and calls upon humanity to sacrifice for sin. The lawless one is the abomination of desolation sitting in the holy place, the temple of humanity, defiling it with every foul and unclean practice. Its corruptions have disintegrated the once fair body of Christ. The adulteries of the church with a Pagan state have left her a leper and an outcast, to be dealt with by the justice of an outraged Lord. The Lord came, not to destroy law, but to fulfil it and to cause it to be fulfilled. He did not come in vain. The spirit he planted was the spirit of obedience to it; it must spring again into newness of life. Fulfilled the law shall be! He will shake all thrones, powers, and dominions. He will overturn and subjugate the "all things" of his inheritance, and bring them into the school of his imperial sway. He will speak with a loud voice, with the voice of many waters, and it shall be done. The law which he fulfilled shall be again set up as the universal

standard. Its true scientific interpretation is the ultimate of divine wisdom, and is the brazen serpent to be lifted up in our wilderness of sin to heal the nations wounded unto death by the bites of the fiery flying serpents. These serpents are nothing less than the damnable modern fallacies which teach that faith without obedience to God's righteous law brings the life and the liberties of the sons of God. The liberty of the sons of God is liberty to do right, liberty to move in all the ways of God. God's ways are not as our ways. They are straight, narrow, and high, but they lead to the joys of divinity, the creative potencies of the all-glorious.

"Behold I make all things new." "The earth waxeth old as doth a garment." She needs to be removed out of her place. We need new heavens and a new earth. We need a new church and a new state. We need a new church that is the reproduction or evolved product of all that Jesus involved, a church fit to be the holy soul of a glorious state, a manifestation of the divine paternal and maternal principles in an organic unity, that shall fill the whole earth with the sublime music of the sons of God shouting for joy because the marriage of the Lamb has come and they—the children of the resurrection, the true Israel of God—can bless all the families of the earth. There is no mark of divinity in a government which does not glorify in its heading up the two vital principles of life, the paternal and the maternal, in an absolute unity, created by equilibrium and harmony.

For nearly nineteen centuries we have prayed to the Almighty to let his kingdom come and his will be done in earth. Yet so called Christian nations mumble the prayer with one breath, and shriek for an increase of democracy with the next. What is democracy? It is the reign of demons, the bastards of an adultery of a Christian church with a Pagan state. It is the very lowest hell and antipode of the divine kingdom. It is a hydra headed beast (the ultimate of the devils cast into the swine, every head of which is biting and snarling to lop off every other head. It will soon be slain and trodden under foot by divine men. It will be cast out for burning in the fires of the bottomless pit, that its spirits may be delivered, for reconstruction, through the working of the law of descent.

All who yearn and pray for a state of divine righteousness, seek a kingdom and await a king in his glory. They are searching for the Elijah who is to restore all things, for the Messenger of the Covenant who is to sit as a refiner and purifier of silver, and who brings judgment and justice. Such waiting ones will be receptive to the leadings of the great Shepherd of the sheep. This Shepherd or Gatherer will have the mind of Jesus, and will be present as a thief in the time of the great tribulation, the great and dreadful day of the Lord. During the burnings of its wrath he will purify the sons of Levi, who are to be kings and priests unto God. He will give them wisdom and understanding that they may walk in the light; being children of the light, they will wear the incorruptible robe, the flesh of Christ's righteousness. The re-establishment of Jesus Christ as the standard of the law brings judgment and condemnation on all that is. That standard is raised, today, in the clear light of the wisdom of *Cyrus, the anointed Messenger of the Covenant.*

Cyrus the anointed, alone of all the earth, has the integral mind of Jesus. He has it through inflow, being, according to law and prophecy, its destined center, its polar point of focalization. His is the body of the divine serpent whose spirit has gyrated through the Christian centuries, to be lifted up at last in the Anointed as the source of healing power for all nations. The serpent is the divine wisdom, the soul of Jesus, which was poured out unto death into the dead body of corruptible humanity, that it might be raised up unto the salvation of that body. That body grieved away the Spirit of God, but it has found a resting place. The Spirit of God cannot abide where the golden calf is worshiped, and the love of democracy reigns.

The awakened soul of Jehovah is calling the man of sin to repentance and to works meet for repentance. Repentance and the power of the mercy-seat will redeem the man of sin from center to circumference. Cyrus the anointed will become the manifest sun of righteousness with healing in his wings. All men shall yet hear the noise of the wings, (knowledges), for the "noise of the wings shall be heard even to the outer court. They will call men to repentance and obedience, and "all that hear shall live." There will then be "life for a look,"—life that is life indeed. Life will depend on a look of recognition. The anointed Messenger of the Covenant must be recognized, if he is to be followed. He will lead his flock like a shepherd. "His sheep will know his voice." "A stranger will they not follow." The true Messenger, his voice crying in the wilderness, will bring just one standard of righteousness—that of Jehovah Jesus. The true Elijah will restore all things on the foundation of the one eternal, all-glorious law. The true Shepherd will acknowledge but one fold, and that will not be a modern republic or a democracy, but a theocratic kingdom, of which the Shepherd shall be king, the messenger be the baptizer, and of which the *Elijah* shall be the one God and Father, *Jehovah's new and most sacred Name*. His whole body shall be the glorified Christ, the Deific humanity, the grand man, harvest of the flesh of Jesus given for the life of the world. The spirit of the man shall be the spirit of him who, through saving others, could not save himself, save as he saved himself in others that all might be one.

