

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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THEOLOGY.

How Much of the "Soul of Christ" Have Coxey and Browne Received?

From a materially rational and ordinarily scientific point of view, it might be difficult to say just how much or what part of the soul of our Lord, General Coxey and his adjutant, Carl Browne, have appropriated; but from the pretended belief of modern Christianity, as that Christianity has derived its doctrines from its interpretations of the Bible, it is just as likely that these greatly advertised men have eaten as much of his flesh and drank as much of his blood as any member of either the Catholic or the Protestant church.

What comprises the soul of Christ? Much serious labor has been given to the inquiry of the nature and location of the soul of man. The application of the merest modicum of common sense would settle the question for any reasonable and comprehensive mind. When God made man and breathed into his nostrils the breath of lives, man became a living soul. It follows—in the broader sense—that, as man is a soul, (and God's soul at that,) the seat of the soul is not any particular part of man; but that every part of man together comprises the soul, though there is a point where the soul has its central citadel and governing nucleus. The individual or microcosmic man is constructed upon the basis of the same organic law which governs the construction of the macrocosmic or grand man. The Lord

Jesus,—the center and nucleus of the grand man or church,—though the head and center of the body, did not so completely contain the life as to preclude that same life from extending to all the members of the body; and though the conarium or pineal gland of the brain contains the conjunctive corpuscles of the uniting fibres of the cerebrum and cerebellum, it does not follow that the energies generated there do not extend their influence, by communication through the nervous and vascular systems, to every part of the body. The citadel of consciousness is in the pineal gland; the courts of that citadel are the various divisions of the cortical area, but all parts of the body are the seats of consciousness both as to intellection and affection.

In a specific sense, the blood itself is the soul; blood and soul being synonymous terms. "The life of all flesh is the blood thereof." "He poured out his soul" (blood) "unto death." What did he pour out, for the redemption of the world, if not his blood? "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." The body of the Lord was transformed to Holy Spirit or Holy Ghost. This Holy Ghost was the life of the Christ, therefore the soul of the Christ. "The soul that sinneth, it shall die." This signifies that the man who sins shall die. The very fact that those pretended Christians who scoff at Coxey and Browne for claiming to have received a part of the soul of the Christ, can hold up to ridicule the doctrine of the appropriation of the Lord's body according to the words of the Lord wherein he declares, "My flesh is meat indeed, and my blood is drink indeed"; "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day," shows conclusively that they themselves do not believe in the doctrine.

The entire membership of the Roman Catholic church are taught by constant precept and example that they partake of the Lord's flesh, and this is equally true of the Protestant churches. If the example means anything, it means that as you eat this bread and drink this wine you correspondentially eat (partake) of "my flesh and blood." It follows, then, that the flesh and blood of the Lord Christ enter as substance into those who thus appropriate him. According to the declaration of Scripture and the doctrine of the church derived therefrom, men may eat in two ways—worthily and unworthily; Judas, though appropriating the Lord's flesh and blood like the other disciples, ate and drank damnation to his soul (life), as per Scripture statement.

We do not advocate the idea that either Coxey or Browne possesses much or any of the soul (life) of the Lord Jesus; but their claim is no more senseless than the claim of any other pretended Christian, that he or she is "regener-

ated" (reproduced), "born again," "born of God," resurrected in Christ by the operation of the Holy Spirit. If I should or could claim, truthfully, that I had received the spirit of Christ, which is the soul of Christ, a part of Christ would necessarily be possessed by me. The process of regeneration is easily enough comprehended when once the term is employed to signify what the term itself includes. The church will not always make a mockery and a farce of the so called eucharist or Lord's Supper. The time will come (and is now at hand) when the laws of transmutation (cross), transubstantiation (metamorphosis of God's life), and metempsychosis will be understood by church and people. It will be known that the life that was in the Lord Christ was transmitted to the church, and that through such impartation the reincarnation (resurrection) is assured.

We regard the Coxey-Browne movement as the reflex of a genuine movement in progress for the redemption of humanity. When the true Christ makes his appeal, it will not be for a modification of the money system—it will be for its destruction. When the true Christ makes his appeal, it will not be to the present corrupt government, which these very people who clamor for bread have placed in power to rob them. It will be to overthrow the government of robbery and to replace it by the kingdom of righteousness. The "great industrial army" now mobilized (moving) is a part of the force of Gog and Magog gathering for the final issue.

Coxey and Browne may have portions of the soul of Christ, but it may be from that portion transmitted through the line of Judas Iscariot; for he also, though unworthily, partook with the other eleven of the Lord's flesh and blood.

Christian Faith and Koreshan Faith.

It does not matter what new religion or science is preparing to come forth before the world, its first seekers and supporters are mainly led by faith. This faith is founded on something they already know as a fact; or it may be founded on a misinterpretation or partial comprehension of a fact, and thus lead into error and ungrounded faith.

The forerunner and herald of all truth is faith. It is as though truth stood before us in living presence, veiled, and—through her esoteric power to impress us with her living reality and to encourage our desire to see her—enabled us to put forth our hand and draw aside the veil and view her face to face. If the veiled form were not first shadowed forth in our yearning minds, we would have no incentive to bring forth into external view the undisguised science.

Both history and our every-day experience verify the idea that truth is born of faith. Yet we daily meet people who pride themselves on their scientific attainments, and say, "We want nothing to do with faith; have no use for it. We deal with facts, not fancies. We must know, not believe." That is all very fine if they have really got there,—but please show us the man or woman whose life, in no part or manner, is sustained by faith or belief. Him we would worship, for he must needs be the perfect one, God incarnate.

God, the one all-wise mind or consciousness, *knows* everything. He has no faith, for all is revealed before his eyes. One who knows *less* than everything must depend on faith to draw him into the knowledge of things that he yet

lacks. Because he judges that he knows a great deal, he need not necessarily conclude that he is altogether done with faith.

Every age is ushered in by faith, but faith of a different kind or degree, resting on a different foundation from that of the preceding age. When Jesus was in earth, Christian faith was belief in Jesus, belief that he was just what he represented himself to be, the personal God, the fulness of the Godhead bodily; belief that he would fulfil all his promises to his followers, and establish the divine kingdom in earth at the end of the world or age. When they received the baptism of his spirit, when the Spirit of God descended and entered into them, they then *knew* that Jesus was all he claimed, and their faith that he would do all he had promised was absolute. This was the Christian's faith and knowledge. We say knowledge, but use the word in a restricted sense. They knew God in a way or degree; they had an interior consciousness of his presence trying to guide and direct them; but they had no definite, scientific conception of the deific character and of his exact relation to them; no concept of the changes that they must undergo, both in spirit and body, before the divine germ planted in them could bring forth its fruitage. They had the love of wisdom planted in them, but had not yet reached the wisdom or science itself, which that love must legitimately bring forth.

The Christian church of today—through the inevitable declension which follows the planting and regeneration of every kind of seed—has lost the conscious knowledge of God that his indwelling gave, and has about lost all faith in his coming again to establish his kingdom and fulfil his promises. We may truthfully say that the present Christian church has lost all concept of the personal God; and, losing that, is drifting on to infidelity and atheism as fast as possible, for it is only a step from the denial of God's personality to the denial of God altogether. Their concept of God is no better, no truer to God's real character (as portrayed in the Christ), than that of the peoples we are pleased to call heathen. Is it strange that people should say that the age of faith (meaning faith in Jesus' coming to finish his work) is past or passing? They speak the truth of Christian faith. Yet in a general sense it is not true of the immediate present, but is a prophecy of the age to come when faith will have passed away, at least from the civilized mind, and science will reign supreme.

There have sprung up, and now stand opposing each other, two new faiths; one the faith of the world in atheistic science, based on a few rational deductions from a false premise. This inevitably leads to denial of a personal Deity. The other faith is the revival or resurrection of the early Christian belief, a belief in a personal God, and that Christ will fulfil all his promises. It is the Christian belief with something of infinite value added, namely, a foundation that is a clearly demonstrated premise comprehensible to any one not blinded by prejudice. The basis of Koreshan faith is absolute science. Upon the rational comprehension of the part of the science that their yet imperfect intellects are able to grasp, rests the Koreshan's faith in the parts of the Science that they cannot, as yet, fully comprehend. Any one can, if he will, comprehend enough to form a working basis for himself, and he knows that exercise of *what he knows*,

with a desire to know more, will unfold him, finally, to receive the baptism from the Messenger, by which alone he can receive the full or scientific degree of the divine spirit—the baptism from the spirit of the Lord that will raise him up in the likeness of his Maker.

