

The Flaming Sword.

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

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SOCIOLOGY.

THE COXEY MOVEMENT.

The Outcome of the Present Agitation.

We do not advocate the CoxeY army movement, for the mere reason that we do not believe in the ultimate success of the principle underlying the movement. We will, however, venture some prophecies regarding the outcome of the present agitation. We predicted, as our readers can readily see by consulting back numbers of THE FLAMING SWORD, that 1893 would be the dividing line between the two dispensations,—the Piscatorial or so called Christian age (now culminating) and the Aquarian or Koreshan age (now beginning),—and that immediately following '93, events would hasten to the final anthropostic cataclysm in which the so called end of the world would be consummated. We outlined the character of the events in which the end of the old and the beginning of the new would be reached. We will here reiterate that summary: In the great conflict of Gog and Magog, the laboring masses, in a confederation of labor on the one side, will be arrayed against so called capital, with the government and the military on the other.

Our prophecy is not predicated upon the basis of any scriptural statement; but we find in Scripture the all-essential biblical corroboration of our scientific conclusion, and thence the confirmation of our testimony as to the principal

factor of the consummation. The curse pronounced upon man, as recorded in Genesis, was, "In the sweat of thy face shalt thou eat bread." This has its fulfilment in the fact that the curse of drudgery is entailed upon the race through the violation of economic laws, resulting in the great wage slavery of the present time, the burdens of which are becoming as unendurable today as the hard bondage of Israel in Egypt at the advent of Moses the deliverer. That the curse of labor (drudgery) will one day be lifted, is not only a fact from the highest sociological point of view, but it has its corroboration in the testimony of John the Revelator, where-in he declares, "And there shall be no more curse."

Now we contend that the final or third woe will culminate in the waking up of labor to the fact of its degradation, and that the third woe is the culmination of the struggle of labor to lift its burdens and regain its rights. The money power will be destroyed!!! The third curse was the curse of labor; the third woe will come now, at the end of the age, when the curse of drudgery is to be lifted. The CoxeY movement is a revolution. It is the voice of millions of people who have no more regard for the magnates who own the railroads and the banks than the dogs have for the fleas who suck their blood. The opposition of the railroad companies and the police force of the country to the movement of the Army of the Commonwealth, is the surest means to its success. The railroads of the country are manned and manipulated by men in sympathy with the masses, men who at any universal and concerted mandate are ready to employ these railroads for the transportation of the floating army of "Industrials," whose province now is to grow to magnificent and unprecedented proportions. The so called government, with its handful of military, would be a mere bagatelle in the hands of the millions, at whose instance every railroad employee would respond.

The old dispensation is going out with the spasm of a dying man. One great struggle, and all is over. The ostensible purpose and impulse of the present mobilization, which, by the way, is the mobilization of Magog, is to compel Congress to issue fiat money, or to substitute paper for gold, give employment to the unemployed, and pay them with the money thus fiat-ed. The principle is all wrong.

The Rebellion was instituted for the creation of a Southern Confederacy and the perpetuity of slavery. It was opposed for the purpose of maintaining the United States intact with the perpetuity of slavery. Providence ordered it to the end that the slaves should be emancipated. CoxeY has inaugurated a movement for the ostensible purpose of petitioning the government for a thing it will never grant, because it has the opposition of plutocracy. The granting of such a petition would sound the death-knell of the oligarchy,

and it is not in the order of things for plutocracy to meet death without the death struggle. The battle of Gog and Magog is one of the absolute certainties. There is no escape from the consequences of the broadening gap between so called capital and labor. It is the death struggle of a dispensation. The movement will end in revolution, and from the debris will resurrect the coming kingdom. It is the John Brown movement of the wage slave and the promise of his liberation from thralldom, but the help will come from another source.

He Cometh As A Thief In The Night.