The world waits for the unification of government. God is love. Love alone can unify. The divine love is all-wise and great in humility. Because humble it has descended to speak its wisdom by the mouth of anointed mortal lips, by the mouth of the anointed Shiloh of the ages, who brings the garments of praise for the spirit of heaviness. He brings release for the appraised, and will be hated by the proud and the scornful oppressors who always stone the prophets and reject the messengers. The unification of government depends upon the universal acknowledgment of a supreme, controlling power, central and divinely potential because of the law, it fulfils. Such a center is a compelling power, constraining to unity by the law of attraction which brings everything into the place determined by its own specific gravity. These two laws cause each person to give and receive his appointed portion, and thus establish equity.

Multitudes of men are seeking what they believe to be righteousness. Each has his own standard, and believes it to be the required cure-all for the woes of the body politic.

As a rule, the true God is not in all their thoughts. To most, God is the unknown and unknowable, dwelling no one knows where; but each feels—he knows not why—that he is influenced by His spirit and guided by His wisdom.

With the reign of the present Copernican conception of the cosmos, it is difficult for men to find God; it makes them believe that they stand on the earth like so many pins bristling from all sides of an orange; the eyes of no two heads look up to heaven for Him in exactly the same direction. They certainly will never meet in their distant heaven if their departing spirits follow the trend of their upward glance, for their diverging paths will lead them out to loneliness in their limitless space, to find no God, *no where*, and themselves lost in the endless nothingness. The Chinaman thinks he looks up to heaven; his Antipode, the "melican man," thinks *he* looks up to heaven. While the two look and move in opposite directions they will never meet and be baptized by one spirit into one body.

The Koreshan conception of the cosmos—based upon the teachings of universal law, that all life is generated in a cell or shell—gives us a great self-perpetuating cell as the home of an inherent, self-perpetuating, divine life. Self-perpetuating because of an established reciprocity between center and circumference, which maintains an eternal equilibrium. Spirits ascend and descend from center to circumference, materializing in their progress the forms of life due at each progressive or retrogressive step of their upward or their downward way. The heads of men will come together when they know they stand on the inside of the great universal cell,—the divine embrace of the everlasting arms,—and their eyes will look to a common center of divine attainment, "the angel standing in the sun," the human correspondent of the central physical sun. Until men think alike, until they know the truth and behold its Messenger, they cannot act in harmony, they cannot unify. The Angel who stands in the sun of divine illumination is the great unifier. He shows men, clearly, where they are and what they ought to do. "All who *hear* (obey) shall be baptized by him into unity, and they shall live. In all who were once dead shall he live forever more, reigning in divine righteousness.

Men in their present fallacies—no matter how devout and earnest their action—can but dissipate their energies, and bring themselves to destruction. They act not according to the plumb-line of divine law. They must believe in the eternally fundamental law of the cross, and by its light look for the divine in the human, according to law and prophecy. Binding Him of whom Moses and the prophets did write, they must abandon self-will and, obeying the law of centralization for supreme power, yield their wills to him as a voluntary, rational act, knowing that the man ordained of God as the judge of all the earth, will do right, because compelled by the Almighty Spirit of Jehovah. Then shall we behold the unification of government, and the glory of the Lord.—*Bertha S. Boomer.*

The heavens shall be rolled together as a scroll. That is, they shall be rolled up into one man,—the Messiah,—and depart with him into the race, as the Holy Spirit of the new baptism.—*J. S. S.*

Song of the White Horse Army.

NO. 2.

TO THE AIR, "MARCHING THROUGH GEORGIA."

Be strong, O hosts of Israel! the Jordan lies behind;
The tow'ring walls of Jericho before our camp we find—
The valiant city that the Lord hath to our hands consigned,
And His chosen Captain is mighty.

O blow! O blow! ye royal priesthood all!
And shout! And shout! the city's walls shall fall!
For the Lord our God hath said it, and we answer to the call
Of His chosen Captain, the mighty.

O see upon the rampart where the scarlet line doth wave
From the house of harlot Rahab, whom we swear an oath to save!
For to the messengers we sent, a shelter safe she gave;
And God's chosen Captain is mighty.

O blow! O blow! etc.

Shout loud, O hosts of Israel! and be ye not afraid!
The land is ours forever, and we dare not be dismayed,
For the Lord our God is with us—His mandate He hath laid
On His chosen Captain, the mighty!

O blow! O blow! etc.

Ella M. Castle.

THEOLOGY.

Did God Tempt Abraham?

Read Before Society Arch-Triumphant, in Answer to the
Question:

"How May These Two Statements in Scripture be Reconciled:
In James it is Stated That God Doth not Tempt any
Man; yet it is Stated That God did Tempt Abraham to
Commit Murder, That is, to Kill His Son."

The testimony of James, who represented the spiritual degree of the kingdom which Jehovah, in the person of the Lord Jesus, came to establish in the earth, and who was in illumination from the Lord, may be considered beyond question; and since it is a true saying, it will bear the scrutiny provoked of the situation.