The fact that faith in modern science and faith in Koreshan Science are both based on rational rather than philosophical foundations, goes to prove that this is the dawn of the scientific age. The false science has first put forth its hand and has tried to name the age for itself, but the age will be named and remembered for its true science, which will come into universal acceptance and operation, obliterating the present false system. As for the faith of the modern Christian church, it is so overgrown by modern science that its life is choked out beyond resuscitation.—*Alice Fox Miller.*

SOCIOLOGY.

Barbarity of Millionaire Co-operations.

When a man reaches the point when he must starve if he remains where he is, he obeys the natural impulse to migrate. Coxey and Browne comprise the apex of that general unrest arising from the unequal division of the products of industry and, as mediumistic centers, are pushed forth by the great body of men representing the effects of an inordinate accumulation of wealth, in which they are reduced to penury. The movement of Coxey and Browne, with the little body of martyrs identified with them, signifies a thousand-fold more to the destinies of this nation than did the corresponding apex of another unrest (the influences of American slavery), which pushed another Brown to a less conspicuous martyrdom. We do not endorse the Coxey movement, nor do we advocate the methods of the various efforts at reform. We behold, however, with prescient eye, the marshaling of the forces of Gog and Magog to the final desperate and decisive conflict, as the culminating animus of the ages.

The struggle for bread has reached its climax. There is but one remedy—an equitable distribution of the wealth which the toiling masses have heaped up and of which they are deprived. Are we in sympathy with Coxey and the Coxey movement? By no means. We see its portent. We know the great struggle of Gog and Magog is inevitable, and that the misdirected, toiling millions will not learn the lesson of divine law and order until subjected to the discipline of experiences which shall bring them to the recognition of the authority of the Eternal God and his personal reign.

The changes which in future shall mark the progress of the footsteps of the Son of man as he moves to reconquer his earthly inheritance and to exercise again his dominion in the hearts of men, will be decisive and rapid. He comes with power and great glory, and that refined, cultured barbarism, exercising its present sway, will, by the besom of his destruction, be relegated to the oblivion which it so justly merits.

TRUE.

Testimony that awakens people to seek self-reformation and to practice it, is what the world needs. Truth that strikes at the root of evils in the heart will make the dry bones rattle, and the dead rise from their graves.—*A. G. H.*

"DOGS AND FLEAS."

The book of which the above is the title is a cutting satire on existing social and political conditions in America. It shows forth with vividness the vampire system by which the few drain the life-blood of the masses. It was written, according to the author, to help open the eyes of the people, and to inspire them to take back their stolen heritage of rights before the last peaceful remedy, the ballot, shall be stolen also. The dogs represent the producers of the country, the fleas the non-producing classes.

The satire begins by describing the life of the dogs of Canisville [America] under the good chief Bull McMastiff, when any dog found with a flea upon him was dealt with condignly and the flea put to death. After the death of McMastiff, Pup McPoodle assumed control. He did evil in the sight of the community and walked not in the way of his predecessor, and soon it was found that "many of the dogs were with flea." Soon trouble comes, for the fleas of Kyhidom [England] exact a tribute of blood from the dogs of Canisville, which dogs rebel finally, being taught that their first duty is to their own fleas, and they refuse to send any more blood over the pond to the foreign fleas. Then comes war between the dogs of the two countries, for the dogs of Kyhidom have been for many generations schooled and drilled in "the profitable (to the fleas) doctrine that an injury to one flea is the concern of all dogs." The dogs of Canisville were victorious, and were so highly elated over it that they kept on barking and barking over their victory, and boasting of their ability to repeat the performance; all which their own fleas, "being fleas of subtlety, did turn to their own profit," for they inaugurated certain days for celebration of this event, such as "Defiance to Kyhidom Day," etc., through which the dogs grew so ineffably conceited and vain, by reason of eternally remembering and admiring themselves, that they quite forgot the fleas on their own backs, who grew fat and were little disturbed.

"And the dogs grew thin and lank and mangy looking. Their eyes grew lusterless and their ribs could be counted by the naked eye at quite a distance. Their ears hung down; their spirit departed." "But as for the fleas, they prospered in an inverse ratio to the dogs. As the dogs grew thin, the fleas grew fat. As the dogs grew listless, the fleas grew lively. As a total aggregate of dog and flea, there seemed to be no loss of volume; for what one lost the other seemed to gain. The average of blood, vitality, and energy seemed about as before; and to the outside spectator, it made no difference; but it was another matter entirely with the constituent parts; for the only part of this society that was abundantly satisfied was the fleas, and the only part that was not at all satisfied was the dogs."

"Things went from bad to worse among the dogs. It became the universal thing for dogs to be hungry and coatless, and to go about weary, languid, and sore distressed. But what was worst of all, there was arising in the community a sentiment that for dogs to be hungry, coatless, weary, languid, and sore distressed, was the natural and normal condition; that this condition was fixed by some higher power against which it was blasphemy to contend or even to murmur. Yea, one poor fool of a dog, who said he had been to

a place called a "Church," where the fleas got together one day in every seven to hear a renegade dog bark to them for a good basketful of meat, got up and told them that he had seen the said barking dog, whose name, if he remembered rightly, was Tee de Little Wit Blatherskite, [Talmage?] turn over the leaves of some big book or other that lay on a costly cushion, and then tell the fleas, in a very loud voice, that inside that big book it was written, in big letters, that some very great person, called Jesus, or some such name, did in a far-away country, a very many hundreds of years ago, once say to some friends of his, "The poor ye have always with you," and that that meant that it was and always would be God's will that dogs should be poor, and lank, and hungry, and covered with fleas. And he said that it was the evident design of God himself that dogs were created expressly for the purpose of carrying and nourishing fleas. That God, who had done all things well, had seen fit in his wisdom to create for his own glory both dogs and fleas, in order that the fleas, having sucked nearly all the blood out of the dogs, might show their "charity" in giving back to them a few drops now and then."

Among the prominent fleas and dogs described are Andronicus Carnivorous, Pharaoh Phrique, the Honorable One a Maker of long prayers and short wages, Anthony Thumpem Clubstock, Doctor Immaculate Barkworst, Chancy Mountebank Dephool Flea, Grover Ponderous Flea, and others, whose actions bear as striking a resemblance to the actions of prominent public men as their names do to the names of the same men.

Ever since the days of Juvenal, and how long before history does not determine, satire has been a favorite vehicle of expression for the reformer, but no more telling satire than this has ever been written. The author, Douglas McCallum, is evidently a man of great invention, ready wit, and sarcastic humor, and possesses all Swift's talent of debasing the object aimed at. The book deserves a wide circulation, as it throws a search light upon many of the abuses of the day. There is, perhaps, a little too much of it for these hurrying days, but its interest is unflagging, and the last pages are no less bright than the first.—*Ella M. Castle.*

He Votes the Same old Ticket Straight.

"Hello, Mr. Workingman! What are you doing?" "Digging potatoes." "Have you any to sell?" "No." "What are you doing with them?" "I sort them into four piles." "What for?" "The big pile of fine potatoes you see over there I give to the landlord as rent for the privilege of living on the earth; next to the biggest pile I give to the mortgagee as interest for the use of implements to work with; the third pile I give in taxes for the privilege of living in this county." "And that pile of little ones—do you eat them?" "No; I feed them to the hogs to fatten them and then give the hogs to the railroads for hauling the potatoes to the owners. This is a great country, though!"—*Cleveland Citizen.*

If you do not desire God's kingdom, do not pray for it; but if you do, you must do more than pray for it—you must work for it.—*Ruskin.*

SCIENCE.

ANTITYPICAL CIRCUMCISION.

ACTIVE EFFECTS.

[CONTINUED FROM No. 8.]

