

The Flaming Sword.

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

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SOCIOLOGY.

KEEP YOUR EYE ON THE EAGLE!

"Keep Your Eye on Rome, on Russia, on Turkey," Etc., Says Prof. Totten.

"He is risen," is perched upon the banner of Coxey and Browne. "He is in the material and physical clouds of the physical heavens," is upon the banners of the Second Adventists. The clouds of heaven in which the Lord comes to establish his kingdom, are the clouds of spiritual angels who descend to meet those who, through the exaltation of life, lift up the banner of Christ the Lord. It is publicly announced that because Carl Browne believes in the doctrine of reincarnation,—*anastasis*, or *resurgam*, the resurrection of the dead,—(advocated by Koresh for twenty-four years,) he must necessarily be a theosophist. We will cite, as against his being a theosophist, the single testimony found in the fact that the Saviour of the world is his standard, as exhibited on the banner of the Coxey and Browne movement. We will not pretend to say by what spirit these men are actuated to move on to Washington with a petition for good roads and paper money, but behind it and underlying it all there may be found an impulse that will place the Anointed One, instead of Buddha, as the true standard of righteousness, and differentiate materially the two movements.

When the time is fully ripe for the Lord to declare his

presence, the time will also be ripe to drive the money-changers from the temple of the Most High. There can be no question of the fact that the Lord will come in his people, by the multiplication of his life in man, and that through reincarnation those who received the Holy Spirit, the substance of the Lord's body, in the beginning of the age, will come in the *resurgam*, the standing of the resurrection, at the end of the age. "I will send you Elijah the prophet before the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

Moses was the name given to the deliverer of the Israelites from their Egyptian thralldom; Jesus was the name to usher in the Christian age, but upon him that overcometh will God write, as he has declared, his "new name," and that new name will be placed upon the banner of those who *know* the Lord at his appearing. The Jews said, "We have Moses and the prophets; what want we of this man?" Modern Christianity, as ignorant as Hottentots of the character and office of the Lord Christ, will say, when the Lord is declared, "We have Jesus; what want we of this pretender?"

We are greatly interested in watching the Coxey movement. As we write, the *Chicago Herald* of March 31 is under our eye. It says:—

"Coxey's march to Washington is no longer a joke. The humor of the expedition, if there ever was any, has disappeared. Coxey's followers may be cranks and impracticables, but they are evidently in earnest. Men who march mile after mile, for days, in the teeth of a howling blizzard, cannot be set down as tramps and hoboes whose only idea is to get something to eat. Tramps and hoboes do not undergo these privations in order to obtain such scanty provisions as are doled out by the commissary of the Coxey army. They can beg or steal with better results and with less physical discomfort. The men who are following Coxey have set convictions, and they are suffering hardships seldom borne, save in times of war, to maintain them. [But they are not suffering greater hardship than the thousands of others and their families have suffered to drive them to these measures of desperation. Ed.] It is not likely that the 'army' will accomplish anything when it reaches Washington, if it reaches there at all. But the men who compose it are at least entitled to the consideration—properly enough denied them at first—due to honest if misguided enthusiasts. The farce is a farce no longer; it is taking on the complexion of a tragedy."

What is the matter with the great Chicago daily? Does it see, underlying this movement, the pressing hunger and concomitant destitution of millions of people about to clamor for that which belongs to them as the wealth producers of the world? Is the great daily looking after the votes of the populace, behind Coxey and his movement? Will Coxey and his "army of peace" reach Washington?

It is possible, in so much as "it is taking on the complexion of a tragedy," that some authorities, more bold than others in opposition to the passage of the "army" through its territory, may obstruct its movement. It may be dispersed for a time, but even this will not hinder, by independent and individual determination, the collection, at any point the leaders of the movement may suggest, of not a few thousands of the unemployed and their sympathizers, but hundreds of thousands of the aggressive men and women who are prepared to organize for the destruction of monopoly and that political corruption through which the people are made to starve.

Coxey himself may have no conception of what will be the results of a movement of which he is but the medium, pushed on to accomplish a purpose of destruction determined by the spiritual forces moving the masses. If the armies of Gog and Magog are to be gathered for the great conflict,—and the time is ripe for the struggle to begin,—why may not Coxey be the instrument for teaching the people the process of gathering for the conflict? Two or three hundred people struggling through the mud and cold at the present writing, is no criterion of the strength of the movement. The old Jerusalem was a type of the present prostituted church and state. When ye see Jerusalem (modern church and state) compassed with armies, know ye that the time is at hand. The Salvation Army is making inroads against the bulwarks of the church—its ordinances, as it ignores them. Other armies are under process of mobilization; and now the Coxey Army, more especially as against the proceedings of the State, is a sign of the times, and of more portentous moment than the casual observer dares to think.

"Keep your eye on Rome," says Totten. "Keep your eye on America and its prophet," say we.

Dwelling-place of God and Conception of Jesus.

In the spiritual world there exists a being we call the Father. This Father was in the Lord Jesus as our minds are in our bodies. Christ said, "Behold, the kingdom of heaven is within you." The spiritual world is in humanity, and we find God nowhere else; for the humanity, in which he is a focal point, is his dwelling-place. But God is so far within the ordinary man that he is not conscious of the fact.

There must be a line through which God can come out into externals; this he did in his manifestation as the central spirit, clothed upon with the body of the Lord Jesus Christ. Here is the law: a spirit in the spiritual world comes, through a germ, into this world and again reproduces himself. The male principle of Deity was infolded in the mind of Joseph, thence carried over into the form of Mary, and was reproduced in that body. He came as a spiritual impression from the mind of Joseph into the female receptacle especially prepared, and thus the mighty God was born into the world. So far as the world knew,—with the exception of those who accepted the prophecies regarding his birth,—he was born as any child. It is an eternal law, that no being was ever born into this world who was not first a spirit in the spiritual world.

Every phase of humanity manufactures its own Deity.

FREE LAND.

Last month, an expedition under the leadership of Dr. Julius Wilhelm left Vienna for Africa, where a colony is to be established upon the principles laid down by the Austrian economist, Dr. Theodore Hertzka, in his book, "Frieland," from which the colony will take its name. The land is to be free to all for use, industries to be conducted by voluntary groups of self-governing men who will be owners of all they produce, but will have no exclusive right to the land. The plan of the projectors is to ultimately apply this scheme of colonization to a whole continent, and Africa is chosen for a beginning because of the impossibility of securing free land and immunity from government interference in Europe. The colony is to be cosmopolitan in character, Germany, England, and the United States contributing pioneers.

This movement is an evidence of the increasing strength of the conviction that the land should be free. The single tax theories of Henry George lead to the same conclusion. By taxing land only, it will become unprofitable for individuals to possess it, and it will finally revert to its rightful owners, the people. This is the hope held out by the single tax advocates. This is the end to be attained by the putting into practice of their theories. But, if the people can be educated to see that ultimate government possession of the land is a desirable thing, they can be educated to see that the immediate government possession of the land is a desirable thing. Thirty years ago, there were offered many suggestions as to the most advisable method of freeing the slaves. When the country was in the throes of civil war, the people's proclamation, through their executive head, freed the slaves. That same proclamation issued a few years earlier would have accomplished the same result. It might have been necessary to enforce the edict through military power, but the destruction would not have been greater. When the people will it, the land may, and will, be proclaimed free, and it is not necessary to wait years, for the slow plans of the single taxers to mature. But even if they were put into operation they would not accomplish what their supporters believe, for men owning land beyond what they use would dispose of it and invest the proceeds in non-taxable property,—government bonds, for instance. The power of the few to oppress the many can never be lessened by the operation of the single tax; for a land tax payable in money is an anomaly. Rightfully, the land can be taxed only for what it yields. A tax payable in money is not a tax on land, but a tax on the man. He must procure money before he can pay the tax, and, to do so, must dispose of what the land yields to those owning the money, at their, not at his, valuation.