That the Christ will come without observation and as a thief, is as inevitable as that the Word hath spoken. He will come to steal, because the thief comes to steal—and he comes *as* a thief. What will he steal when he comes? He will take that which men seem to have, namely, the heaped up and ill gotten treasures of generations of robbery,—a wealth the basis of which is the stamp of governments; wealth which, when the governments fall, will be as worthless as if the stamp had never been placed upon it, and which suddenly becomes valueless, as money, through the Lord's coming. The forces of the Lord's coming are mobilizing, and from this time on the momentum of acceleration will be the astonishment of the world, though it will not be attributable, by the world, to its real cause.

If, then, the Messiah comes without observation, why do the Scriptures say that he cometh in "the clouds of heaven, and that every eye shall see him"? Because in every age of the world the Lord has two manifestations; as for instance, nearly nineteen hundred years ago he came in his person as the Lord Jesus. He afterward came by the operation of the Holy Spirit, which was his second coming in that age. He now comes in one person, (as the Spirit of Truth, and without observation,) through whom the central theocrasis will occur, after which he will come in the manifestation of the sons of God. And every person who has the eye, that is, every person who has the light of the body (the light of the body is the eye), namely, the Christ, will see him. Those who are blind and have no eye cannot see him, though he comes conspicuously in the clouds of heaven, which, by the way, do not signify the material clouds.

The little body of men under the leadership of Coxey and Browne, which has so heroically breasted the storms of adversity, is but the advance guard of the impending revolution. It is the wedge of the thief, that will break up the house that the thief may steal its goods. We shall not be surprised if—before the "Commonweal Army" performs all that the powers which move it purpose—the Capitol at Washington be razed, and Washington itself obliterated from the face of the earth. With the railroads in the hands of an organized and orderly mob,—confederated for the purpose of controlling the labor of the country, and in sympathy with the Commonweal or Industrial Army,—the helplessness of the so called government with its handful of military becomes at once apparent. The Pompeii and Herculaneum of stolen treasures rest quietly under the summit of Vesuvius, whose smolderings are about to belch the thunderings of their mausoleum. The fountains of the

great deep are agitated as never before, and the pent-up fires of generations are about to shake the social fabric into seismic fissures, broad and deep enough to engulf the old church and state beyond the power of reconstructive force to resurrect them. This is not the voice of the "calamity howler," but the sober, earnest, and prescient declaration of the Prophet of God.

The church and the world have reached that point in their history when the Word of God has become of none effect, but despite all this the Lord comes definitely and at the appointed time—the time denoted upon the great Sundial of equinoctial precession. "The army of peace" may cry peace, but it will be discovered that there is no peace, and that the claim is delusive. We do not endorse the Coxey movement, because we know it to be *not the coming of the kingdom of righteousness*, but rather the powers of Gog and Magog in the final struggle of the dying dispensation.

None So Blind As Those Who Will Not See.

As the municipal and other local elections proceed, it becomes more and more evident that a political revolution is in progress. No local issues, no disgust at the parceling out of offices among Democrats, can account for the surprising and gratifying Republican victories. East or West, the result is the same. It is not a mere temporary reaction, depending on superficial causes, and temporary in its significance. It is a revolution, a complete change of front on the part of a very large class of voters, who have found that the year's experience of Democratic rule has verified the predictions of the Republicans as to the evil results of the tariff-smashing, industry destroying theories of the Democratic party, if that organization ever had the power to carry them into effect.

The results of Tuesday's contests show that the revolt against Democracy and low tariff is continuing and gaining in strength. Albany, the capital of New York, has given a crushing defeat to the administration Democrats. The supremacy of fifteen years is overthrown, and a Democratic majority of 3,369 last fall is turned to an opposition majority of 3,424.

Lockport, New York, went Republican—electing the mayor and five out of six aldermen—for the first time in twenty-five years. New Jersey's cities tell the same story. Trenton, Jersey City, Paterson, Orange, Elizabeth, Camden, and other smaller cities, show an unbroken record of Republican success. It is no longer a revolt, but a revolution. The November contests will result in the most sweeping Democratic defeat since the national contest of 1864.—*Toledo Blade*.