As the typical circumcision was the power that carried the Jew to the Gentile, by which the Gentile should be absorbed, so antitypical circumcision produced the tension which stimulated the new Judah to carry the gospel to the Gentiles. "And these signs shall follow them that believe: In my name" (because they were Joseph's people) "shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." This, in the aggregate, constituted manifest indications that they were the people of the covenant. This sign is no longer apparent in the church. Why? Because, by the absorption of so much body (*gava, goy*, Gentile, the vitiated and cast-off seed of Abraham), the infiltrated force of Judah (the Holy Ghost) has been attenuated and carried into apostasy.

The Catholic church believes such an apostasy verified in the development of the Protestant church. The Protestant church has long supposed that the Papal church represented this apostate state and phase of religious conviction. More recently, it is becoming quite a general conviction that the atheism developing with the advance of modern infidel thought, including the two distinct phases of infidelity,—materialism and spiritualism,—may constitute the apostasy predicted.

If we examine the history of the Jewish church, as typically portraying the antitypical falling away, we discover that all through its career it is subjected to extraneous, inimical influences, and that these outward enemies of God were constantly and continuously exerting their influences to divert the mind of the Hebrew from the worship of the true God. These influences, to which the Hebrews were constantly exposed, often succeeded in vitiating their faith, so that they forgot the true God and substituted the idolatry of their enemies for genuine worship. While the Gentiles—by whom the Jews were surrounded, and to whose evil machinations they were so often subject,—were regarded the enemies of God, they were not apostates, nor could they be regarded as representing an apostasy. The Hebrew church itself, on the contrary, when rejecting the Hebrew worship or deviating from it, became an apostate church.

The power which Babylon exerted over the Jews while in their "seventy years' captivity," fairly represented a power which should arise in the latter days and threaten the destruction of a divine vitality which must be carried in the womb of the church till that viable development has matured as the fruition and product of the old or parent stock. Jesus and his little Jewish church—as a vital force in progress of development—was in Judah even while Judah was captive to Babylon. Babylon would have destroyed this germ, carried in the womb of Judah, had not the protecting power of Jehovah been exercised over it. Though Babylon was anti-messianic it was not apostate; neither could it be, because it

had occupied no position from which to fall. In carrying out this analogy and employing the type to represent the antitype, the church itself, and not the anti-messianic or antichrist power, is seen to be the apostate.

What was the condition of the church of Judah when the Messiah came? The ancient Patriarchs, Seers, and Prophets had a true conception of God and a genuine appreciation of what constituted true religion. Their conception of Jehovah was, that by the efficacy of genuine religious aspiration there would come a time when Jehovah would dwell with them by his visible presence, or settling down; and the few in whose inner lives dwelt the Patriarchs, Moses, and the Prophets identified their Jehovah when he was revealed to them as the Messiah and Saviour of the world. The children of Judah cognized the Lord when he came, because they possessed the spirit of the ancient seers. How was it with the church of Judah, which up to that time had been protected from destruction? It had become apostate, and its apostasy was revealed in its non-cognition and non-acceptance, yea, its absolute rejection of the very Jehovah whom it pretended to worship. This was the final apostasy of the typical Jew. Concomitant with this apostasy, there arose a power both anti-Messianic and anti-Jewish. This power did not discriminate between the Jew and the Christian in the exhibition of its enmity. Pagan Rome looked upon the Christian church as a direct outgrowth of Judaism, and upon both as inimical to the Roman authority. Rome, as one horn of antichrist, was equally opposed to Jew and Christian. Judaism received an early destruction at its hand. The Christian church, though it could not be destroyed, was gradually inveigled into adultery, by which the Christian system became the Papal harlot, by the union of the Christian with the Pagan worship.

The apostasy of the Jewish church was its declension from a true conception of Deity, and consequently from genuine worship. The various modifications of this declension were dependent upon a modification or change in the central religious conviction. The types and antitypes are so related that a true interpretation of the one will reveal the true status of the other. Hence a study of the causes of the declension of the Jews and Israelites will disclose the causes of Christian declension and the true status of Christianity in such apostasies.

(CONTINUED.)

Geographical Illustration of the Convexity of the Earth.

The illustration given in every geography to demonstrate the convexity of the earth, if given accurately, according to universally established facts, demonstrates the concavity instead of the convexity. The geography artist draws his man standing upright to the surface of the earth. So does the Koreshan artist. The geography artist makes his man cross-eyed, so that instead of looking out of both eyes on a level at right angles with the perpendicular of his body, he looks up into infinite space with one eye, while the other squints obliquely down over the masts of ships, whose hulls have "gone down" over the curve of the earth. If he squints down through a powerful glass he can draw the whole ship back over the curve again into the field of his vision. This

is marvelous—the power of the cross-eye! If the geography artist had not taken a cross-eyed man, he could not have demonstrated the convexity of the earth. Was not he a wise man? The Koreshan artist always draws his man with straight eyes that look out over a horizontal line at right angles with his body. In this position he sees ships sailing toward him from his right hand and his left (the cross-eyed man cannot see the ships that are on the side of the eye that is looking up into infinite space). Of course the level-eyed man says he knows he is standing in a concave surface, otherwise he could not look out over a horizontal line and see ship masts that had dropped below that horizontal line; that he would never see the ocean or prairie or any level surface in looking over a line level with his eyes if the earth were flat or sloped away as it must in being convex; while if the earth is concave, the surface, no matter how flat looking, curves up in every direction and meets his eyes at the horizon line.

In some of the new editions of geography, the artist has made his man crouching down, probably to confuse in one's mind the true attitude his body ought to assume in relation to the surface of the earth, and thus render less conspicuous the deformity of his eyes.

Verily, a theory is very feeble when it has to be demonstrated by a cross-eyed man, too weak to stand!—*Alice Fox Miller.*

SAFER INSIDE.

To those whose earth is spinning around on its axis and at the same time flying at a frightful rate of speed around the sun, while all of its inhabitants (they ought to be called *on*habitants) are hanging on the ragged outside, the earth of the Koreshans is a very quiet, serene, stay-at-home sort of a body, which safely holds with its protective sphere its inhabitants, and warms and lights them with its own sole and exclusive sun, which performs the evolutions and rotations instead of the earth.

Two small individuals of five and six years, who had occasionally overheard the "inside theory" discussed, were in the midst of childish play and conversation when one exclaimed, "Its better to be inside the world!" "O yes," was the response, "its better to be inside, 'cause then we can't get knocked off," and they went on with their play as though they had settled the question for all time.

This was a view of the matter that had not been discussed by their elders, but it shows how the wisdom of such *safe* arrangement impressed youthful and unprejudiced minds. If older minds could get an idea of God's provision for humanity in this as well as in many other ways, they would not be so prone to embrace unnatural and illogical fallacies, and drift away from comprehension of the true God.—*Alice Fox Miller.*

A dollar a day is enough for a workingman, but a hundred thousand a day is not enough for a monopolist. This is the system that workingmen vote for, and then wander submissively over the land trying to sell themselves to some of these rich employers!—*Coming Nation.*

Humility.

"Be ye Clothed with Humility."

"Humility is the softening shadow before
the statue of Excellence,
And lieth lowly on the ground, beloved
and lovely as the violet;
Humility is the fair-haired maid that
calleth Worth her brother,
The gentle, silent nurse that fostereth
infant virtues;
Humility bringeth no excuse, she is
welcome to God and man;
Her countenance is needful unto all who
would prosper in either world,
And the mild light of her sweet face is mirrored
in the eyes of her companions.
And straightway stand they accepted, children
of penitence and love.
And when the blind man is nigh unto a rose,
its sweetness is herald of its beauty.
So thou savorest humility, be sure thou art
nigh unto merit.
A gift rejoiceth the covetous, and praise
fatteneth the vain,
And the pride of man delighteth in the humble
bearing of his fellows,
But to the tender benevolence of the unthanked
Almoner of good,
Humility is queen among the graces, for
she giveth him occasion to bestow."

We are repeatedly exhorted by our Master to cultivate the spirit of meekness, to walk in the path of humility, to be poor in spirit, this being a condition of every other blessing, for to it is attached the promise of the kingdom of heaven, which is inclusive of all.