And what do Dr. Hertzka, Henry George, *et al.* expect to accomplish through free land? Would the masses be better off than now? What would prevent speculators cornering produce and fixing prices as now? Would the mere fact of the land being free make money more plentiful, if the bankers willed otherwise? Suppose the land were free. Money is necessary to work the land before it can be made to yield the necessities of life. It would not be possible to mortgage the land, but it would be possible to pledge the crop in advance, as is often done at present. This would

place the occupant of the free land as completely in the power of the money owners as the farmer and rancher are today.

It is not the possession of land that makes a man powerful. It is the possession of money. The root of the evil of our social system is not private ownership in land. It is the existence of a medium of exchange called money to which a fictitious valuation is given by the government stamp placed upon it. Whether this medium be gold, silver, or paper, the case is the same,—the speculators hoard it, and the people are kept in bondage. The money question is the question demanding immediate settlement. By destroying money, free the people from their bondage to the money kings, and the free people will proclaim the land free! And not only the land, but all that the land produces should be the common property of the nation.

Dr. Hertzka's plan is a mixture of communism and competism which may form a basis for a pretty state of anarchy in the not distant future. According to him, the land is to be owned neither by the individuals nor by the government, which condition opens a way for innumerable complications to arise. However, were his scheme feasible, it would not be necessary to go to Africa to put it into execution. When the people of America become educated to the standard of their rights, they will destroy money, declare all the land and all industries the property of the commonwealth, and inaugurate here the new government which will extend throughout the world.—*Ella M. Castle.*

A Significant Fact.

We wish to keep constantly before our readers the central truth, that the kingdom to be established in the earth will not only be as completely the voice of woman as of man, but that it will be the product of a renewed confession of the Lord and Christ of God, who came to us as the Head of the Christian age, and the seed then planted for his reincarnation, now fulfilling. The womanhood of this age that ignores the Christ as the Lord from heaven and the God of the earth, and that refuses to give to him the glory of the final phase of evolutionary development in the coming kingdom and specific and higher genus or race of men, will not figure in the activities of the divine government to be established in his coming. The Lord will, and does, come again. This coming will be through reincarnation, or the resurrection of the dead. Koreshanity alone possesses the key to that advent, and will usher in, by divine authority, the crowning kingdom of the ages.

The glory of woman's mission will be revealed and established through the great Koreshan System.

Deity is the impression of the universe upon a center, and the universe is the expression of Deity upon a circumference.

An over regard or anxiety for our reputation is a sure sign of a weakness of faith and lack of character. He whose character is well founded need not worry about his reputation. The Lord will care for that.—*Ex.*

What Will Inaugurate the Reform of Society and the Restoration of Humanity?

Probably the world has never, during the grand cycle, beheld so many varied and diverse efforts as it now sees put forth with the intent, or at least the claim, of reforming society. Reforms are attempted on the lines of finance, government, social customs, religion,—everything wherein lies the interest of man.

The two principal fields of effort seem to be the social and the religious. In the separation of church and state, these two movements ostensibly try to operate independently of each other; this is impossible, however, on account of the natural relationship of these two elements of human character. Probably each would like the glory of reforming the other, and hopes to effect it when it has realized its plans. In fact, the more one talks with would-be reformers, the more one sees that each leader, no matter how small the scope of his organization, seems to confidently expect the reform of the whole world to evolve from his little plan.

The social reformers believe themselves led by science and reason; the religious reformers claim the impulse and guidance of divine inspiration.

Whether one is inclined toward religion or toward science, if he have any degree of interest in the welfare of humanity, he must be interested in the settlement of social problems that now confront the world of thought, and demand solution. To which of the reform movements should he give his sympathy and support? Of course, to the one which has the broadest aim and the most rational or scientific method of carrying it out. The movement that an individual will choose to join depends principally on what sort of a mind that person has, modified somewhat by his opportunities of choice. To one mind, reform on a certain specific line will seem to promise more for the world than any other; another mind will take an opposite view. Hence interests clash in carrying out the different schemes, and reforms oppose each other. For this reason it is impossible, at the present stage of agitation, to unite all the energy of reform in one line of action, such as would truly revolutionize society. Yet this is what must, and will, be done before the world reaches the restoration—the brotherhood of man and the Fatherhood of God—of which it dreams.

The interests of humanity are one and identical. What truly benefits an individual, or class, benefits the race, and vice versa. Hence a movement that does not look to the upliftment of *all* classes is inadequate, and must fail of large results. A reform that does not aim to supply all the complex needs and demands of man, lacks in the essential elements necessary to restore man to the condition whence he originally fell. (If you are that inconsistent thing called an evolutionist, having no conception of involution as the correlative of evolution, you cannot understand *all* that restoration implies.)

What class of people now exists, rich or poor, educated or ignorant, so called good or so called evil, that does not need reforming? What class so happy that it does not need a blessing? None.

A reform adequate for all classes must rest upon a broad, radical basis. Science and reason alone cannot furnish this

basis; religion alone cannot furnish it. A combination of both science and religion, or a scientific religion, is the foundation needed. Science and religion of the present day are fundamentally at variance. Hence there is no hope of their reconciliation and co-operation. We must have a new science and a new religion; they will agree and work together. The old church and old state must pass away and a new order be instituted in their place before the world can witness the restoration that God has promised the race. Do any of the popular reforms promulgate a new science and a new religion? Alas for the race, if nothing broader or wiser or more divine in its character arise and champion the cause of good and truth than the labor combines and federations, the socialistic movement, the prohibition movement,—even the Salvation Army and other so called religious movements! Even granting that these do some good in tiding over the present distress, none of them can be said to be led by the spirit of Christ, the real spirit of truth, which alone is able to lead into *all* truth. The *real* Truth and God are one and the same, hence true science and true religion cannot be separated. When a man finds true science he has true religion.

Every reform movement proclaims that the time for reform has come. It is the circumferential echo of the battle cry at the center of wisdom. Here are gathering and centralizing potency and science adequate to establish radical reform throughout the world. Science and religion have formed a phalanx invincible to error and atheism. THE FLAMING SWORD is its weapon and advocate; the power that wields the SWORD is the Spirit of Truth. Through this power "shall the God of heaven set up a kingdom"; "it shall break in pieces and consume all these kingdoms" now existing, and fulfil the prayer: "Thy kingdom come; thy will be done in earth as it is in heaven." This is the reformation the world is waiting for.—*Alice Fox Miller.*

From a Drama From Life.

A FRAGMENT.

VAGRANT. (*Soliloquizing.*) What is this shadow on the open street? God's temple? Aye: I will go in and find
The shelter man denies me.—Nay, not so!
The door is locked. Fears God that I may steal
The cup wherein men pledge their love to men,
The plate whereon they break the bread of truth?
Truth! what is truth? Something to read in books,
And prate about within the altar rails?
If truth be not the Lord made manifest
In mercy, love, and justice, what is it
But empty breath that stirreth up a strife
And setteth man against his brother man?
O barren faith, that rears these walls of stone
In sign of worship, when the life—the life
Is the sole temple of the only God,
Wherein to show forth praise and holiness!
Yet—even here how shall God enter in
When man's own selfhood blocks and bars the door,
And builds without a house to which the Lord
Is bid one day in seven?—Vain I knock.
In the Lord's House the Lord is not at home.

A. L. M.

Hope of success is essential to success itself.

SCIENCE.

TYPICAL CIRCUMCISION.

[CONTINUED FROM No. 6.]

REACTIVE EFFECTS.