The above editorial of the *Toledo Blade* is a fair illustration of the voluntary blindness of the political sycophant. The recent elections are not a revolt against Democracy. They are a very unphilosophical way of showing the disgust of the people toward broken pledges. The Democratic party promised reform,—a reform that the people had been led to believe would come by pursuing a policy contrary to that advocated and practiced for the last thirty years by the Republican party. But when they found that the principal factor of the financial policy of that party was strictly adhered to by President Cleveland, their disgust was manifested by doing that which would inflict the greatest punishment upon the President—they voted for the opposite party.

There has not yet developed, with the masses of the people, sense enough to know that their salvation does not rest with either of the old parties. The time is at hand when the people will understand the general law, that cor-

porations that have gone to the rot never suffer reform. A corrupt party cannot be reformed. The two old parties, as organized bodies, are too far gone to correct themselves or be corrected. The lesson is in process of learning, and soon the revolution will bring the solution of the problem and the remedy. Both old parties have served their uses, and some of the people are awake to the consciousness of the situation.

SCIENCE.

ANTITYPICAL CIRCUMCISION.

ACTIVE EFFECTS.

[CONTINUED FROM No. 9.]

The Lord Jesus, as the outward and visible Jehovah, was the concrete product of Jewish religious thought, directed in its methods of worship by a correct system of religious instruction. To understand this, it must be remembered that thought, or mental force, is as much a substance as is visible, tangible matter. Jesus, as a concrete organism, was the result of the accretion of worship itself, and was developed from the Hebrew mind; not, however, without the impregnation of that mind by Deity. While in his tangible and visible presence He was the product from the centralization and accretion of the substance of the human will, he was also the aggregation and embodiment of the Elohist and Jehovistic divine attributes. Thus there were centered in him those attributes, forces, and powers of the Deistic consciousness and the aggregation of the human aspirations, which rendered him at once the Son of God, that is, the offspring of God, and the Son of man, that is, the offspring of man; therefore the God-man.

Except the Jewish desires had been directed toward the manifestation of a visible Saviour, there could have been no aggregation of the pure religious sentiment and desire of the race in a tangible Jehovah. It was by the outflowing of the divine desire into the people, that God continually quickened them into these holy aspirations; and it was by the continual education of the thought into the truth that Jehovah is man, and to be looked for as the Son of man, that the substance of the thought of the Jew was made to aggregate as a tangible garb, with which the Divinity should be clothed and made manifest to his people. This was the means by which God descended into the race of man, and by which he clothed himself with a visible and human Divinity.

As a creative product from the religious aspirations of the people, Jesus was both Jew and Gentile. The only difference between Jew and Gentile is the difference between the inner and the outer, the function and the form, the spirit and the body. The Jew, in his highest state of moral and religious life, represented the heavenly degree. The Gentile, in the supreme and resurrected state, is the natural, outward, or bodily degree of the kingdom of God. The Gentile is the body, the earth. The Jew is the spirit, the heaven.

As Joseph's posterity was to become the body, the land of the divine possession, the heathen (nations, *goyim*) in whom God should dwell as spirit, it was given over to Gentile admixture. As the word Gentile (*goy*) signifies the body, from the root *gava*, body, so therefore the Lord's body was

the aggregation of Gentile accretion. In Jesus the middle wall of partition between Jew and Gentile was broken down, so that there was no separation between the Jew, God who dwelt in him, and the Lord, in whom the Godhead dwelt. As the barrier between the Jew and the Gentile had been obliterated, in the individual form, so in the universal or collective body, the church, must the middle wall of partition be obliterated, and the Jew (the heavens) and the Gentile (the earth) be united in one indivisible structure.