The word humility strikes the ear rather ambiguously, for at the present day it is oft made to subserve the meanest use. Vice that has become weary of its tawdry garments, weary of vaunting itself in high places, will clothe itself, for a change, in modest attire because it seeks admiration and covets praise of men; it is quite willing to don sack-cloth if by that means it can attain the desired object. The livery of meekness oft hides beneath its gentle mask the most subtle of demoniacal powers; were it not that the world is growing wiser and keener in discriminating between the true and false, we might not be able to penetrate the disguise that the emissaries of Satan put on to deceive the world. There is a meanness of spirit extant in the world that may deceive; it seemeth fair on the face and loveth to be thought Humility. We are liable to meet, on every corner, a true personification of the famous Uriah Heep, who stands with bowed head and hands clasped over an impoverished heart, constantly asserting, "My mother and I are very humble people, sir, very humble!" using this mask to cover some cunning scheme to undermine or destroy the unlucky one upon whom his leering eye is fixed as desirable prey. Such a man fawns at the feet of those he thinks the world deems superior in rank; cringes like a whipped cur before superior force, but shrinks and withers up as he looks in the face of candor, and creeps out of the first crevice when he realizes that his littleness and meanness of spirit are discerned. This apparent pretense of humility is abject in the extreme; it is a meekness that savors of shame, and is a base dishonor to the name.

It is said that there never is a genuine virtue but it has a counterfeit, sometimes very cleverly produced. The wisdom of the Almighty is often needed to test and decide which is the true and which is the false; but in many cases the counterfeit is only too palpable, since it is manifest in the extreme, cringing servility, the meanness of spirit which no soul with a spark of native dignity or nobility of character could stoop to imitate.

True humility will not stoop to render homage to any save God himself. It calls upon the children of earth, saying, "What, art thou not men, deputed chiefs of creation, soldiers in the cause of truth, militant for God and good? Virtue and truth must not be degraded, thou art brothers, children of one Father, and the humility that best becomes thee is thy meek converse with thy Creator. With thy fellow men stand shoulder to shoulder, ever their equal in true nobility of character; never presuppose your superiority; render to all men their dues, but remember thou art also a man." If by the decrees of station in life we are subjects or even servants, it is ours to serve royally, for this is the privilege accorded of heaven. If compelled by superior force to do that which man may think will lower us in the eyes of the world, let our hands perform the demanded task, it cannot debase the soul; therefore, "submitting to the powers that be," let us in thought bow alone before him whose excellence commands the homage and love of our souls, remembering that the means used in the attempt to humble us according to man's idea may be permitted by the loving and tender Father that he may test our individual characters and by such discipline fit us for higher use, since we submit only from a principle of right doing.

A true Koreshan has a royal spirit, and need not feel humble except before the just One. Among the true and wise of earth, he will walk uprightly yet gently; but the world will see in him a bold, brave, unflinching champion of right. It is written that when a brave Norman chieftain was conquered by his foe, he was compelled to publicly render homage before the conqueror, even to kneeling and kissing the royal toe. At this servility his noble soul revolted. Although willing to publicly acknowledge the sovereignty of the king, and render to him all that was due to a conqueror, he was unwilling to debase his own soul by this disgusting deed. The matter was at length compromised by his being permitted to select, from his own soldiers, a substitute. Unfortunately, the choice fell upon one who was at heart no less noble than his honored chief, and who, when compelled to perform the task, instead of kneeling, under pretense of raising the royal toe to his lips cunningly upset the king in the presence of the assembled spectators. A true man, heir of a royal heritage, made in God's image, and destined to be a temple of Deity, could do no less; yet he would turn to the lowliest, most degraded of the children of earth, who lay in suffering and need, and lift him in his arms, care for him as tenderly as he would care for a newborn babe.

In contemplating the qualities of this virtue,—the true humility,—we are not attempting to uphold pride or haughtiness of spirit, any more than we are the base mind that "steals the livery of heaven to serve the Devil in." We are attempting to delineate that nobleness of character that is possessed of true self-respect born of self-knowledge; we can best do this by the law of contrast. We can best appreciate

the light when it is placed beside darkness; the good, in its contrast with evil. To deny one's self for others, to sacrifice for the good of humanity, to be merciful, gentle, loving, forgiving, to feel out of conceit with our own strength, goodness and wisdom, to feel that apart from God we are nothing, can do nothing, to feel that Christ is our only hope of salvation, to submit to every divine decree in the love of obedience, is the spirit of true humility; this is the spirit we are exhorted to wear as a garment.

One of the besetting sins of the human heart is an undue self-appreciation, an unjustifiable pride, clinging like a fatal parasite to the individual consciousness, causing it to magnify its own merits and achievements. In the creation of man, God endowed him with a capacity for knowledge, giving him a spirit of investigation that he might attain to the wonderful truths which science unfolds, and appropriate such truths, they becoming part and parcel of his being. Humanity would indeed be in a deplorable condition were it not that, even in his fallen state, man preserves a desire for knowledge. This is a means to his salvation, for the higher he ascends in the scale of true knowledge, the nearer he comes to the desired perfection; therefore we are exhorted to get wisdom. "Let thine heart retain my words: keep my commandments, and live. Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee honor, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee."

"A little knowledge is a dangerous thing." Human nature is weak, and in the flush of excitement caused by the first expansion of the mind, a false conception of one's own capacity oft leads one into the channel of pride, arrogance, and conceit, till he begins to exalt himself above all that is called wisdom, and fancies that his own feeble light excels the great central sun placed in our midst to illumine the whole intellectual world. This is not alone the fault of this age of rapid progress, for in all history we read of people who build upon the uncertain foundation of self, and seek to climb into heaven and ascend the throne of the Almighty upon the frail ladder of their own fancied greatness. A people of ancient times once said: "Go to, let us build us a city and a tower, whose heights shall reach heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth;" but God thwarted their purpose and confounded their language. The name they sought to make in their own strength and pride became mixed with the lowly of earth; the tower of human aggrandizement they would build to reach the heavens lies unfinished, a pile of rubbish, a monument of human weakness. Individual effort to exalt the self, to attempt to outrun or outreach the Almighty in order to thwart the divine plan and become established in some lofty position not so designed will prove no less futile and will meet with divine displeasure to the overthrow of all attempts to meddle with God's designs.

Philosophers have ever lauded justice and temperance in all things; but, with few exceptions, they have forgotten the

priceless jewel that must be worn by every follower of Christ, even the ornament of a meek and quiet spirit which, in the sight of God, is of great price. Socrates, one of the most learned and wise of earth, discovered its worth and thereby became convinced of his own littleness and ignorance. The more he learned, the more he realized how vast is the field of knowledge. He therefore disclaimed the title of teacher, but would question his pupils so that he might adroitly gain a confession from their own lips of how little they knew. In this delicate manner he taught them the lesson of humility, for he proved to them, by their own erroneous answers to his questions, that only in being able to perceive their own ignorance and weakness could they ever advance in knowledge.

Before the days of Jesus, the word humility was almost universally used contemptuously and rebukingly. It indicated meanness of spirit; it described cringing servility. Such is its constant classic use, but today it is no more a sign of such a spirit than pride and haughtiness are indicative of greatness and worth. Jesus took this word that had been so dishonored by the arrogant people of that day, and made it glow with imperishable honor. He took the rough pebble, chiseled and polished it till it flashed in the sunlight of his own immaculate conception of worth, and chose it for a seal to place upon the brow of every disciple of the Lord. It was set in pure gold above the entrance of his school, as a rule of admission: "Learn of me, for I am meek and lowly of heart." All who attained to this degree of culture were entitled—by the decree of his own pure lips—to the first beatitude, for to them was promised the kingdom of heaven, while the meek were promised the inheritance of the earth. What earth is here signified, but the body in the resurrection?