The supreme God and Goddess of the Egyptians were Osiris (Osor), Isis (Neith), and Horus, the incarnate Osiris. Osiris is supposed to have been represented by a bull, Apis, as signaling the descent of Osor into this animal. This is not the true conception. The worship of the Egyptians was once a pure religion. They originally represented attributes, characteristics, and manifestations by symbols, not as objects of worship but as representations, as a means of illustration, and therefore the channels of religious and scientific instruction.

Apis symbolized the passion of Osiris, the attribute by which the invisible God conjoins himself to the human race through descending desire, and is made, not incarnate as in Jesus, but insanguinate, as in his final coming. Apis did not represent Osiris, but simply his passion; hence he was not so much the symbol of Osiris, as of Horus, or Chorus, the insanguinate son of Osiris. This insanguination was to be effected through Isis, or Neith, who is the same as Asenath. As the Egyptian biogenic potency resided in Asenath, through her it was transplanted in Israel; and wheresoever Israel, in whom is embodied the two tribes of Joseph, is conveyed, there must still reside this central Hamitic principle. The Egyptian worship and symbolism, in their inception, were the completion of a specific biogenic cycle, and fulfilled a biogenic era. In their aspirations they looked forward to, and in representation portrayed, the final coming of Shiloh at the end of the cycle.

"And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt; he shall smite and heal it: and they shall return even to the Lord, and he shall be entreated of them, and shall heal them." "Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." Herein we see the influence, blending, and oneness, in their ultimate unity, of those vital streams which poured forth from Noah, through Shem, Ham, and Japheth.

The Bull, or Apis, signaled the biogenic sign and constellation through which the fulfilment of the cycle must obtain. Joseph's posterity has become Anglo-Saxon. The English nation is both Taurus and Leo. As Solomon was the typical and visible plenum of the masculine force in the House of Judah, so Queen Victoria is the typical and visible feminine plenum of the House of Israel. England is Taurus, because she is the representative race of those into whom the biogenic sign Aries passed, in the retrogressive or descending cycle. She is the representative nation of those into whom the Lamb of God, Aries or Ram, that is, the Head, descended through the operation of the Holy Spirit, in what is known as the passion of Jesus, the Christ of God.

England therefore constitutes the neck, in the outer aspect, and not the head of the body; for Taurus (Apis, Bull) constitutes the neck or seat of passion. England is

also Leo, because the sign Leo of the third cycle is in conjunction in her, with Taurus of the second. She is therefore the heart of the body, but not the heart of the head. This subject can only be fully comprehended by a knowledge of the four cycles—the solar, stellar, lunar, and terrestrial in both their scientific, or physical, and their philosophical, or biogenic, aspects.

It is sufficient, for the present, to state that in the biogenic cycles, as pertaining to the English nation, Aries (Ram) of the solar cycle and Taurus (Bull, or Apis) of the second or stellar cycle, and Leo (Lion) of the third or lunar cycle, and Cancer (Crab) of the fourth or terrestrial, are in conjunction.

Let it be remembered that there are four cycles, both physical and biogenic. These four in the universal man may be represented by the sympathetic and cerebro-spinal nervous systems, the lymphatic circle, and the circle of the blood in the vidual man. Each cycle is divided into twelve sections, and each section in each cycle is named according to the twelve constellations of the zodiac. Thus there are forty-eight groups or divisions to enter into unity. Aries of the solar cycle, Taurus of the second or stellar, Cancer of the third or lunar, and Pisces of the fourth or terrestrial, are about to enter into conjunction. In this conjunction the signs and constellations are manifest in their vertical and normal order. This is the unfailing sign of the consummation of the age, and the ripening of the fruit of the Tree of Life.

(CONTINUED.)

We Build the Ladder.

Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to the summit, round by round.

I count this thing to be grandly true,
That a noble deed is a step toward God,
Lifting the soul from the common sod
To a purer air and a broader view.

We rise by the things that are under feet,
By what we have mastered of greed and gain,
By the pride deposed and the passions slain,
And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve, we trust,
When the morning calls us to life and light;
But our hearts grow weary, and ere the night
Our lives are trailing the sordid dust.

We hope, we aspire, we resolve, we pray,
And we think that we mount the air on wings,
Beyond the recall of sensual things,
While our feet still cling to the heavy clay.

Wings for the angels, but feet for the men!
We may borrow the wings to find the way;
We may hope and aspire and resolve and pray,
But our feet must rise or we fall again.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;
But the dreams depart and the vision falls,
And the sleeper wakes on his pillow of stone.

Heaven is not reached in a single bound,
But we build our ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to the summit, round by round.

J. G. Holland.

SCIENCE OF SYMBOLISM.

THE DEAD SEA.

During the last sixteen hundred years, the name "Dead Sea" has been given to the Lake Asphaltites, Sea of Sodom, Sea of Lot, etc. It is called, in the Scriptures, "the Sea," "the East Sea," "the Salt Sea," and "Sea of the Plain." It is situated in the southern portion of Syria. The depression of its surface and its great depth below that surface render it one of the most remarkable seas in the globe. The upper portion is a perfect basin, descending rapidly to a depth of over thirteen hundred feet. It is walled in by mountains, bare and stern, giving it a most desolate appearance. It is the final receptacle of the river Jordan, which flows in from the North, the river Arnon from the East, the Kidron or Kedron from the West, and various springs. It has no visible outlet; in this respect it differs from other inland lakes. The water is extremely buoyant and possesses great inertia; many substances float on its surface that would sink at once in any other sea. Travelers say that one who has never swam can swim in this sea with ease. It has great specific gravity. Its saltness is seven times greater than that of other salt waters. It is noted for its great abundance of chlorides of sodium, magnesium, calcium, and potassium. The *topaz*, a precious stone of greenish yellow color, is obtained from an island in this sea.

The western coast of the Dead Sea is called "the plain of salt mud," but on the eastern coast, when one has passed the dense thicket of reeds, the aspect changes; there appears a thick copse of shrubs similar to that around Jericho, and a diversity of trees is observable. The secret of this is the abundance of fresh water acting on a soil of extreme richness. The joining of the two fountains, Jor and Dan, form the river Jordan, which is the chief supply of the sea. It has the reputation of being "a river that has never been navigable and that flows into a sea that has never known a port." It is also claimed that the ford used by the children of Israel when crossing over to the Promised Land was the same place where Jesus was baptized by John.

The question arises: What is the correspondence, in anthropology, to the Dead Sea and its saltness? If the Dead Sea is the final receptacle of certain waters, such as the Jordan, Arnon, Kedron, etc., to find the significance of these will help to an understanding of that of the Sea.

Jordan means "the descender," and represents the most external things. It was the border line between the "wilderness" and the "land of promise" (Canaan). It is also the "passover," the river in which the Father passed over from John, when baptizing Jesus.

The Arnon is the boundary between the land of Moab and the land of the Amorite,—the land of the "Father's Seed" and the land of a "dweller on the heights"; this shows a still further conjunction and consequent precipitation.

The brook Kedron, which rises at Jerusalem, flows into this sea. It is either a torrent or a valley,—its state being determined by the wet or the dry season. It means black or sad, and is called by the Arabs the "fire valley." It was crossed by David in his flight from Jerusalem, and by Jesus the Christ on his way to Gethsemane.

While there are other sources of supply, they all have similar significances. We have analyzed enough to show this Sea to be the basin or pit to hold the descending or dying principle, the Father's Seed, the Sacrificer, the High Priest of circumcision, as represented by God's Messengers.