First, in the light of Koreshan Science, let us consider the terms God, tempt, and man. God is spirit, whose substance is love and wisdom, the quality of which is pure. To be tempted is to be led away of the lusts of the flesh. In order to tempt, one must be a tempter. To be a tempter requires the quality of spirit in keeping with the lusts of the flesh into which the tempter would lead him he would tempt; and so much of knowledge as we possess of God's character, forbids us to couple his name with tempter. In defining the word man, we must observe two antithetical qualities of being. At one end of this quality axis stands the Christ—the perfected man; and of himself thus spoke he: "I am from above." "I proceeded forth and came from God." And thus addressed he his antithet: "Ye are from beneath." "Ye are of your father the Devil, and the lusts of your father ye will do." To the indirect line of the Almighty's function—his involuntary power—may be traced the besetment of the Christ antithet, or the fallen man, to which relation Isaiah furnishes the key in the words, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."

In Gen. xxii: 1, we read: "God did tempt Abraham." If the being posed as tempter were less than the divine perfection, the position of the word tempt would not be anomalous; since Abraham was of the corruptible flesh, and so continued through the line of progressive embodiments until the final one, when he stood forth the vital flesh, the perfected man, the Lord Christ, wherein he was as far beyond the possibility of being led away of the lusts of the flesh, as he was beyond the possibility of tempting others.

It would seem that upon this word tempt must rest the responsibility of the incongruity existing between the diction and the true dictum. Tempt is anglicized from a verb root of that, in some respects, incomparable language, the Greek; of which a noted historian thus descants: "But it was the Greek verb which most exhibited the fecundity of the language." (He had previously stated that each Greek adjective was capable of one hundred and thirty-five endings!) "Here was revealed the great force and perspicuity of the speech of the Hellenes. A double series of affixes, added or prefixed to the verb roots, clearly distinguished the tenses as to the time and completeness of the action expressed by them. For past time the augment, and for completed action the reduplication, furnished delicate discriminations for which we should look in vain in Latin or any other tongue ever spoken in Europe. The root of a Greek verb was thus subject to a kind of development by means of endings and prefixes until the exact notion of the time, its point of duration, and the completeness of the action, was expressed with a specific delicacy of which no other language has shown itself susceptible."

As a rule, under skillful manipulation, the more intricate the machinery the more satisfactory the result; while under the hand of ignorance or carelessness the results are more certainly disastrous than are those of a simpler piece of mechanism. For those of us who do not read the Greek, but are at the mercy of the translator whose knowledge was not quite profound, or whose conscientious scruples were a little rickety, the outlook is not roseate; especially not when we remember that truthful words are vital things, and that untruthful words are not only the disseminators of fallacy, but are fallacies of themselves. We find this word tempt variously rendered from the Greek, "tempt," "try," and "put to the proof."

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the Devil." We cannot deny the reputation of the Devil as a tempter, but it appears that upon that occasion his machinations were fruitless; and the Spirit that led the Christ, being the All-wise, could forecast the result—He certainly knew the Devil could not tempt the Christ, that is, he could not lead the Christ away through the lusts of the flesh, because in his flesh, which was the divine, the incorruptible flesh, there were no lusts; but since Christ was led of the Spirit we cannot doubt that a necessary ordeal was consummated, and that there happened just what was expected; and upon this conclusion we may decide that in this narrative, tempt fails to convey the purpose of Christ's interview with his antithet.

God's purpose with Abraham, which is written "God did tempt Abraham," was fruitful; but did God lead Abraham away through the lusts of the flesh? Contrary to this, the method pursued was for the extinction in Abraham of

one of the most heinous lusts—the love of sensually-begotten progeny; and here, too, we must believe tempt to be a misnomer. These juxtaposed cases show a marked looseness in the transplanting of the thought from the Hellenic to the Anglo-Saxon.

Mark xiv: 38, "Watch ye and pray, lest ye enter into temptation," is rendered in the free translation, "Watch and pray, that you enter not into trial," while the idiom preserves the word temptation; which, according to the dictates of common sense, is correct as explanatory of the times and of the quality of being from whose yearnings proceed the invocation.

The case of Ananias and Sapphira furnishes this example of the misfit of the term under consideration: "Then Peter said unto her, how is it that ye have agreed together to tempt the Spirit of the Lord?" The real animus of the couple mentioned is too obvious to necessitate explanation; and we scarcely need to say it did not look to the corrupting of the Spirit of the Almighty.

"Lead us not into temptation, but deliver us from evil," appears in the free translation, thus: "And abandon us not to trial, but preserve us from evil;" while the Greek idiom subscribes to the word temptation. Here, as per wording, the Saviour of men indites to himself ("I and the Father are one") a petition in which his followers are to beseech him not to practice upon them in the role of an imp of darkness!

Jesus' reply to the question, "Is it lawful to give tribute unto Cæsar, or not?" is rendered in the free translation, "Hypocrites, why do you try me?" against our King James' version, "Why tempt ye me?" while the Greek idiom retains the word tempt. It is plain that Jesus' enemies did not seek to lead him away through the lusts of the flesh, but simply to entrap him into a difficulty with the functionaries of the Roman government. This conclusion is corroborated in John viii: 5, concerning the woman taken in adultery: "Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said tempting him, that they might have to accuse him."