We have stated that the body of the Lord Jesus was the concrete will or desire of the Jews. This desire had been modified, through the power of circumcision, to provide for the absorption of the natural Gentile world, so that the qualitative tension of the Hebrew thought was to produce body, *gava*. As this body of the Lord was consumed by the theocrasis (the process of translation), the product of it—the force generated by the process—was communicated by natural attraction to the Gentiles into whom it was transmitted. The Holy Spirit was the sequence and product of the change which occurred in the translation. The combustion of the Lord's body generated the force called Holy Spirit, and this Spirit was imparted and communicated to the mixed people, so that through the dissolution of the Lord's visible structure and its impartation and assimilation by the people who accepted and appropriated this substance, he descended into the sensual humanity, the augmented body of Joseph. By this descent of the Holy Ghost—which was no less than God in his spiritual substance—the Lord entered into the race, *from which he must arise in the resurrection with his people*. The descent of the divine nature by the operation of the Holy Spirit and the assimilation of the substance of the Lord's body, was the process of appropriation by which were fulfilled the Lord's words: "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." This also constituted the real cross of Christ, his real passion, prefigured by the physical crucifixion.

The real cross of Christ was the descent of the divine nature, manifest in Jesus, into the race by the operation of the Holy Spirit, and its blending with the sensual human nature. The blending or union of the two natures constituted the literal cross of Jesus Christ. Thus God and man were literally crucified together. Without this cross there could be no salvation, because, unless God should enter by the substance of his nature into the sensual man, and by retrogressive metamorphosis become assimilated by a cross and passion to the sensual nature, the sensual man could not, by a progressive metamorphosis, be assimilated to the divine nature.

In the simulative death of Jesus, he was laid in the new tomb of Joseph of Arimathea. The word Arimathea means a Lion dead of the Lord. The dead body of the Lion referred to the Lion of the tribe of Judah. Why, as a symbol, was this tomb of Joseph employed as His burial place? Simply for this reason: the body of Jesus, in its communication as Holy Spirit, was to find lodgment in the body of Joseph, or in Joseph's posterity. As Jesus was the Word, and the Holy Spirit in its operation was the impartation of the Word, and the Word constituted the two witnesses, so the two witnesses trampled under foot must occupy this body.

The apostasy of the Jews and Israelites in the highest

objects of worship to which they inclined when led away from the worship of the God of the Hebrews, was always some form of dualism or trinitism. In male and female dualism, Baal (or Bel) and Ashtaroth constituted the god and goddess of Hebrew adoration. This conception was in agreement with the state of separation obtaining in Adam, when his body, through the operation of his desire, was disintegrated, and that in him which constituted him an integral being was divided, so that two forms instead of one characterized the man. The worship of Baal and Ashtaroth originated with the segregation of Adam.

The two calves set up by Jeroboam symbolized the dual desire of the Hebrew mind, which looked forward to the time when a form of dualism should control the mind in its worship of God during the career of the Christian church. The separation of Deity into two or more forms or personalities is always a state of apostasy. The worship of God the Father, and God the Son, and the Virgin Mary, is a manifestation of worship in the antitype agreeing with the typical worship of Osiris, Horus, and Isis, as three distinct personalities and objects of adoration.

(CONTINUED.)

GOVERNMENT.

A King By Divine Right.

In these days of pronounced antipathy to the so called "divine right of kings," humanity is rapidly becoming enslaved to a tyranny more terrible than that of any historic king. Universal, hydra headed democracy, actuated by the love of money, is the tyrant before whom the hearts of men will soon "fail them for fear because of the things coming upon the earth." Day by day the cry for more money goes up to the throne of the ruling powers: "Give us more money or we starve!" Rapidly the industrial forces of the world are mobilizing for the final conflict between labor and capital, the conflict recorded in Scripture prophecy as the battle of Gog and Magog. The mass of mankind is under a strong delusion. It believes that the golden calf has power to save, power to bless, power to speak peace. "Gross darkness covers the people. They think the leaves for the healing of the nation are the greenbacks dedicated to the service of the golden calf. If these can but flutter broadcast over our land, the people can eat, drink, be merry, and die. Their bodies can then be borne in fine hearses over the good roads they sigh for, to their ultimate six feet of earth. If money be plenty, those not satisfied with the good things of earth can have multitudes of masses said for their souls; this will make the way easy to unmerited, eternal, indescribable bliss.