In Ezekiel's vision of the holy waters, he was shown waters that issued out from under the threshold of the house eastward, (and as said by Isaiah, "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem,") and the man that had the measuring line measured one thousand cubits, three times, bringing him through waters that reached to the ankles, to the knees, and to the loins. Afterward, when he measured, it was a river that he could not pass over, and he said, "These waters issue out toward the East country, and go down into the desert, and go into the sea," and "by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat whose leaf shall not fade, neither shall the fruit be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf for medicine." The extreme richness of the soil on the Eastern coast of the Dead Sea is one proof of the truth of the statement, "Bring ye all your tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The saltiness of the Dead Sea is the result of the conjunction of acid and metal. The green ray from the sun acting on the sodium of the water produces chloride of sodium, or salt. The life or green ray from the celestial, joining with certain elements in humanity, produces the personality that becomes the Saviour of his people. The Arabs call the Dead Sea the Sea of Lot, believing it to be Lot's wife in solution. Jesus said, "Remember Lot's wife." "Whosoever shall lose his life shall preserve it." Salt is the saving principle; nothing else will conjoin water (natural humanity) and oil (the holy principle of good); therefore, that the Saviour may come, there must be a sacrifice, a cutting off, a sea with no visible outlet. "Except that the Lord had shortened those days, no flesh should be saved." But there is also this covenant: "Whosoever shall lose his life shall preserve it." There is an outlet, invisible though it may be to the natural eye, for as the process of evaporation takes place and produces the salt, the levic energy rises and the spirit goes back to the God who gave it.

Isaiah says: "The rain cometh down, and the snow from heaven, and returneth not thither," * * * "so shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

"For a small moment have I forsaken thee; but with great mercies will I gather thee."

"O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires," * * * "and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee."—Elizabeth.

THEOLOGY.

"When the Son of Man Cometh, Shall he Find Faith on the Earth?"

We have heard of a man who claims he obtained the knowledge of the Hebrew language by illumination or inspiration. We do not believe it. Knowledge does not come in that way. The facts are all against it. The "gift of tongues" in the primitive church was the temporary exercise of mental and spiritual faculties, the power passing away with the occasion which produced it.—Louis Basting, in *Manifesto*.

"And the Jews marveled, saying, How knoweth this man letters, having never learned?" It is here conceded, even by the enemies of Jesus, if the record may be relied upon, that there is a stage of human development—a man—that may have knowledge without having learned it in the ordinary, toilsome way. If Jesus was a man, and he certainly was, and attained to that development, (the whole New Testament being worthless if he did not) if he ever comes again among men, as he said he would, he must needs have the ability to know without learning as other men have to learn. In the ancient classics we read of the king of an island on which no animals larger than hares were found. When visitors from other lands told the king of lions and tigers and elephants, he thought that they were hoaxing him, and that no such animals existed. So, it is not, perhaps, wonderful, or would not be but for the Bible record, that men should believe in no human development above that which they have reached; however, their disbelief cannot affect the reality. No man ever announced a new truth or brought back to men's knowledge an old and forgotten one, that did not, in the mass of men, especially religious men, encounter this same disbelief. All the popular religionists of Jesus' time met him in this same spirit of scepticism. Without even attempting to find out the real facts,—as the above writer does not, even though they are easily ascertainable,—they sought, as he does, to brand as an impostor and shameless pretender the man whose everyday life and acts attest to the fact of his possession of such power. If evidence can establish anything,—evidence, not of men incompetent to testify, because of their own want of knowledge in the premises, but men in every way perfectly competent,—there is one now in the earth, whose name is Cyrus, who possesses marvelous knowledge. This knowledge he did not acquire in the ordinary way, but by illumination. This learning includes not only the Hebrew, the Latin, the Greek, and other languages, but all the sciences, so called, as well. The man who takes the pains to publish to the world that he does not believe such things possible, only publishes his own ignorance.

As for inspiration, this is not the time for that, except for devils, demons, (Greek, *daimonia*,) who have no information, except lying information, to give. When John was "in the Spirit on the Lord's day," and saw what was taking place in the end of the Christian age, that is, now, he saw no one working miracles except "spirits of devils" (*daimonia*). This is the age—not to which we have come, but to which we are coming—of knowledge, of science, not of inspiration. But says the objector, "We do not believe it. Knowledge does not come in that way." If John heard and testified aright when he said, "And he that sat upon the throne"

(had the knowledge, hence the power) "said, Behold I make all things new," when that time comes, included in the "all things" must be the old way of obtaining knowledge. To this agree the words of Isaiah, when he says, "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea"; and those of Jeremiah, "And they shall no more teach, every man his neighbor, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them to the greatest of them, saith the Lord."

Even Paul, whose knowledge was perfection and light itself compared with such writers as the one in question, says that knowledge was a knowing in part: "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." But the part which Paul knew, immeasurably greater than the knowledge of the theologians and so called scientists of today, came to the earth in a perfectly natural and scientific way; first in a personality who taught and *lived* the truth He taught, and then, by his theocrasis or change to Holy Spirit, (because of the affinity which Paul and the early Christians had for that Spirit) when he passed into them, forming conjunctive unity with their spirits, imparting to them, so far as was possible, because of their want of capacity, the knowledge and wisdom which he possessed, thus verifying the words of Jesus when he said, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. * * * How be it when he, the spirit of truth, is come he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he shall show you things to come:" Also, "We will come unto him and make our abode with him."

If to teach men the truth "in part," required that One who knew that truth—without having learned it in the ordinary, slow and toilsome way by which men have never caught more than glimpses of it—should come among men and teach it and, when a few men and women had come to know enough of it to desire it, change his whole being to spirit, and—according to the same law of attraction or affinity which pervades and effects changes in the lower, physical world—enter them, changing their state from one of comparative darkness and ignorance to one in which they knew in part, and were perfectly assured that there would come a time when that knowledge would be perfected and they would know perfectly, much more will that perfect knowledge require—as the condition of its coming into men—the coming into the outward humanity (as Jesus promised to do) of one having all knowledge (which men never did get, and never can get by studying in the ordinary way). After inspiring in some, by his teachings, the desire for such knowledge, and teaching them the method and conditions of its attainment, he will change himself to spirit and enter them, thus effecting in them by his spirit, for which they have a strong affinity, the change from ignorance to knowledge.

If such is not a development to be expected in the near future, then the Bible is a book of fables, as many of our leading theologians have already come to think it. But it is not. Jesus did not bring to the world cunningly devised fables.—O. F. L

Our Profession Viewed in the Search Light of Truth.

We are exhorted by the apostle in these words: "Fight the good fight of faith, lay hold of eternal life, whereunto thou art called, and hast professed a good profession before many witnesses."

There are many who fully realize what it means to fight the good fight of faith, which is but the conflict between our good resolutions and the evil powers (both within and without) that would overcome and lead us away from God. It is the conflict between heaven and hell within us, where the rival standards are both set up; to one or the other we must swear allegiance. Influences from without, emanating from the chronic depravity of the world; the phases of iniquity that corrupt morals and blight the influences for good; the opposition of all evil that ever insinuates itself within the sphere of our effort,—all these we are compelled to combat, though it requires the patience of Job and the charity of Jesus, so that abuse shall leave no scar on our temper, disappointment shall generate no bitterness of spirit, and our zeal shall not prove a sword on which we ourselves fall.

In reading the words of the above quotation, we are led to critically examine ourselves in the search light of Truth. The Spirit causes it to penetrate the intellect and affections, revealing the abomination of desolation which a mere profession of faith may gloss over, so that the very Devil in us may appear, not only to ourselves but to others, an angel of light; meanwhile it will enable us to purify and change the current of affections, directing them toward all that is comprehended in duty.