In Luke x: 25, may be read, "And behold a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" Doubtless this lawyer, who knew as little of the character of our Saviour as do our modern attorneys or our translators, would have unhesitatingly tried to tempt Him, had any visible spoils recommended the effort; but it seems likely that his speech had only the incentive of banter.

Though belonging to a different series of words, we will speak of the error in the translation of the word eternal in the same verse of our common Bible: This word should read *aionian*, or its synonym, age-lasting. These examples might be multiplied; but perhaps enough has been said to freshen in our minds the truth that many precious meanings of our dear old Bible are rendered *nil* by the twisting of the vehicle of expression from the original to the English text.

We cannot marvel that the conclave assembled at the behest of King James, to embody the Greek Scriptures in the King's English, should make a mal-choice among the one hundred and thirty-five endings to which the parent of the Greek adjective eternal is addicted. Probably not one of the number was born with the Greek idiom in his mouth,

neither mentally masticating Greek roots. Every one of them came to this world during the dark ages or pages of its history; and candidly speaking, every vidual of them "proceeded forth and came from"—the Evil One: It were not reasonable to expect of them the feat of transmitting, untarnished, the spirit of a language that indexed the character of a civilization of which their sensual minds could not conceive; a language "among all the formal structure of which, there was a kind of sympathetic union which moved the whole as one. A Greek sentence was agitated through all its length and depth by the stress of expression. The paragraph trembled from end to end with the thrill of life awoke in any part. The language, with its multitudinous endings, all in harmonious accord, lay like a rich meadow of stately timothy swaying and waving in the breezes of thought. Each stalk nodded to his fellow. The ripple of mirth danced over the surface like a scarcely perceptible breath of air. The shadow chased the sunshine, and the sunshine the shadow. A sigh came out of the forest, and a deeper wave moved gently away to the distance. The thrill of joy, the message of defiance, the moan of the disconsolate spirit, the pean of battle, the shout of victory, every mood and every emotion which the mind of man in his most vigorous estate is capable of experiencing, swept in rolling billows across the pulsating bosom of this beautiful speech."

Aye, this beautiful speech! the index of a civilization beyond the power of those sensual minds to emulate! Let us think as kindly as possible of King James' translators, and believe, if we can, that they conscientiously earned their king-awarded fee.

Back, back, through the vistas of time, speeds the thought, in its search for the people whose vehicle of expression was most worthy the impress of the record of the Word of God. Was it the Greek? or must we bid fair Attica adieu for Hebron's vale of the Promised Land, and City of the Jew? The Master pen decides, and thus the tribute runs: "The word of every nation must correspond with the character of the people to which it belongs. There is an exact agreement between the language, or word, of a people, and the function of that people in the economy of righteousness. The supreme office of the Jew was to bring into being the Logos, or Jehovah, the language, or Word, of God. Jesus, the incarnate Deity, was the product of the Jewish race. A people capable of bringing into the world the perfect Word of Righteousness, must be characterized by the possession of the perfect language of the age. The language of the Hebrew is significant, specially so, in that every word, every letter, and every separate line of the Hebrew characters, had reference to principles and the forms of these principles, as represented in the human form and the variety of forms in external nature, as they everywhere and in everything correspond to the human form."—*Amanda Tidd Potter*.

No man can ever save his soul. God only can do that. You can glorify him by giving yourself up heart and soul and body and life to his Son. Then you shall be saved. That you must leave to *Him*, and *do what he tells you*. There will be no fear of the saving then—though it's not an easy matter even for Him, as has been sorely proved.—*Geo. MacDonald*.

Watchfulness and Prayer.

The two great duties incumbent upon those in prospect of trial, those who are looking forward to a grand consummation of all their hopes, are watchfulness and prayer. To watch is not so much to cognize what surrounds us, as it is to exercise surveillance over the inner life, doing all with the thought of our eye measuring it, asking ourselves at every step if we are performing our duty, and shrinking from every deed that might cloud the face of the great Searcher of hearts.

Perhaps at no time in the history of the world have these two words seemed of such vast import. As we take into consideration the signs of the times, we are led to a critical analysis of their nature, and a careful consideration of what they portend.

We have been taught to expect, in the future, some great transition from this life of worldliness to a higher destiny, and to look for the coming of the Lord to establish his kingdom in earth. At the present time the whole world is alive to the fact that a change of some kind is at hand. The agitation is broadcast; there is war, and rumors of war; there is pestilence; there is famine such as never before, for, though the garnerers are filled to overflowing and the golden corn is heaped up throughout the land, men are starving for lack of a crust of bread. If we ask the meaning of all this, the wise ones simply give some evasive answer. At the same time, the churches of the land close their customary annual week of prayer, by giving "The Second Coming of Christ," as a general subject for sermons. Each church has its own peculiar idea as to the time and manner of the advent, but all are anxious to defer the time to some remote period when they hope to be prepared to give up the life of worldly pleasure, since they will then be too old to enjoy it. A cloud of mystery encompasses all; the world is called upon to wait in an attitude of watchfulness and prayer.

It is the fundamental law of watchfulness to be *always* watching; yet this watching does not simply imply anxious waiting in idleness, but faithful, vigilant service. When Jesus left his little body of devout followers, he left each member with a duty to perform. This body contained the beating heart of all the world's activities, and no member was exempt from the law of diligent service. It was to this end that Jesus called to this body, saying, "Why stand ye here all the day idle?" and gave to every man his work. The true disciple is faithful in service to his Lord, and in his trust; is prudent in waiting for his Lord's coming; is beneficent, using his power as a trust for others; is patient, continuing in well-doing till the coming of his Lord who, as a reward for fidelity, may promote him to a grander sphere of activity.