In bringing this lesson down to the common plane of human life, we find we can apply it with great benefit. To analyze the word and adjust its relation to life is sufficient for one lesson, and without this process the desired result will never be accomplished. We will fail to find any exhortation in the teachings of Jesus, or the Master of today, that can lower our standard of true nobility of character. The summary of the great commandments: supreme love to God and love to the neighbor as to the self—the fulfilling of the whole law—does not teach us to love or honor man more than the self; it does not teach us to respect the neighbor more than the self; neither does it teach us to exalt the self above the neighbor. Jesus is our example of humility. In him was no pride of human exaltation, yet no cowering fear in the presence of man. He was ever gentle but lofty in character, and when, apparently, of all men most miserable, he proffered gifts richer than all the earth. When bowing his agonized head, he claimed the right none but God can exercise,—in dying he gave life, nailed to the cross he would not yield to his persecutors the keys of death and heaven, covered with every badge of worldly contumely and scorn, he crowned others with immortal diadems; a servant to the whole earth, he served royally. It is ours to attain the same character that Jesus did, if we will learn of him who was meek and lowly of heart, champion of divine morality, simple, gracious, profound, sublime teacher of that perfect piety which may be ours if we cherish his presence in our hearts.

While considering the question of rendering to all men their dues, we often meet with minds that are worthy our

admiration and respect because of intellectual attainments; it is ours to be courteous, to listen and profit thereby, as well as give of what we possess. If we perceive a fund of knowledge in another, give the ear of respectful attention, accepting such knowledge only as it is warranted by sound reason.

We are blessed in that we feel our lack of true knowledge. God requires a sense of need coupled with a desire that he will fill us from his exhaustless store-house of wisdom. Understanding the benefits bestowed upon us so fully and freely, we can—if we have a desire rightly polarized—rise into the highest condition of life. We are privileged to covet the best gifts. If we covet wisdom we may, like Solomon, have all other gifts added thereunto. We have as yet but tasted a few sparkling drops of the great river of knowledge; but from these have sprung many noble resolutions, high and holy aspirations, lifting us above the groveling things of earth to catch a glimpse of heavenly and eternal realities. We can see the gleaming minaret on the great temple of wisdom; we are permitted to peer through the stained windows into the treasure-house where untold riches lie yet unopened; we have come near the threshold, the entrance to the vestibule,—that is all. Strong meat is not for babes, but as we gain stature, in ability to assimilate the knowledge already given, the Master who judgeth wisely will turn the pages as fast as we can appropriate. There is much danger of our overestimating our ability, and being punished for our inordinate desire for mental food. Like the children of Israel, we may gather too many quails through morbid greed, but on the morrow they will savor of decay. We must take heed lest we misapprehend our ability and launch out on barques of our own choosing, seeking to be our own interpreters of the words of truth, and to justify our own mental children born of our own miserable passions and thoughts, forgetting our weakness and nothingness in the sight of God.

"A little learning" is truly "a dangerous thing" when it leads us out into by-paths, forgetful of the source of true wisdom, forgetful of the Teacher who has imparted to us all we do know, and from whom we must derive all we ever will know. It causes us to recklessly drift out on the boundless sea in the frail craft of our own construction, built from fragments of truth hastily gathered and mingled with perverted ideas, false reasoning, fallacious interpretations of the Scripture, and cemented by a morbid desire to be somebody entitled to a wonderful position in a particular province to carry out God's great plan of salvation for the world. The world is full of egotists who desire to be leaders and rulers, even to becoming pirate captains. They are drunken with the wine of their own wild vineyard, and gorged with the fancies of their own puerile conceit. It is a sad fact that with knowledge often comes a strife for supremacy, the outbreak of that wicked self-love that dwells in every heart and which must be subdued, cast out as worthless stubble, ere we can touch the pure stream of life-giving water.

Every one is, by nature, in some sense his own idol. Personal attraction may possibly be the basis of self-admiration; intellectual attainment or wealth may form a throne which some desire the world to bow before and worship the golden calf, or either of the other calves set up by individual ambition. It requires a great fund of wisdom to keep the senses balanced, lest reason, already perverted, be entirely

overthrown because the citadel of reason has grown large and distorted by the fungus within its walls. By either fair or foul means such seek supremacy, for they have magnified themselves and seek to be magnified that they may gain a following over which they can rule supremely. They seek to be first in all things, the center of God's marvelous work; but if a man thinks to be first here, insures to be first in God's kingdom, he labors under a mistaken idea of God's purpose. He that would be first in the kingdom of righteousness must be lowly of heart, willing to take the place assigned by the divine mind, willing to take the lowliest place at the table, or eat of the crumbs that fall therefrom. Walking uprightly before men with all nobility of thought and purpose, he will gladly sit at the Master's feet, that he may but touch the sandals that cover them, bowing to him who merits the homage of all hearts, willing to serve humanity if, by so doing, he can advance their welfare.

There should be but one strife among Koreshans, and that is, the showing of respect, honor, and love for the Master by our manifest love and helpfulness to the neighbor, yielding the honored place in the royal spirit of love. There should be no dishonest dealing, no pharisaical compliments, no heartless judgment, but a genuine growth of pure, solid graces, the chief of which is *humility* set as a star on the brow of every follower of Koresh, who has brought to us the keys of the kingdom which Jesus promised to the poor in spirit: Koresh must be the judge at the door; he must set the seal of inheritance upon all who will enter. "Let us humble ourselves under the mighty hand of God who alone has power to exalt us," and who has taught us wherein the only true, pure, lasting blessedness of man consists; not in outward things, not in the gratification of natural passions or desires, pride, covetousness, ambition, or love of pleasure, not in what we have, but what we are in God's sight and in relation to his empire over our souls. Our Master does not tell us to honor the wise, respect the rich, or bow before the mighty of earth, but, "Blessed are the poor in spirit for theirs is the kingdom of heaven." "Blessed are the meek for they shall inherit the earth."

When the spirit of loving obedience to God's commands actuates us, we will rise above the groveling spirits of earth, and no longer bow down to idols of man's creation, or worship the work of our own hands; but as one body of many members united in the bonds of love, we will humble ourselves before God and render to him all the honor, praise, and glory forever, "and the Lord shall alone be exalted on that day."—*Mary Everts Daniels.*

There is an absurd notion prevailing with many that in the final victory of life over death, the physical body will remain in its outward and visible form. The belief that immortality will be acquired by the outward man, and that his physical organism will be perpetuated in the earth domain, is the result of impression independent of the science of immortal life. People who entertain this belief invariably confess their ignorance of the law of immortality, or as to how immortality is to be attained; and they demonstrate their helplessness to avert the calamity toward which they are inevitably tending.

IN REVIEW.

"WISCONSIN'S SHAME" is the title of a small book which presents a graphic picture of the abuses practiced in the State insane asylums of Wisconsin. Rose and Barbara Trautman, two young women of Sauk City, Wisconsin, both accomplished and experienced teachers, were kidnaped from their home in the latter part of August, 1888, and confined in an insane asylum. Their request for a trial, to prove their rationality, was refused. The history of their life for two years in the asylum is so shocking as to be almost past belief. Rose Trautman writes, "The world may never know what dark things occur within. Only one who has tasted the deathlike experiences of strangulation and starvation, or has been in utter despair of ever regaining liberty, can sympathize with the unfortunates." The book is dedicated to the Governor of Wisconsin, in the hope that executive sympathy may be roused to cause some action to free the State asylums of that and other states from the control of inhuman officials and attendants. The book is published by the Guiding Star Publishing House.

"AROUND THE FIRESIDE" is a volume of poems by Howard Carleton Tripp. One gets the impression from reading Mr. Tripp's poetry that quantity has been aimed at rather than quality—that the writer has turned out too much to have turned it all out well, and sometimes we question whether the idea is worthy of being turned out at all, in verse. However, there is something of the touch of true poetry here, and as Mr. Tripp is a young man who possesses many of the qualities which make for success, his future career may be watched with interest. Among the best things in the book is "Robert Spring," a poem with no pretensions to strength, but full of tenderness. Many of the poems breathe forth buoyant hope and strong purpose. The volume is published in attractive form by the Times Publishing Co., Kingsley, Iowa, of which Mr. Tripp is manager.