The question now arises: What do we profess? The reply will invariably be: We profess to believe in the doctrines and the mission of Koresh; that through this doctrine we may lay hold of eternal life. The world takes us at our word; accepts our profession as our rule of their expectation. Although—considering the present imperfect state of human nature—they look for too much, yet their demands, to a certain extent, are authorized by our own declaration; if we accept and *believe* the doctrines, we are expected to live—in a measure, at least—according to their teachings. People say it takes a strong belief to be a Koreshan. A strong belief is expected to make a strong character. In almost every condition of human life, we see that a strong conviction is productive of energy. The motive power of strong conviction is wonderful to behold; it is ever driving on the wheels of fervid action. Men become strong and influential just so far as they have an immovable and urgent belief. Where the truths that animate us are grand truths, their influence should be felt, becoming decisive in action, sending forth a power for good radiating on every side.

Profession does not imply possession; but in our success lies our possession. We may listen with delight to the exposition of the doctrines, grasp them intellectually, and outwardly keep the law, while within we are full of dead men's bones and all uncleanness. The only way we can discern our true condition is to throw the search light of truth within. I think it will not take a very powerful magnifying glass to reveal the loathsome dens filled with iniquity. One trouble that prevents mankind from seeing itself as it is, lies in the

fact that every one is so busy searching out the faults of others and holding them up for criticism, having cloaked their own in the ample robes of self-righteousness. While exposing the defects of others, they carry the impression to the world that it is because of their own purity and sanctification they are able to discern spirits of evil in others so readily. "I am holier than thou," is written on the lineaments of their faces. I do not envy such people; the dry bones of the grewsome skeletons in their own closets must rattle dolefully.

Possession of truth consists of an inherent principle that will stand the test when native characteristics rebel against it. It behooves us to watch our lives carefully, to weed out every sin as soon as observed; this is a proof that we are in earnest, that we are not liars to God and ourselves. I think the happiest hours of my life are when I turn the search light of truth fully and directly within. Do you think I am happy because I find myself pure? Far from it! I am happy because I see myself so base, so contemptible, so vile, in every way. I am not happy because I *am* vile and impure, but because I can see it. I know I am not without hope, for Jesus came not to call the righteous but sinners to repentance. He came not to save those who think they are saved, but the lost,—those who know that without the real cross of Christ they cannot be saved. I know the divine nature will triumph over the evil and destroy it,—this is the source of joy. Unless we can see ourselves the vilest of sinners, we have no claims to a Saviour. We will all be sinners till the Lord rules over us, having condemned sin and purified us in the fires of celestial love. "Light that brings our sins to our conscious view, also brings itself to view." Light furnishes its own testimony; it opens healthy eyes and is, itself, a witness to itself. It comes not to search men out, not alone for judgment, but for salvation; it brings a quickening power, the light of life. If we see ourselves by the search light of truth, we will scrutinize our own defects, having no fears respecting the integrity of our neighbor. Jesus said, "Strive to enter in at the strait gate." He did not say, "Watch and see if your neighbors enter." It is for us to turn with loving helpfulness and good example to aid a weak, faltering, and struggling brother or sister. We will help them most by our faithful work in ourselves, not by criticising their effort. This is true love that shows itself in prompt, efficient, self-forgetful, self-sacrificial helpfulness. We work most for ourselves in working for God, but never help our condition by questioning the motives of others.

Koreshanity is fully developed Christianity, therefore more is to be expected of Koreshans than of so called Christians who are not as yet even babes in the doctrine of life. The ripening fruit should be more perfect than the half grown fruit. With the keys of knowledge in our hand, shall we blame our Leader if we fall before fully ripened? His mission is to give us the keys and to point out the way to the kingdom; we must not censure him if we fall over some of the obstacles of Satan. The road is narrow, and each one walks alone. If we have not diligently studied the keys we may fail in applying them. Is our Master responsible for our indolent neglect, or are we alone responsible? Let us turn on the search light and thoroughly understand ourselves, for we must work out our own salvation with fear and trem-

bling. We must watch the growth of the kingdom within ourselves, each for himself. The time will soon come when the glad news will be heard from door to door, "Behold the King cometh!" and we shall be permitted to see him who is the light, for as the film is taken away from our eyes, we turn from the darkness. Christ brings the light into our souls and will tear up false confidences, plant the stripes, and wake the agonies of repentance, that he may be a true healer. He will search out the secret places of sin, divide the joints and marrow, (so close and sharp is his work,) toss the heart with self-accusing, and then rebuild the character on the strong, clean foundation—the true Rock.

It is with ourselves we have most to deal; we are to get right ourselves, criticise ourselves, judge ourselves. When we have as much zeal to correct ourselves as we have inclination to correct others, we will know our own defects better than we do those of the neighbor. When we have, in ourselves, sought the removal of all that is obscuring our own vision of God, we will be able by our example to help others to see him. We have but to call to mind the lofty standard set before us, remembering that the grave responsibilities of our profession demand a righteousness exceeding the righteousness of the scribes and the Pharisees, if we would enter God's kingdom, also the application of the divine law extending its rules of conduct to the very thought and life within, and the warning against a divided service. That we may witness a good profession before many witnesses, let us daily turn the search light of truth within our own souls, so that the light will infuse through all the cloud, causing the cavern of blackness, breathing noisome night winds, to become a pillar of fire, a token that our Leader is near. May we keep our lives pure and free from all that would cloud his face, being found zealous in the performance of every duty, active in every good work, diligent in service, loyal to every principle of right, and ever faithful to the Captain of our salvation, witnessing before him a good profession!

The obedient spirit of true discipleship—cherishing and attracting the continuance and increase of divine love in the soul—will ever pray as did the sweet singer of Israel:—

"Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."—*Mary Everts Daniels*.

THE TIMES ARE OUT OF JOINT.—Steal a chicken and you are a thief; steal \$1,000 from your employer, and you are an embezzler; steal \$5,000 from the government and you are a defaulter; rob your competitor on the stock exchange of \$10,000 and you are a financier; rob him of \$100,000, \$500,000, and you are a wizard, a Napoleon of finance; wreck a railroad and gather it in, and you are a "magnate"; wreck a great railroad system, and you are a "railroad king"; conduct a "negotiation" by which a strong nation plunders a weak nation of thousands upon thousands of square miles of territory and makes the weak nation pay millions of money indemnity for the wrong it has suffered, and you are a diplomat. Truly, "The times are out of joint."—*Religious Herald*.

Reason and true philosophy never attempt, in their conclusions, to separate God from his works.—*Ex*.

Pot-Pourri of Koreshan Science.

Random Notes from Various Lectures.