"The son of man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch."

"Who, then, is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season. Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to

eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

"Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at cockerowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, watch."

The human body was designed as a temple of God. In the primitive innocence and purity of human life, God and man were conjoined; but the sinful condition into which man fell through sensual inclination drove him out from God's presence. The mystic chain was broken and the beautiful temple fell into decay,—deserted by the Deity who had been the motive power of life. There has been a promise of the return of this spirit of all good and truth to take up its abode again in man, when the body—purified from all that has polluted it—will be restored to its original condition.

Ages of progression have been fitting and preparing man for a higher condition; but, during all this journey of re-embodiments, man has not been left alone. Deep within his soul the porter stands watching the progress of the work. This porter is the individual conscience that watches with all diligence and prayer that the adversary may not gain strength in the conflict. Satan has usurped the throne in every heart; but, day by day, must his power lessen. Temptations hover about us in ambush; they lurk in the downy pillows of ease on which the thoughtless head rests; in social fellowship where vice corrupts under the guise of cordiality; in the flatteries of sunshine-friends whose praise of talent or beauty rings with the silvery tones of sincerity. They carry gifts in their hands; they crown us with fragrant flowers, and come to us clothed like angels of light. The kingdom of hell, as well as the kingdom of heaven, is within us. All the evil is there, for its origin is there; its power and fatal results are there; but no harm can come except through the door of our own yielding hearts, held open by our own perverted, determined wills. We must watch and pray that we enter not into temptation, for the warfare against evil must employ the service of head, hand, and heart, if we would be victorious. On every one who mocks at God's threatenings, or rejects his promises, the severity of his judgment will fall; but those who despise the pollutions of this world—fleeing from sin as from a serpent, seeking God's favor more than life, devoting all their energies to loving service—he will support and strengthen with his spirit, and lead triumphant over death and the grave.

The world sleeps its old troubled sleep; dreams its old dreams; and, like a somnambulist, wanders on the brink of the dark abyss with no thought of danger, unconscious that the end of all things is at hand. The student toils on; trying to solve inexplicable problems, he buries himself in the laboratory with crucible and alembic, for he has heard of the Philosopher's stone, and seeks to discover it. The artisan still assiduously follows his calling; the priest chants his solemn service, praying for the coming of the Lord; while the poor take their scanty food in silence, sorrowing over their wrongs, crying out, "Why does He delay his coming?" Success follows some, want and degradation others; but each

is destined for the same ultimate end, and eventually meets all due reward.

Spiritual progress depends not only upon the reception of divine influence,—silent, unseen, incomprehensible,—but upon plain, matter-of-fact duty, which reason and conscience determine, and the will performs; therefore we are compelled to admit that self-denial, watchfulness, the spirit and habit of obedience to the divine will, are essential to spiritual safety and growth. The human body is the watch-tower of the spirit, the home of many spirits. As we, by untiring effort, drive out the evil, we make room for the good. If we are assiduous in our labor, the enemy will vacate; there will be no room for the Devil, as he has no affinity for the angels of light.

"Watch ye, stand fast in the faith, quit you like men, be strong." This is the earnest exhortation of the apostle. This appeal comes to us, today, with great force, for we recognize its need. Spiritual indolence, in these times, is one of the snares of Satan. Men cannot stretch themselves on flowery beds of ease, and slumber amid the sublime mysteries,—the most stirring revelations of providence soon to be manifested. We need to arouse ourselves to hearken and watch, to wait on the Holy Spirit that it may snatch the thick film from our eyes, to lift our waiting souls to God, as flowers parched with drought, to receive the holy dew of divine truth from the hand of him whom God has delegated to bestow it. It is no time to sit with idly folded hands, looking dreamily upon the white harvest fields where no reaper's sickle yet rings against the ripened wheat; but, watching the signal, we must be ready, nerved with an impulse for good that no disappointment can palsy, no misgivings deter.

Koreshans believe the day of our Lord is at hand. We have accepted the promised Sign; we have heeded the call of the Shepherd whom we would follow. The reign of righteousness is foretold, and in that glorious issue we believe. The prime element in the practical animating power of our expectation is the unity of God and man, the sure completion of the redemptive work. It proves the end of the long conflict of good with evil, which has so long defiled the world, making it a theatre wet with the tears of the wronged and the blood of faithful martyrs. It speaks of victory and eternal peace which will welcome to the throne our Leader and Shepherd, whose dear cause the good soldier will faithfully serve till the end.

There was surely nothing more touching in the life of Jesus than his request of the disciples, "Tarry ye here, and watch." In Gethsemane he had an agony which none could measure but himself. Upon the bare ground in the garden, that lonely sufferer knelt and struggled in secret agony, agony in which a sense of utter desolation was one of the bitterest elements; when he returned to his disciples, he found them sleeping, and said unto Peter, "Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak."