"THE EARL'S DAUGHTER, An Idyl from London Town," is a tale for the times told in rhyme, by Ten Alcott. The story, that of the wealthy daughter of an earl rescuing a ragged waif from the street, is not a new one, and the style in which it is told has little to recommend it. The climax, the boy's question, "Are you the mamma, ma'am, to God?" could be held at the point of sublimity only by a master. In any other hands, it is removed that one step which places it in the realm of the ridiculous,—and we fear Ten Alcott is not a master. The booklet is issued by the "Our Race Publishing Co.," in the handsome style which distinguishes the "Our Race" publications.

Ella M. Castle.

Social evolution means nothing less than a new genus or race of beings; and the only obstacle, at least the greatest one in the way of the adoption by the mind of the fact and law of such an evolution, is the inordinate conceit of man which impresses him with the conviction that there can be nothing in the line of development more perfect in organic form than the present genus. Consummate social development means also the status of ethnological perfection, because racial perfection must comprise the groundwork of societal order and fellowship.

CORRESPONDENCE.

GREETING.

BETH-OPHRAH, WASHINGTON HEIGHTS, CHICAGO, Ill.
APRIL, 1894. A. K. 55. MY DEAR FRIENDS:—

I take this method of communicating with acquaintances, friends, and relatives, many of whom are ignorant as to my locality and manner of life. My maiden name is added to my signature, that none among the many to whom this letter will be sent shall be at loss to place the writer.

It was my intention a long time ago to contribute a series of letters to THE FLAMING SWORD, which should not only locate my habitation and give you some idea of my surroundings, but bring to your consideration some of the truths for which I gladly turn from all the world can offer; but a feeling of unreadiness has heretofore deterred me.

For a number of years I had been somewhat interested in the Koreshan literature, published by Dr. C. R. Teed of Chicago. During the year 1890, the short midwinter vacation in the public schools was utilized in making a trip to San Francisco, to which city the Dr. had lately come to organize a branch society. This visit resulted in my joining the Ecclesia or Home, which is properly the church of the Koreshan Unity. A year from the following May, the San Francisco branch, numbering about fifty people, coalesced with the parent Ecclesia in Chicago, which consisted of about the same number.

Our numerical status had been swelled to about one hundred and thirty, when a division came in this wise: On the 26th of December last, Mrs. A. G. Ordway, who is the Head of the Koreshan Unity, in company with two of our sisters and Dr. Teed, went to Lee County, Florida, to secure land and inaugurate the beginning of a city which in time will be the principal gathering place of the Koreshans. One thousand acres of land were obtained, fronting on Estero Bay, an arm of the Gulf of Mexico. Estero Creek, which is spoken of as being remarkably beautiful and abounding with the finny tribe, flows through this tract, and is flooded for a considerable distance by the salt tide from the bay, while the gulf breezes temper the otherwise too fervid air.

Unlike some portions of the State, the soil, which covers a substratum of phosphates, is fertile, and the native grasses support numerous herds of cattle. Some of the northern fruits will not succeed there, but the tropical fruits will leave little to be wished. Land of various degrees of moisture and fertility will, on that favored spot, produce rice, wheat, corn, cane, and cotton. (Undoubtedly it would grow tobacco, but Koreshans would neither use nor sell it.) The kitchen garden will flourish during the round of the twelve months, and two or three of the more substantial farm crops may be gathered during the same period. About thirty of our people are there—the brothers putting up buildings, preparing land and planting it, while the sisters are busy with domestic duties.

There are sufficient mulberry trees on the place to warrant the commencement of the silk industry, and the joyous, buoyant letters that come to us tell of orange and mango trees in bloom, of lemons that are ripe, of grapes that are going to be ripe, and of colonies of bees gathering sweets for

the human colony. Through those letters too, we become acquainted with the gay plumaged birds that flit over the wild orchids and through the palmettos and pines; also with the song of the more soberly tinted mocking-bird, who follows close upon the spade of the gardener, waiting, Micawber like, for something to turn up. We have almost fondled the chameleon, who, as a reward for gentle mien, will sit upon one's person and change his coat to suit the hue of the garb of his host. They also speak of deep beds of delicious oysters lying at the mouth of Estero Creek, and beneath the waters of Estero Bay; of sponges fast upon the submerged rocks; of shells which bedeck the sands; of the huge terrapin and sea bird's nest, and the groups of deer which bound through the forest to the everglades, whose shadowy depths will furnish the material for the homes of a new civilization!

Those letters are a genuine joy to us, and how I wish you could all listen to them as they come to us bubbling over with good cheer, while there is an undercurrent and an upper-current too, which sets steadily toward the pivot of our desires.

That a considerable orchard of tropical fruits greeted our people upon their arrival at Estero is due to the fact that three hundred and forty acres of land at that point were owned by Mr. Gustave Damköhler, who, years ago, by what he deemed a communication from the Almighty, was told to dress this land and keep it for the Lord. With only his books and his young son as companions, he patiently endured loneliness and privations until one came whom he recognized as the Messenger, when he not only gave his land, but himself, to our cause.

"The Koreshan Unity is the living practical enforcement of the doctrines of the Lord Christ. The life of the Messiah, our Jehovah, is our only recognized standard, and upon this pedestal we rebuild the humanity, rearing the temple of righteousness and supporting it by its strong iron columns—the science of the covenant or law of God." The divisions of this Unity or System consist of the Church, Ecclesia or Home, the Society Arch-Triumphant, and the College of Life. The object of the second division of the system is thus explained by him who originated it: "The purposes for which the Society Arch-Triumphant are instituted are: First, to inaugurate an effort toward the formulation of the system of *organic life* in humanity, by the development of the spirit of brotherhood among men, whereby the common bond of fellowship may obtain; second, to constitute a *vestibule* or entrance to initiation into the general ASSEMBLY OF THE COVENANT, OR CHURCH TRIUMPHANT; third, to provide for the possible exercise of desires on the part of such as are interested in the cause to labor effectively for the growth of the Assembly, and to foster the interests of the WORLD'S COLLEGE OF LIFE; fourth, to furnish a means for such as desire to inquire into the principles of the Covenant, to learn of its doctrines, before deciding for or against a membership with the Assembly." People at a distance wishing to join, are forwarded a card which they fill out and return; they subscribe for and study the literature, and if in the same place there be a few of the same mind, they are instructed by mail upon the rules of organization, and form a Society. The Society convenes every Tuesday evening. The order of procedure alternates between an evening upon which questions are answered, and an evening devoted to an

address, or a reading from the literature. Every step of the science inculcated is a perfect part of a perfect whole. In the science of the world, learning and unlearning go hand in hand, with the drudging piled largely upon (that is, if one is so fortunate as to arrive at the truth) *unlearning*. The modern savants flourish a "truth" today, and those who succeed them on the morrow label it "error." The truths of Koreshan Science are truths always; and while "from lack of Koreshan education, a professed Koreshan may be confounded by a question, never is he confounded by any weakness of the science."

The activities of the College of Life are at present restricted to the education of our own people—children and adults. The Koreshan Home is the Koreshan Church or Ecclesia. One's entrance to it is substantially a pledge to leave behind every pernicious habit; to adhere to the life of celibacy and communism; to overcome selfishness by the practice of loving uses to the neighbor; to be obedient to the rules governing the Unity, and to constantly strive to eradicate from one's self the evils consequent upon the fall. Gradually we are growing into a more harmonious and loving fellowship; but we neither call our home "heaven," nor ourselves "angels"; both these cognomens having been tacked on by the outside world. If, indeed, there were nothing to be reaped beyond the amities of daily life, we would prefer this life to the "freedom" of the world.

For three years and three months I have had opportunity to observe the life of our Teacher and to know what conditions he favors among us, and what he is striving to eliminate; and I am able to say that the claims he makes before the public are carried into his private life, and into the discipline which will enable his followers to reach the goal. No, I have not one scintilla of doubt but Dr. C. R. Teed is what he claims to be.

The newspaper reading public has been instructed into a misunderstanding of his claims. The newspapers say he claims to be the Christ,—he whose body was the incorruptible flesh, brought forth by birth unique. He does not so teach. His birth was as sinful as ours, consequently his body shares a like corruptibility with ours. God has chosen through all times, vessels suited to the uses of the times. This chosen vessel, while not externally manifesting the perfections of the Christ, will perform all God's pleasure, for so is it declared of him. In God's own time will his chosen vessel be *perfected*, and through its perfection will be made possible the like perfection of a certain portion of the present humanity, (they who are to stand upon Mount Zion and sing the new song,) and the recreation of the universe upon the plan of Godliness; that is, the world will be restored to its condition preceding the Fall.