Change can only be made in the spiritual states; hence chemistry is false.—From lack of Koreshan education, a professed Koreshan may be confounded by a question, but never is he confounded because of any weakness of the science.—The sun symbolizes love and wisdom; the moon symbolizes good and truth.—We have space in the external world; we have quality in the spiritual world to correspond.—Gender is not more manifest in man than in every department of God's universe.—All activity is engendered through the relations of male and female elements originating somewhere as an adequate cause.—The Anglo-Saxon nation, which is feminine, (the "mother country,") speaks of the sun as masculine; the German nation, which is masculine, (the "fatherland,") speaks of the sun as feminine.—The sun is the center of inflowing and outflowing energies. Its apex of convergence is feminine; its apex of divergence is masculine.—The moon is reflected upon a sea of hydrogen.—There are poles as related to space, and poles as related to qualitative change.—Koreshanity includes science and philosophy. It supposes a double origin of the human race—an origin in truth and an origin in fallacy, good from above and fallacy from beneath.—Knowledge culminates in the union of the spiritual and natural worlds. Jesus could teach both the spiritual and the natural worlds, because he was the conjunction or nexus of the two.—The fall of the church began in the Lord Christ, when his spirit was sown.—Every corpuscle produces three qualities of spirit.—The red corpuscles of the blood are buried in the spleen, to be resurrected in the duodenum as spiritual energy.—There is no real money in the world today, no money without the stamp of Cæsar.—Love of money will continue so long as money is necessary.—The Greek root of the word money signifies to guard women. That guard, in modern times, is the marriage ceremony.—The commercial idea, in every domain, is the central idea of life. Gog (roof) signifies capital; Magog (floor) signifies labor.—There are ten beginnings of life,—ten principles of science which will restore man to the image and likeness of his Creator.—Originally man obtained in the form and function of God—he had the potencies and parts of God, who is a three-in-one Being.—Mortal man is a dying man. Man is dying through the misapplication of law.—Death is the result of the fall, and resurrection is not complete until death is overcome.—Christianity was the fruit of one month of the tree of life. Nineteen hundred years ago, we had the fruits of the spirit in Christ, also the perfection of the body.—A cycle of the zodiac produces the garden of Eden and the planting.—The first Adam was a living soul, a living breath (*nefish* means the breath of Deity), personated in the Lord Jesus. The second Adam was a quickening spirit, to make man like the first Adam.—God's animal nature descends into the sensual nature of humanity: this is the spirit of the beast which goeth down.—Jesus was the seed of the Father, not the seed of the woman; therefore he was the serpent's head, and the seed of the woman bruised him.

CORRESPONDENCE.

ESTERO, (NEW JERUSALEM,) FEBRUARY 22, 1894. E. A. GRAHAM: DEAR SISTER IN KORESH:—I presume you are looking for a letter from me again, now that we are fairly located in our new quarters, so I commence this letter on Washington's birthday. The Prof. and myself have been digging sweet potatoes for the last four days, with the thermometer over 80 degrees in the shade, how does that compare with your howling blizzards? We rolled out some seventy bushels for home use. The potato patch is on Surveyor's Creek, S. W., about eleven miles from our camp on Estero Creek, where we found plenty of mosquitoes to annoy us. They troubled us greatly, and we were exceedingly glad when ready to return to our home, where freedom (comparative) reigned from such pests. The potato patch was only about one and one half miles from the Gulf coast, adjoining a "residenter" by the name of H. Danielson, who has lived there for eight years, on the last habitable place near the coast. He has a fine orange grove, lemons, dates, figs, bananas, etc., and gave us all the oranges and lemons we could eat. Bro. Gustave Damköhler purchased two hundred fine ones at eighty cents per hundred, for home use. One tree had many fine lemons on it; he told us to pick them all and carry them home, which we did. The tree was in blossom for another crop. How does this compare with the cold waves of the North? I want no more of them.

The woods are full of beautiful flowers. Here we are harvesting our potatoes, gathering fruit, admiring the trees in bloom—with ripe fruit on them at the same time—and relishing our milk and honey, in one of the most delightful climates on the face of the globe. Ah! do not heave such a long sigh,—wishing you were here too. I certainly wish you were, and all the rest of the dear, loving ones at Beth-Ophrah. We are so happy and contented in our new home that we do not mind the work of pioneer life; in fact, we love it.

We rolled out great potatoes that weighed from three and one half to four and one half pounds each. Oh, such fine ones! Bro. Gustave took a load home, returning the next day with bread and honey, coffee, etc. You see, we have had experience at least. We set our hook and line at night in Surveyor's creek; next morning hauled in a large catfish which, when dressed and parboiled, then fried, was relished greatly, with baked sweet potatoes. Danielson set his line, and the same morning caught a shark about three feet in length. They are not, however, the man-eating kind. He catches many of them, and uses them as fertilizer around his fruit trees. Such schools of jack fish as we saw in the creek, one to two feet in length; hundreds and hundreds of them! They are excellent eating. I hear Bro. Gustave's boy caught forty one day—since we have been down here—with hook and line; they are quite gamey. There are millions of them. What we do not need for immediate use, are salted for future use. Several wild deer have been seen at times by some of our party. Alfred saw a number of them one day, on his way to Ft. Myers.

On our way, some seven miles south from Estero Creek to Surveyor's Creek, we came to a plantation—fruit-trees of many varieties, a large lime grove, and lemon trees loaded with fine, large, ripe lemons. Here a man was dressing some large

fresh water trout; I should judge they weighed from two to three pounds each. He said we could catch, in twenty minutes, all we wanted; they are very gamey. This is a wonderful country for fish of all kinds. Perhaps next May or June we will go with Bro. Gustave to the Gulf Coast for turtles, and gather eggs by the thousands—both turtle and sea fowl. We shall also get a few of the large turtles to bring here for home use. We want some that will tip the beam at from two hundred to six hundred pounds each.—That is the way to get your meat and barrel it up ready for use at any time.

This movement to Florida is one of the most wonderful, and will prove the most important of any move ever made in the history of the world. It would seem to be an important one in the establishment of God's kingdom in earth in accordance with the prayer of the Christ: "Thy kingdom come; thy will be done in earth, as it is in heaven." Here are the most wonderful resources for great things; here man may utilize his greatest energies in the line of industries beneficial to humanity and to the upbuilding of the kingdom, where love to the neighbor may have full sway, where all may enjoy peace and love, for here seems to be an equitable adjustment of all things. Here, too, seem to be all the facilities for the building of a great city. A more propitious point would be hard to find for a city like that contemplated—"The New Jerusalem."

"Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel. * * * That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, ye shall be built, and I will raise up the decayed places thereof. That saith to the deep, Be dry, and I will dry up thy rivers. That saith of Cyrus, He is my Shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut. I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."

This is our Leader, our High Priest. Oh what a glorious one to lead us safely through the wilderness.

"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 laborer of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, surely God is in thee; and there is none else."

So you can readily see where the help will come from to build this wonderful city. How grand to be living in such a

time as this, and to be among those preparing and making place for the city of our God! Surely the outlook from the present surroundings harmonizes completely with the prophecies. This is an important work, and an important time in which we live. Life and immortality are before us. I would that all were in this grand work. It is more than all the world beside; therefore, let us surrender all to God's all-conquering love, and the establishment of his kingdom in earth. The time has come when we must sacrifice our idols, whate'er they be, if we would become inheritors and possessors of the kingdom, for without holiness no one may see the Lord. He that overcometh shall possess the throne.

Sunday, February 25, has come—a beautiful day, such as most of the days have been since stepping on Florida soil. I fear our letters will almost make you homesick in thus speaking of our charming surroundings,—the equable climate, delicious fruits, elegant fish, superb free-stone water, beautiful flowers on every hand, from which the honey bee gathers the precious sweetness, and the fine stream or creek (sixty to seventy-five feet or more in width, fifteen feet deep,) with its ebb and flow of tides, so grand to sail upon or bathe in its electric, sparkling, phosphorescent fluid. The boys have great sport in swimming, diving, plunging, and spurting in the salt sea water like young whales, and this in February! It is like summer here, you see. Alligators, did you say? No fear of them. The fear is on the other side; the alligator gets out of the way. There were two of them, the other day, on the very bank that the girls use for going in and out of the water. Jacob killed one, and Joe thought he had the other, but it got away.

Our table is daily spread beneath the shade of the beautiful mango trees, now in bloom, near the house formerly occupied by Bro. Gustave. Here we are surrounded by other trees, such as bananas, limes, oranges, cocoanut, date, camphor, cabbage palmetto, and others. We enjoy our meals in picnic style, having oranges, lemonade, honey, milk (in can), bread, fish, sweet potatoes three times a day, rice, grits, and many other things—this all under the canopy of heaven. Ever since we have been here, it has been delightful, agreeable, and pleasant; not once have we been compelled to surrender on account of disagreeableness of the weather, or anything approaching it.