With a sense of the anguish that must again fall upon God's faithful Martyr, we are led up into the garden of Gethsemane; as we picture the scene of deep distress that awaits us all, we pray for strength to endure, desiring, above all, resignation to God's will. We are exhorted to watch

for the coming of our Lord, for "Ye know neither the day nor the hour wherein the Son of man cometh." It is the watching unto prayer that brings in the divine life, that quickens the energies of our souls and makes them rise up for new and higher use. The time for the last watch is set; he who must again drink the bitter cup of woe, calls upon his disciples, "Tarry ye here and watch," while he applies the law of life to himself, praying that the time may soon come when, through the sacrificial offering, humanity will be prepared for the coming of the Lord in power and great glory. Trials and temptations beset us on every side; some are faithful to their charge and wait with patience, diligent in service, holding everything in trust for the Lord, using time, talent, means, life itself, for his glory. Others become impatient, saying, "My Lord delayeth his coming," and turn to the fleshpots of Egypt; all that once was light turns to darkness, faith has perished, hope has fled, and they are drunken with the wine of their own vineyard, therefore smite their fellow-servant, even their Master, with words of reproach, and pierce him with the cruel spear of slander. On the Lord's coming he will find such sleeping; as he passes them by he will say to them, "Sleep on, thy faithlessness and treachery hath betrayed me."

It is only honest, sober, considerate, patient principle, stayed up by prayer, that can remain awake and outwatch the stars, waiting through the darkness, conquering temptation, determining to do all for the suffering Master. As the hour—of which the Father only knows—approaches, let us with renewed zeal be faithful in the performance of every duty, earnest in thought and purpose, awake to every holy and irresistible impulse, so that when the Master says unto us, "My soul is exceedingly sorrowful, even unto death, tarry ye here and watch with me," he will not, on his return, find us sleeping, neither will the reproachful words ever ring in our ears:

"What, couldst thou not watch with me *one hour*?"—*Mary Everts Daniels.*

To Mr. Sovereign.

The color of a man's skin is rapidly passing into desuetude. It is no longer the color—it's the man, the citizen, the American which qualifies those who live under the stars and stripes.

Why Master Workman Sovereign should want to deport the negro is not a question that sensible people consider. It is too foolish to be considered, and would be paying a compliment to him, on the principle that that which is worthy of criticism has some merit, while such a proposition as deportation has not any good principle to recommend it.

Mr. Sovereign need not think for a moment that the race to which I belong (negro) is behind, in intelligence, any individual whom he represents in the Knights of Labor. It is unquestionably true that the majority of the Knights of Labor are foreigners, while our people can claim to be sons of the soil, as old as the oldest. Comparisons are odious, but it is time for such men as Mr. Sovereign, of the Knights of Labor, to understand that the negro race can offer men to compare equally with any members of the Knights of Labor.—*A. N., in Inter-Ocean.*

Mother To Child.

How best can I serve thee, my child, my child!
Flesh of my flesh and dear heart of my heart!
Once thou wast within me—I held thee, I fed thee—
By the force of my loving and longing I led thee—
Now we are apart!

I may blind thee with kisses and crush with embracing,
Thy warm mouth in my neck and our arms interlacing,
But here in my body my soul lives alone
And thou answerest me from a house of thine own—
That house which I builded!

Which we builded together, thy father and I!
In which thou must live, O my darling, and die!
Not one stone can I alter, no atom relay—
Not to save or defend thee or help thee to stay—
That gift is completed!

How best can I serve thee! O child, if they knew
How my heart aches with loving! How deep and how true,
How brave and enduring, how patient, how strong,
How longing for good and how fearful of wrong
Is the love of thy mother!
Could I crown thee with riches! Surround, overflow thee
With fame and with power till the whole world should know thee,
With wisdom and genius to hold the world still,
To bring laughter and tears, joy and pain, at thy will—
Still—thou mightst not be happy!

Such have lived—and in sorrow! The greater the mind
The wider and deeper the grief it can find.
The richer, the gladder, the more thou canst feel
The keen stings that a lifetime is sure to reveal!
O my child! must thou suffer?
Is there no way my life can save thine from pain?
Is the love of a mother no possible gain?
No labor of Hercules—search for the Grail—
No way for this wonderful love to avail?
God in Heaven—oh teach me!

My prayer has been answered. The pain thou must bear
Is the pain of the world's life which thy life must share.
Thou art one with the world—though I love thee the best;
And to save thee from pain I must save all the rest—
Well—with God's help I'll do it.

Thou art one with the rest. I must love thee in them!
Thou wilt sin with the rest—and thy mother must stem
The world's sin. Thou wilt weep—and thy mother must dry
The tears of the world lest her darling should cry.
I will do it—God helping!

And I stand not alone. I will gather a band
Of all loving mothers from land unto land—
Our children are part of the world! Do ye hear?
They are one with the world—we must hold them all dear!
Love all for the child's sake!

For the sake of my child I must hasten to save
All the children on earth from the jail and the grave.
For so, and so only, I lighten the share
Of the pain of the world that my darling must bear—
Even so, and so only!

—Charlotte Perkins Stetson.

Victor Hugo's Last Words.

Mrs. Mary Seymour Howell, in her address at the recent Washington Convention, told the following incident of Victor Hugo, Honorary President of the Woman Suffrage League in France:

When the statue of Liberty Enlightening the World was sent to this country, Victor Hugo was asked to write a sentiment in the little book that was to accompany the statue. He was then lying at the point of death. He wrote, with difficulty: "The statue is nothing, but the idea it embodies is everything." The pen dropped from his fingers, and his family thought he had passed away, but he took the pen up again, and added, "For liberty is woman, and woman is liberty." These were the last words he wrote.—*Woman's Column.*

THE NEGRO QUESTION.