The more I study the Religio-Science he promulgates, the more absurd and unchristlike seem the practices of the world, and also of the modern churches. The churches are but the decaying splintered and split up stump of what was, at the beginning of the Christian dispensation, a living tree. At that time the Jewish church, and consequently the Jewish State, was in a corresponding state of decadence. The Lord Christ organized a church, and until it amalgamated with that of pagan Rome, its works showed forth the impress of divinity. Its retrogression is the result of law, as will be

the building of its successor. It is indeed well that those equally corrupt institutions—church and state—are not allowed to unite.

We have been taught by tongue and pen (articles of the Doctor's published years ago sound the same warning) that there is coming upon our country a terrible social upheaval, in which capital and labor will be the contending forces; that the dire distress born of it will prepare the world to accept the divine leadership. In the gathering tumult, and the general muddle into which the world is preparing to plunge headlong, we see the approaching fulfilment of the prophecy. You need not expect better conditions until, through chastisements and sore troubles, the point of submission is attained. Those who are now beggared—those who are suffering at the hands of greed—are themselves equally greedy, and only lack acumen to become equally deep dyed oppressors. It is not a line drawn between factions, one of which may be termed the unjust cormorants, and the other their just victims. Just discrimination beholds in one the unjust successful cormorants, and in the other, the unjust unsuccessful cormorants: and so would it continue to read until life should become extinct, only that, in the procedure of the ages, and consequently in human procedure, there comes a time when the downward trend of the race reaches its climax, and the upward trend begins.

With most of you, and perhaps with all of you, this will but provoke a pitying smile. With some of you I sealed my doom in my denunciation of the modern church. That need not concern me. With honesty of purpose I am delivering my message to you; and as the months roll on, some of you will say: "*It was indeed true; she told us the truth.*"

"As the days of Noe were, so shall the coming of the Son of man be." For the likeness of the days to come, read Matthew xxiv: 21. What is one to do? If you possess aspirations with which the present conditions do not affiliate, study the Koreshan literature, and thus find the way to the light. Be led to the higher life, the life whose joys will consist in your ability to "keep the commandments." There comes a time when those ten commands become ten promises. *Seek the way.* If, on the contrary, you cannot be made to read the signs of the times, if you cannot be stirred to examine a doctrine which stands out distinctly antithetical both in outline and minutiae to anything taught today,—a doctrine based upon the humanity of God, and love to God and the neighbor,—if you are satisfied to compete with the neighbor and to live in the impurity and degradation into which we are all sunk, you have no choice but to go on until you are reduced to order.

I fancy the expression on certain faces at being told they are part and parcel of a degraded humanity. (The fall is no myth.) "*What! I, after years of devotion to my church work? I, whose reputation is stainless?*" The Lord Christ had no reputation—"he made himself of no reputation." A true servant of the Lord Christ cannot possess a reputation with the world.

In concluding, I would say that an honest question always receives an answer from some of the staff on the THE FLAMING SWORD. I cannot hope to have made all my meanings clear to you: but my heart reaches out to *every one of you*, and if you can be benefited thereby, do not hesitate to question.

The line that will sever us from correspondence with unsympathetic dwellers of the world (regardless of the degree of friendship or kinship) has not yet been drawn. The time is near at hand when it will be, for you will remember the answer of the Lord Jesus when told that his mother and brethren waited without. "Wherefore come out from among them and be ye separate" is the mandate of the Most High. Yes, we are expected to turn from those who refuse to profit, and devote our energies to those who consent to be benefited.

With full faith that some good seed has been sown for some of you, I am yours hopefully, *Amanda Tidd Potter.*

CONTRIBUTED.

The views expressed under this head may or may not be in full accord with the tenets of Koreshanity. Articles containing over twelve hundred words are liable to be rejected.

The Mysteries.

To those who have been readers of THE FLAMING SWORD for any length of time, the mysteries have ceased to be mysteries, as everything, when brought to the light of plain reason and common sense, loses its mysteriousness.

In the study of the mysteries, the mind goes back to Egypt as the cradle of modern mysticism which clouds men's minds, and makes the many isms and schisms of the present day. That the Jewish nation was learned in the mysteries of Egypt—which were the product of the religious thought of the brass age, of which we have no record in the present history of man—no one, who has given thought to the subject, will pretend to deny. The little we have of the light or wisdom of the past ages, (which has come down to us through the line of ancient Egypt,) though vitiated in doctrine, owing to the laws of progression and retrogression, is so immeasurably superior to the fallacies of modern thought that the mind instinctively turns to it as truth. That Jesus embodied in himself the wisdom of the ages is acknowledged by the modern church, but without any comprehension of what this means; in fact, the church has built a theory that does violence to the plain declarations of the Scriptures, which theory it worships. The more absurd the theory, the more bigoted and intolerant are its adherents toward the truth.

In the mystery of Osiris, Serapis, and Isis, we find plenty of food for reflection. Though vitiated, it is the key which will unlock the mysteries of the ages. Jesus the Christ was the door, and Koreshanity furnishes the key to those who desire to explore the arcanum of life to which these mysteries point. To the Koreshan, the fact that the mysteries of Osiris were celebrated at the autumnal equinox, those of Serapis at the summer solstice, and those of Isis at the vernal equinox, argues at least a traditional knowledge of the true cosmos. Apuleius alludes to the mysteries of Isis thus:—"I approached the confines of death, and having trod on the threshold of Proserpine, I returned therefrom, being borne through all the elements." "At midnight I saw the sun shining with its brilliant light; and I approached the presence of the gods beneath and the gods above, and stood near and worshiped them. Behold, I have related to you things of which, though heard by you, you must remain ignorant." According to Knight, Isis was the personification of universal nature. To

Apuleius, she says: "I am Nature, the parent of all things, the sovereign of the elements, the primary progeny of time." Plutarch tells us that over on the face of the temple of Isis was placed this inscription: "I, Isis, am all that has been, that is, or shall be, and no mortal has ever unveiled me." Jesus the Christ was the "Alpha and Omega," the beginning and the end, "For by him all things consist." In the mysteries of Isis, the Motherhood stands revealed. In the mystery of Serapis, we find the cup which Christ drank to the dregs—the mystery of the God life in the hells.

Osiris and Typhon represent the two antagonistic principles of good and evil, light and darkness, life and death. The astronomical signification of Osiris is the sun, the central source of life, light, and heat, hence Osiris, Christ, the anthropistic sun. "I am the light of the world." Osiris represents the male, active, generative power of nature, while Isis represents the female, passive, prolific power of nature. Osiris was murdered by Typhon; his mutilated body, found by Isis, was deified and restored to immortal life.

Again, the Pagan rites give a physical application. "They call the seeds of fruits, Osiris; the earth, Isis; the natural heat, Typhon. Because the fruit is ripened by the natural heat and collected for the life of man, and then separated from its natural tie to the earth and sown again when winter approaches, they consider it symbolic of the death of Osiris; but when the fruits, by the genial fostering of the earth, begin again to be generated by a new procreation, the "finding of Osiris" is typified.

To the student of Koreshan literature, these symbols are full of the significance of the death and resurrection of the highest seed (the God-man), soon to be made manifest to a gaping world, to which these, as well as all other symbols of the past and present, are naught but empty vagaries. As the seed, to retain its integrity or wholeness as seed, must be gathered and separated from the earth, so also must the divine seed, when it reaches its fulness, be separated from the sensual earth in order to retain its integrity. Upon being sown in earth it dies in order to reproduce its crop in the cycle of its reproduction, coming up—out of the earth in which it was sown—the fulness of the Godhead bodily, the resurrection to immortal life.—*W. H. Pavitt.*

The Lot of Woman.