Since we came here, we have prepared the ground, grubbed and dug up roots—oak, palmetto, and other roots—by the ton, and planted seeds of various kinds which are now up and growing nicely. Melons are showing up finely. We shall plant every few weeks, and thus have melons the year round. Peas and beans are up, six to eight inches high, as well as sweet potatoes, corn, etc. Lela is learning the management of bees. She and Bro. Gustave commenced Saturday, the 24th, to extract honey. That day they got about seventy-five pounds of beautiful honey. There will be in the neighborhood of forty gallons to extract. From now on, every week throughout the season, they should take off from two to three hundred pounds; thus you see it is quite an industry. We now have twenty swarms.

We have had some rain storms, which have agreeably cooled the atmosphere, although through the day we generally have a nice sea breeze, which makes the atmosphere so soft, balmy, exhilarating, and refreshing, that it is

a pleasure to inhale the gentle zephyrs of Florida. Catarrh and colds disappear as if by magic. One morning the thermometer was down to 54 degrees, and once to 44 degrees above zero; but that was soon after your terrible blizzard up North.

There have been some four or five alligators killed since the Koreshans came, so we are getting rid of them. Alfred proposes to tan their hides so as to make them useful to the needs of man. Fish are caught in various numbers—forty one day, eleven another, sixteen another, and so on, as time may favor or chances occur. Many are caught with hook and line, but some are speared at night. The fish are seen by the phosphorescent light they make as they dart through the water. It is a beautiful spectacle to sail upon the water at night,—equal to Fourth of July fire-works. The phosphorescent light the oars make in displacing the water, is fine. As you look into the water in its quietness, from off the boat, it glitters and sparkles like diamonds. It is hard to describe the beauties to be seen; the darker the night, the finer the display. We have birds here of very beautiful plumage. The mocking-birds are quite tame.

March 1, '94. February closed its month with a fine rain and a glorious thunder storm. This morning opened up with warm, pleasant, spring-like weather. Oh, how beautiful everything seems! The idea of living in perpetual spring and summer is cheering indeed; but the grander and higher incentives that thrill the soul, the nobler motives that fill the mind of those who seek to elevate humanity to the highest good, the loving of the neighbor as the self, and the Lord God with all the heart, might, mind, and strength, with the prospect of attaining to the sonship, is indeed most grand. The little band of Koreshans that will revolutionize the thoughts of humanity and bless the world, is about to build the Great City, the New Jerusalem, that will astonish the world. This is not theory or speculation. Prophecy foretells it. We shall have direct communication with all the world, both by water and rail, as well as by electricity. Here will be the center of the universe, with all the advantages of a gigantic city. The streets will soon be surveyed and laid out scientifically and systematically; the building of the city—the most glorious achievement ever entered into by any set of people on the face of the globe—will follow. Our lumber is now here, at least a part, and we shall soon have more convenient places for sleeping than at the present time. Our tents do nicely now, and will, no doubt, until the rainy season sets in, when it will be necessary to have dryer and more substantial apartments.

March 7, '94. One month today since we landed at Estero,—where we are now. Allen, Joe, and Charlie were out fishing the other day, and brought in thirty-five fine fish. Several of our party were up to St. James, on Pine Island, and gave two entertainments not long since, under the leadership of Victoria. They returned today.

Saturday, March 10. Last evening Henry H. speared a fine tarpon, two feet in length. They are excellent eating and are an exceedingly gamey fish. Day before yesterday Lou B. and Joe M. went down to the Bay and captured a big alligator. Lou shot him. He must have been thirteen or fourteen feet in length, but as a part of his tail had been bitten off by a shark, the exact length could not be ascertained. The sloop has now gone to Punta Gorda. Geo. O. and

Lou B. have also gone. They expect to meet Harry B. and Mr. B's stenographer from Chicago.

Sunday, March 11. How time flies! Meeting today at 4 P. M.. Prayers are said before breakfast. The first twelve verses of the 5th chapter of Matthew are repeated, with the Lord's Prayer, at breakfast time. The day has been a fine one. Four of us took a trip down the creek—Allen, Alfred, Charlie, and I, in a boat. Saw two alligators. In my early morning trip saw some very large tarpon fish, taking their breakfast at the Tarpon Restaurant.

Vera and the boys arrived this morning all right. Harry and Joe F. remained on the sloop, and will come up the Creek to-morrow, Monday. The boys and trunks arrived. Tuesday evening will be our first Society meeting.

I enclose a scale or two of the first tarpon fish caught by any of our party. This one was very small to what we expect to catch some of these days, being only two feet in length. We want some five to seven feet in length. I would like to send you some of the lovely wild flowers that grow here, if I could do so without their fading. We were shown today, March 13, the plan of the great City. It is fine, and on a grand scale. May we all witness its completion!

Alfred and I cut down a bee tree in the cypress swamp yesterday. Brother Gustave and Lela hived the bees, securing the comb and most of the honey. This will make twenty-one swarms. I found another near this one; some day we will capture it. Saw three deer yesterday. They looked very fine as they skipped over the ground. Much love to all. Your Brother in Koresh,

C. S. B.

Whenever God takes anything away from us, it is only to give us more of himself.—*Ex.*

Our Many Millions.

We have millions for Museums,
God has blessed "His children" all,
We will keep the Fine Arts Palace,
Give the "tramps" the City Hall.

We have many stately churches,
Where we worship God in style,
Where the vulgar, common people,
Never tread the sacred aisle.

We have ministers and lawyers,
We have papers, we have books,
We have trusts and combinations,
We have many trained French cooks.

We have missions where the heathen
Learn to save their surplus girls,
While ours their priceless virtue
Sell to libertines and churls.

And, my friends, you cannot hide it,
Howsoever hard you try,
We have millions, friendless, homeless,
Cast adrift to starve and die.

You may call them sots and vagrants,
Proudly spurn them from your door,
But, my friends, they earned your millions,
'Twas your cunning made them poor.

—*Daisy Clover, in Great West.*

PUNGENT PARAGRAPHS.

There is nothing right but righteousness.

There's nothing so wrong as wrongheartedness.

Nothing is worth striving for, except to strive against self.

Business failures are usually caused by a great lack of cents.

Marriage is a moral mirage, fully as illusory as that phenomenon.

We are constantly making mole-hills of trouble into mountains of misery.

Any fool can find fault, but it takes a wise man to find something to commend.

We are here in the material body to get experience and to have the gospel preached to us.

We want the earth. Yes, and heaven too, for we are poor in spirit and intend to be meek.

The greatest attachment of humanity is the same as the mosquitoes'. It is an attachment of blood.

The Africo-American race will yet come up through great tribulation to be the chosen people of God.

Those who are giving the Devil his due are not apt to get him paid until they have given him themselves.

The financiers and the statesmen are now the babes lost in the woods, and are like to die in one another's arms.

The milk and honey with which this land of ours is flowing are the milk of human unkindness and the honey of deceit and cunning.

"Millions for the bankers, but not one cent for the unemployed," is now the congressional travesty upon Patrick Henry's noble utterance.

"If time and tide wait for no man," they ought to accommodate a great many people, for there are so many that have "no man" at all about them.

There is no forgiveness of sin beyond the grave.

No, if you do not obtain forgiveness—*overcome* your sins here, they will not be overcome.

"Distance lends enchantment to the view." So also it lends fear. An imaginary hell in some far off, unknown region is terrible to contemplate; but a hell right here in earth is scarcely noticeable to our "pious ranters."

Purified love is all devotion and no desire, careless of recognition beyond the acceptance of its offered service, and content that the *be-all* should be the *end-all*.—*Geo. MacDonald*.

A man shows himself greater by being capable of owning a fault than by being incapable of committing it.—*Ex.*

Trouble imagined may seem easy to meet; trouble actual is quite another thing.—*Geo. MacDonald*.