Reply to Master Workman Sovereign, Knights of Labor.

To Master Workman Sovereign, of the Knights of Labor: That the negro question is causing great consternation among those who pose (simply) as American citizens, is becoming more and more obvious.

That I, a negro, should be interested in the future success of the race is very natural. Therefore I take exceptions to your proposition to deport the negro back to Africa (as being the best way to solve the negro question), as contrary to all international law.

There was a day when you preached the universal brotherhood of man; but that was before you were called to the head of the great order of Knights of Labor, which seems to make you lose your reason.

The questions of tariff and money, as well as other great national questions, are laid on the shelf, in order, if possible, to turn down the hands a few degrees on the sun-dial of negro advancement.

Would Mr. Sovereign have me believe for a moment that a church, a society, an institution, or even the great order of Knights of Labor should not be relegated to the rear, and there die, as all institutions must die when they outlive their usefulness or repudiate the purpose or end for which they were instituted?

As for solving the negro problem, I am free to remind Mr. Sovereign and his followers that if their reason were, as always was the case with our first ancestor before his transgression, clear, unruffled by passions, unclouded by prejudice, unimpaired by disease and intemperance, the solution of the question to them would be both pleasant and easy. But such is not the case. On the other hand, their reason is clouded and imperfect, ruffled by the most damnable passions, prejudiced to an inhuman degree of hate. In short, he would sweep 10,000,000 negroes into eternity before he would broaden the platform of the order, Knights of Labor, so that it might take all races of men, regardless of color.

Mr. Sovereign says that the negro is an obstacle to the progress of the K. of L. in the South; therefore he wishes the United States Government to deport him to Africa.

Now, I will suggest an easy solution of the whole trouble—that is, for Mr. Sovereign to accept negroes into the order in the South; then all will work well; but in case you attempt to force the negro from the country to make it easy for the K. of L. to continue the inculcation of prejudice and inhumanity, you may run against a greater force than the one you bring to bear upon the negro, the result of which needs no demonstration.

The proposition of Master Workman Sovereign to deport the colored race back to Africa is nothing short of a cursed insult to every negro in America, and every American citizen, as well as to all Christendom.—*P. O. Gray, in Inter Ocean.*

It is sometimes asked, "Are there not religions enough?" I answer: No. So long as there is not *one* real religion, we have not enough; but when that religion comes which answers all the needs of a hungry, thirsty soul and an ill-fed body, then *one* is enough.—*J. S. Sargent.*

Deity is the mirrored image of the best there is.

SHARP CUTS.

Bob Ingersoll should let up on Moses. There is an urgent demand for a Moses at this time.—*The Advance.*

As the miasma of the swamp poisons the air of the highlands, and as pestilence amidst the poor endangers the rich, so the poverty of the many endangers the possessions of the few.—*G. E. McMill, in American Federationist.*

Some daring innovator proposes the Christianizing of the churches—a revolutionary, but good, idea. When our ministers arm themselves with whips, as the Christ did, and scourge the money-changers out of their temples, the millennium will soon arrive.—*Pittsburg Kansan.*

The common people of the world have never known their rights, but for the first time they are studying. At no other critical period of the world's history were they able to read and write; this is why this period will be one of greater magnitude than any of its predecessors.—*Coming Nation.*

"The Indians must submit to civilization," says the *Chicago Tribune*. Considering that civilized nations are the greatest experts in stealing, murdering, robbing, boodling, bribing, cheating, swindling, drinking, lying, etc., etc., the "untutored savages" are going to have a hard time of it.—*Chicago Sentinel.*

A Denver paper, as a lesson in anatomy, says that you never saw an anarchist's stomach built on the convex, like this:). It is when a man's stomach assumes the concave, like this: (, that his mind turns lightly to thoughts of bomb heaving and kindred branches of outlawry. And no wonder, in this world of plenty.—*Paterson Labor Standard.*

The poet of antiquity has prophesied the era of Capitalism. He sang: "As yet, ill is mixed with good; but the day will come when there will be neither family bonds, nor justice, nor virtue. Hades and Nemesis will re-ascend to heaven, and then there will be no cure for the ill." That day has come; like unto the ravenous sharks of the seas, and the wild beasts of prey in the woods, men now devour one another without pity.—*Paul Lafargue.*

A day of retribution is coming; a day of reckoning is nigh at hand. The people will smite their enemy. In their wrath this great crime will be avenged. Standing as I do in the night of the nineteenth century and looking toward the dawn of the twentieth, I see coming a wave of fire and blood. I pray God that it may spend its force on the sea. Behind me is Rome, and before me—*what*, God alone, in his infinite wisdom, knows.—*W. A. Peffer, in U. S. Senate.*

The spirit of revolt is rife in the land. The people have been deceived, swindled, and robbed long enough. Men will fight for their liberties and their homes. The money power had as well be given to understand that it must not persist in its course; that there is danger ahead and lots of it, too. We are glad that Gov. Waite uttered the warning, for the plutocrats are too far removed from the people to receive it from that source. We fear there is trouble ahead. Greed seldom has any bounds, and in this case it is greed against American independence.—*Columbus Sun.*

THE LATEST SPOKEN.