"Affronted in one country by polygamy, which gives them their rivals for inseparable companions, enslaved in another by indissoluble ties, which often join the gentle to the rude and sensibility to brutality, constrained (even in countries where they may be esteemed most happy) of their desires in the disposal of their goods, robbed of freedom of will by the laws, enslaved by opinion, which rules them with absolute sway and construes the slightest appearances into guilt, surrounded on all sides by judges who are at once their tyrants and seducers, and who, after having prepared their faults, punish every lapse with dishonor,—nay, usurp the right of degrading them on suspicion!—who does not feel for the tender sex? Yet such, I am sorry to say, is the lot of women over the whole earth. Man, with regard to them, in all climates and in all ages, has been either an insensible husband or an oppressor. * * * When women are not beloved they are nothing; when they are, they are tormented."—*Thomas Paine, in Cowley's Life of Paine.*

SHARP CUTS.

Backsliding often begins by looking back.—*Ram's Horn.*

It has lately been pointed out—in the discoveries by Professor Crook and others—that all matter consists of but various manifestations of one primitive substance. The old alchemist's dream of the philosopher's stone is being realized.—*Boston Herald.*

Consider the capitalists of the land; they toil not, neither do they spin. Yet Solomon, in all his glory, was not arrayed like one of these. Consider, again, the worker; he strives and starves. Yet his coat is dirty, his beard is ragged, his hands are worn. No beauty hath he, and Lazarus, in all his sorrow, was but like unto him.—*Paterson Labor Standard.*

Nearly fifteen hundred years ago, the Roman empire was overrun by the Huns under their leader, Attila, called the "Scourge of God." The coal mine owners who imported the same race into Pennsylvania, thinking they would work for less wages than Americans and more readily submit to be tractable slaves, are wondering if they did not make a bad mistake.—*Cincinnati.*

It is invariably the wealthy or their organs that condemn the income tax. They seem to have a poor opinion of their class. Poor fellows, it might tempt them to lie about their income. There is one thing certain, the poor will never have more in this country until the rich have less. Helping the poor without taking from the rich is no longer possible, and we must recognize it.—*Fresno Independent.*

Roseberry is called a young man for the high position of premier. And so he is, by comparison with Mr. Gladstone. But, bless your soul! at forty-seven Napoleon had lost Waterloo, and was cosily locked up in St. Helena reflecting on a career which for twenty years had been on a more exalted plane than the amiable English earl has ever reached. But then a British premier is not expected to be a Napoleon.—*Kansas Newspaper Union.*

He who chooses to be served by slaves, and by ill-treated slaves, must know that he holds both his property and life by a tenure far different from those who prefer the service of well-treated freemen; and he who dines to the music of groaning sufferers must not, in the moment of insurrection, complain that his daughters are ravished and then destroyed, or that his sons' throats are cut. When such evils happen they are surely more imputable to the tyranny of the master than to the cruelty of the servant.—*Arthur Young, in Travels in France.*

There is danger to society in the present condition of things. When wealth becomes concentrated and controls the industrial and law-making forces of the nation; when the people, in their efforts to maintain their rights, meet force with force, and are then coerced by military power of the nation; when a determined effort is made to break up labor organizations, for the purpose of controlling wages; when four millions of unemployed men are clamoring for work and bread,—there is danger that a sudden outbreak of revolutionary violence may, for a while, render all constructive measures impossible.—*New Commonwealth.*

THE LATEST SPOKEN.

OUR HORRIBLE CONDITION.—Another very striking fact which must impress every earnest man and woman who seriously studies this great question, is found in the increasing downward pressure which bears upon the retreating battalion. Every step from the independent surroundings of those who are able to earn an honest living, toward the ocean of hopeless existence known as the slums, robs a man of some of his natural manly spirit and dignity; takes from him hope, which is God's torch in the soul, and brings his family into an environment which, as a rule, is more or less impregnated by moral contagion, whose deadly character increases as necessity presses the toiler nearer and nearer the precipice which marks the line between the poor strugglers and those who are in the depths of the social cellar.

We find that during recent years the slums of our great cities have season by season encroached upon the shelving rocks where honest poverty exists, and year by year those who have watched current events, with an eye single to truth and the happiness of the people, have noticed with mingled apprehension and horror the giving way of layer after layer of that treacherous boundary which marks the precipice between hope and despair, between honest, self-respecting industry and hopeless, abandoned want. The slums—the great nurseries of vice, crime, and immorality, as they are the reservoirs of filth—are many times more populous and menacing to society than ever before. The problem of uninvited poverty—the very existence of which was denied half a decade ago by easy going conservatism, and which a little later was sneered at as of little moment—has during the past three years grown to such commanding proportions that now it is one of the most alarming and momentous issues confronting our civilization.

Only education, justice, and freedom can avert the shock and devastation of bloody revolution—education, addressed to the conscience of both rich and poor, the awakening of the divine in man; justice, which will be the flower of such an education, compelling the privileged class to yield what is right and just to those who have suffered, that all may enjoy equal opportunities to earn a livelihood; freedom, which the people never can know until the right to the crust of the earth is given to all God's children by the abolition of monopoly in land, with all that it implies; freedom, which furthermore demands that the country's highways of trade, the arterial system of the nation, be so controlled or regulated by the people that the millions of farmers, miners, and fruit-growers of West and South, and the communities of other regions, be not robbed of their earnings to pay dividends on stock which represents four parts water to one part true value, while the real wealth producer is yearly being pressed toward serfdom; freedom, which will be unknown until the greatest wealth producing nation, the land which might be the most independent of all governments, ceases to become year by year more and more hopelessly a debtor to the nations which are wealth absorbers, and which, shorn of the power to thrive by craft, would no longer be in position to fatten off the wealth-earning peoples.—*B. O. Flower, in Arena.*

WAIT AWHILE!T—he young men who took Horace Greeley's advice and went out West to grow up with the country, are now on their way back East, ragged and hungry. The wide western prairies are not all occupied except by the jack-rabbit and the coyote, but they are "owned," and the poor man has to tramp. A freight-car load of them came to Cincinnati this week. Col. Deitsch ordered out the police reserve and Mayor Mosby instructed the railroad companies to bring no unemployed men inside the city limits under pain of being compelled to return them to the starting point. Alas for the poor man! Kicked out of the East, kicked out of the West, compelled to tramp, locked up for tramping, shot at in the coal mines, told that if he goes to Washington to ask work from the "Father of the Country" he will be received by the military with Winchesters and Gatling guns! But wait awhile. The poor fellow will do some of the kicking himself before long.—*Cincinnati.*

COXEY'S ARMY.—When the keen-sighted Lord Chesterfield returned to England after a tour through France in 1758, he announced that he had seen all the signs that portended a speedy and severe social revolution. What would not Lord Chesterfield say were he alive today, and had taken a tour through our country!

Not the least of the portentous signs of an impending social upheaval here, is Coxey's Army. At first, the newspapers took the thing to be a huge hoax, but by degrees all the fun has been oozing out of the reports, and Coxey's move has assumed a serious aspect. "What shall be done with it?" This question has engaged the attention of District Attorneys all along the line of march. "Lock them up as tramps," was the answer, but the answer has become ridiculous. The jails are not large enough to contain the crowd. The wealthy have ridden down in carriages and on bicycles to the roads by which Coxey was to march, expecting to have fun at the sight, and have returned awe-stricken. Ever longer grows the trail of the body that is marching upon Washington, and when that living petition shall reach the Capitol—that living petition, which, however in the dark as to the cause of the Nation's trouble, is not fooled by any capitalist theorists into the belief that a starving nation of wealth producers with a handful of riotous wealthy idlers is in prosperity and should be content—when that living petition reaches Washington and is found to be too much alive for the waste-basket and too numerous for the jails, what then?

Although the demands borne by Coxey's army sound, and are, ridiculously trivial—"Good Roads and No Interest-bearing Bonds"—yet, many such trivial demands have helped to ripen, and themselves have ripened, into most important ones—into demands that have marked epochs in history.

Whatever may be the immediate fate of Coxey's band, it is a sign of the times that portends the dawning of the day when native and foreign born Americans will stand shoulder to shoulder at the ballot-box, doing battle for freedom from the Capitalist and Wage System of Plunder. They will stand ready to pursue their victory to whatever logical extreme the brigand class of capitalists may drive them.—*The People, New York.*

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-Triumph 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-Triumph.

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

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

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

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

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