SHARP CUTS.

Under our false systems money moves and controls the world, whereas under the teachings of Jesus Christ, justice would.—*Progressive Citizen, Houston, Texas*.

General Coxey's crusade to Washington is considered as a second John Brown movement, which will end in the emancipation of the white slaves.—*Kansas Commoner*.

Why is it that earnest seekers after truth are always cranks, while those who accept dogmas without question or examination are considered to be wise men?—*House and Home*.

When the California army meets Coxey's Ohio forces, and they march on Washington about three hundred thousand strong, Grover will take to the dismal swamp again.—*The Advance, Dallas, Texas*.

A sailor was once asked how prize money was distributed. "Why," said he, "it is sifted through a ladder. What goes through, the officers take; we get the rest." Does the laborer see any analogy between this plan and the system of wage distribution?—*American Nonconformist*.

Do not tax incomes, neighbors. No, do not do that. Our rich men might march off to Europe, and then what would we do? Just think of the people having no one here to oppress them! That would never, never do. Beware of advocating that villainous income tax.—*Hoosier Blade*.

Grover Cleveland has vetoed the seigniorage bill, as was expected. In his lengthy message to Congress he recommends legislation that will enable the secretary of the treasury to issue more bonds to maintain the gold reserve. More bonds, more debt, and labor must foot the bill.—*Cleveland Citizen*.

Truth and the modern method of making a living are incompatible. If you want to learn truth, look to your own reason, not to the man who is paid for preaching a certain kind of doctrine. No man can serve two masters at the same time; neither can a man cater to both truth and the existing rules of business and society.—*Western Laborer*.

An advertisement in any leading paper for one thousand able-bodied slaves to work without compensation except board and clothes, the period of slavery to last one year, with privileges of renewal, would receive more than ten thousand applicants for the positions,—white persons at that. To such a state has our boasted freedom brought us that slavery would be a welcome escape for a million or more of our citizens. In fact, we have all the horrors of slavery, with none of its compensating features of security in food and shelter.—*Twentieth Century*.

What is liberty with long hours and low wages? Is it liberty? Can liberty exist with long hours and low wages? What rubbish it is to say that we enjoy liberty when we work for a bare existence and toil *only* to keep body and soul together, and at that *only* succeed in doing so for a short time! What is life or liberty to the majority of the toilers? Life is a burden and liberty a mere mockery. For the exploiters it is different; they enjoy life and liberty through big profits. But the toilers have their destiny in their own hands. What will they do with it?—*Paterson Labor Standard*.

THE LATEST SPOKEN.

TO INVENTORS.—There is a wide field open for men of a practical and an inventive turn of mind. We couple the terms "practical" and "inventive," because there are thousands of inventors who are not practical, and thus waste time and money. An invention, to be practical and remunerative, must perform a given kind of work, either better or faster, or both, than any existing process. If it cannot do this, drop it. Or it must be simpler, and therefore cost less. Unless your invention can meet some of these provisos, do not waste time and money over it.

There are several promising fields for invention. One is, some way of utilizing the tremendous power of ocean tides. There is enough power wasted on the sea shores of the United States to run all the machinery in the world, day and night, if some way of utilizing it were devised.

Then there is another enormous field opening in electrical science. The uses we now make of this power are but child's play as compared with the vast possibilities of the future. Tesla is the pioneer of higher electrical invention as was Edison of its initiatory uses. The possibilities are infinite. Let the would-be inventor master the arcana of electricity, and the world will be his plaything.—*Ex.*

A PARALLEL.—Cromwell, about forty years old, a country farmer of England, and afterwards captain of a troop of horse, gathered from among the tax-ridden people an army that was ridiculed by all the smart Alecks as "psalm singers," marched them to the capital, scattered the commons like chaff, beheaded King Charles for vetoing the acts of Parliament and raising money by illegal means, and established the Commonwealth.

Now Coxey, a country farmer and horse trader, about forty years old, is gathering from among the tax-ridden people an army that is ridiculed by the daily papers for its singing and its religious banners, calls it the "Commonweal," and is marching on the capital, where Cleveland is quarreling with Congress, vetoing its acts, *e. g.*, the seigniorage bill, and raising money by illegal bonds.

Coxey and Cromwell, Commonweal and Commonwealth, Commons and Congress, Charles and Cleveland, all begin alike. Do you C? Will they end alike?

That Coxey's army begins to develop some of the qualities of Cromwell's "Ironsides" is shown in this special to the Commercial Gazette:—

"Thoughtful people will be less inclined to cast ridicule upon this movement when they know that in spite of weather that was almost unbearable even to the well-clad war correspondents who follow in the wake of the grand parade, the jeers of the public and sneers of the press, the enlistments outnumber the desertions two to one, and that the newer recruits are of a better type than the old."—*Cincinnati.*

FALSE CRY OF OVERPRODUCTION.—In the spring of the year, when the ice breaks up and becomes gorged in the defiles, to those dwelling on the flowed lands above the obstruction, there is an apparent overproduction of water; but the man on

the mountain top, whose vision at a glance enables him to comprehend the situation, sees that the overflow above is caused by an underflow below. There is no excess of water in the river, but an unequal distribution of it.

There never can be an overproduction of anything so long as there is a soul on earth not supplied with an abundance of it. A superabundance of the necessities of life cannot exist while the urgent wants of millions are not supplied. The apparent flood in our markets is offset by a terrible death in the hamlets. From the subsidized press comes the usual cry of overproduction, while thousands of idle workingmen are shivering, naked, and without fuel, having pawned their scanty clothing for food.

The disease from which we are suffering is not a plethora of products. Its seat is in the functions of circulation. Like the ice-gorged river, there is an obstruction thrown across the channel of distribution.

Money, the medium of exchange, the instrument of association, is as essential to the just and equitable distribution of labor products as transportation is to the commerce of the world. Free and unrestricted transportation facilities have been allowed to increase with the demands of commerce. No contraction to an ox-team basis has yet been attempted. But suppose it was; suppose the steam locomotives of the world should be limited even to the speed and capacity of the double ox and the horse standard? How soon would our warehouses and docks groan under the pressure of overproduction, and how soon would production be compelled to cease, and labor to tramp?

The largest transportation facilities keep the warehouses clear. So would an ample and generous medium of exchange between producer and consumer keep the merchant's stock low and create a demand for greater productions. God is not a bungler. He never created powers to produce, without providing necessities and desires to consume.—*Chicago Sentinel.*

WHERE IS THE FAULT?—Mrs. J. M. Sturdevant writes us a very interesting and thoughtful letter from Sunbury, in which she says:—"How can we expect better times, no matter which party is in power, when the people are getting to be more selfish and avaricious every day? You cannot find one out of a hundred that is willing to pay a man what a day's work is worth; not one that knows when a man has done a day's work. There are hundreds of farmers that are able to hire, but will not because they can get tramps and young boys to work for their board. Go where you will, you can see the rich taking advantage of the people's poverty in some manner. Right here in these stone quarries men are working in mud and water, shoveling dirt, lifting heavy stone, wheeling wheel-barrows of dirt and stone loaded heavy enough for a horse to pull, for ninety cents per day and board themselves. I wish, too, you could see the contrivances for getting a big day's work out of the men. Some of these men have from six to nine in a family. A man that is not worth anything cannot get trusted these times, for much. Sometimes the weather is too cold and stormy to work. If they could work every day they could not make a decent living.

"There is one thing sure: we shall have hard times as long as the laboring classes refuse to assert their rights. I am afraid they have permitted themselves to be slaves so long that peace and prosperity will never dawn upon us again except through bloodshed."—*Cincinnati.*

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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