THE PRESENT CONGRESS.—The present Congress will pass into history as one of the most turbulent, dilatory, and unsatisfactory on record. With more vitally important business before it than any which has preceded it for many years, it has practically managed to do nothing, at least but a small portion of the great work assigned it. Day after day there have been bickering and quarreling, crimination and recrimination, applause and hisses, urgings for progress, filibustering, and delays. In a word, nothing has been done compared with what should and readily might have been done. All these months the country has been demanding better things. Business has suffered and is still suffering. To say that all this is a burning shame is but faintly expressing the situation.—*Philadelphia Evening Star*.

THE COMING CRISIS.—We are now witnessing one of the most remarkable, one of the most suggestive, signs of the time;—a time which is, I verily believe, teeming with social change—a time, as I have said above, of the most stupendous importance in the history of mankind. We read constantly, in the paper and elsewhere, fears, prophecies, bogies of approaching revolution. Approaching! Fears of *approaching* revolution! Why, we are in the midst of this revolution; we are actually in the midst of the most wonderful social revolution! People don't perceive it simply because the revolutionaries are not chopping off heads as they did in France. But it has begun all the same, and it is going on around us silently, swiftly, irresistibly. We are actually in the midst of revolution. Everywhere the old order of things is slipping away; everywhere things new and unexpected are asserting themselves. We have become, within the last twenty years, a nation of readers—we all read; most of us, it is true, read only newspapers. But what newspapers? Why, exactly the same papers as are read by the people of the highest position in the land. Perhaps you have not thought of the significance, the extreme significance of this fact! Certainly those who continually talk of the ignorance of the people have never thought of it. What does it mean? Why, that every reasoning man in the country, whatever his social position, reads the same news, the same debates, the same arguments as the statesman, the scholar, the philosopher, the preacher, or the man of the sciences. He bases his opinions on the same reasoning and on the same information as the Leader of the House of Commons, as my Lord Chancellor, as my Lord Archbishop himself. Formerly the working man read nothing, and knew nothing, and he had no power. He has now, not only his vote, but he has as much personal influence among his own friends as depends upon his knowledge and his force of character, and he can acquire as much political knowledge as any noble lord not actually in official circles, if he only chooses to reach out his hand and take what is offered him. Is not that a revolution which has so much raised the working man?—*W. Besant, in Contemporary Review*.

THE RELIGION OF THE CHURCH.—The religion of the church is to keep a closed mouth on the existing social evil;

to denounce those who, as outlaws and anarchists, seek to raise the world a peg; to charge intemperance to everything else but poverty; to use the same line of policy in dealing with the social parasites who plunder the people through a system of unjust laws, and to offer a home in the future as the balm for the tortures of this world. This is the religion that the half-fed and half-clothed sons of toil are asked to swallow. This is the religion practiced in most of the churches.

When judgment lifts her head and beckons us to sentence, we want it recorded in the living records of a just Ruler, that we denied these lies for Him.—*Mystic Herald*.

AN AWFUL CRY.—The awfulest cry that is ever heard in this world is the cry of "Bread or Blood." Coming from the lips of an individual it is pitiable. Coming from the lips of a mob it is terrible. It is the cry of the wild beast. It is the cry of the brute part of man; of man robbed of respect for law, of man robbed of reason, of man who does not think, but only feels,—feels the gnawing of hunger, feels yet more keenly the cry of the wife and little ones for bread. When this cry is raised the officers of the law know there is danger abroad. They know the wild beast, anarchy, is crouched, ready to spring. They know that only fear of, not respect for, the law will keep him within his lair.

It is not often that this terrible cry is heard in this land. Other lands are familiar with it, lands where population is greater, where the education of the masses is less advanced, where the domination of the classes is more pronounced; but here we have heard it only once or twice in a generation.

It is indeed startling then to read of the proceedings of the mob in Boston on Tuesday. Boston, "The Hub," Boston, the centre of culture, "The Athens of America"! In that city, five thousand ragged, hungry men gathered about the state-house, crying, not "Bread or Blood," but "Work or Bread." American peasants have not been brought quite to the level of European peasants. They do not think first of charity and then of murder, but first of earning an honest living, then, if that is denied them, of dependence, but not at all of bloodshed—not yet. But how long will it be before even this idea enters their heads?

And who is responsible for this state of affairs? The Boston mob cried out to be set to work in the workshops. A year ago they were at work there. Why are those shops idle now? A clerk in a Leavenworth dry goods store gave the answer yesterday. "We duplicated our order for satens," he said, "but the manufacturers did not have the goods. They are making only what is ordered ahead." That is the trouble all over the country. Manufacturers are afraid to make a surplus of goods; they are afraid of the European competition that will be let in when the democratic tariff bill becomes the law of the land. And so the factories, that are usually busy at this time of the year, are idle, and the women and children cry for bread, and the husbands and fathers rush out upon the streets crying, "Work or Bread."

God pity this land! God pity it yet more if that cry shall become "Bread or Blood!"—*Leavenworth Times*.

Church and Society Notices.

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

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

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

The WOMAN'S MISSION meets every Friday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve., at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

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

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

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

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