Few are the ears in this glorious land which have not heard enunciated the self-evident truism—"The love of money is the root of all evil." Money is a medium of exchange. It is considered, by most, as an essential factor in the business of exchanging the products of labor. It may be a convenient factor, but it is not an essential one. If, for convenience, some form of money is fixed upon, it should be considered, not an end, but a means to an end, the end being an equitable exchange of products for the universal good. The performer of genuine uses is a public servant, therefore a member of the

universal body, entitled to his full share—but no more—of that body's nourishment for its life's perpetuity and development. A medium of exchange should have no intrinsic value; there should be nothing about it to make men love it, nothing to tempt them to use it as an instrument of tyranny. God is love. Love perverted is lust, the Devil. Lust is inordinate affection for that which is base or destructive. The love of money is the lust of the flesh; it promotes pride, vain-glory, and schism in the sensual man. An iniquitous medium of exchange, is any medium which bears interest. In the sight of God, all interest is usury. It is profit exacted by the greedy, who take advantage of another's need to make money for themselves without the performance of use as a producer, or as a public servant. The values of products should be determined by the quantity of a thing available, and by the labor (mental or muscular) involved in its creation or aggregation. Values should be determined by those who have the wisdom of the law of love, by those who have nothing to gain but the approval of God and the love of a justice-loving people. God dwells in the generation of the righteous.

There can be none of the higher joys men sigh for—the delights of love, joy, and peace—till the axe has struck the death blow at the root of the tree of knowledge of good and evil; this root is the love of money. To prostitute the medium of exchange in any domain is to ultimately destroy the life of that domain. In the domain of church and state, prostitution results in irreligion and lawlessness. In the domain of sex relations, it results in the destruction of body, soul, and spirit. In secular commerce, it destroys community of interests and institutes competition, which is *not the life of trade, but the creator of the lively death struggles of all trade*. When men can neither buy nor sell without the mark of the beast in the hand or in the forehead, the death of the man of sin and the uncovering of his corruptions is at hand. The mark of the beast is the mark of the lust of the flesh, the *loved money*.

Human experience as well as God's written word is about to teach humanity that this corruption must put on incorruption by becoming incorruptible. Man is lost—dead in trespasses and sins—whether he knows it or not. "All we like sheep have gone astray, and turned every man to his own ways." None of them are God's ways, none the ways of life. When they are weary of numbering the people, and declaring every man a king and a law unto his own selfish self, they will *ask* God for a king, divinely anointed, a *man*, the King of men, one who can shepherd them and guide them in the straight and narrow way of divine righteousness which leads to life and immortality. Then they will be kings, and He the King of kings, the Lord of lords, for the Spirit of the Lord is the eternal and mighty God who dwells in the generation of the righteous men whom He produces.

In a little while, the various conflicting forces will find expression in that final great battle which will ultimate in a chaotic commune. This will be the earth which the eye of the Lord shall again behold as the earth without form and void, a great stagnant quagmire—the creation of human fallacies. Then shall the Lord re-create it by breathing into it his own Spirit. He will create it a Grand Man. Jehovah shall be the pattern, and we shall behold Him in the kingdom of his own final transfiguration. We have been taught to

pray for a kingdom. It cannot be established in the earth—where we have prayed to have it come—without a king. All things indicate that the time has come for its establishment. Human greed has created a desperate human need, which nothing but the divine kingdom can supply. Lo, your King cometh “with dyed garments from Bozrah”; *hath he marks to lead me to him?* No one but a king by divine right can lay the foundations of that great city, the antitype of the old Jerusalem, the city of peace from which the law of love can go forth as the gospel of the new age to all the earth. The Shiloh must be anointed by the Spirit of Jehovah Jesus. With such an anointing, he will not join Coxey’s Army and cry for “*more money.*” His cry will be:—

“Drive out the money-changers. Demonetize gold and silver; make an end of all interest-bearing bonds. Let the law of love prevail. Let the chief ruler be a Father-Mother God to the people. Let a system of equitable commerce prevail, to the simple end that all men may be supplied with the fulness of the earth, which is the Lord’s. Let law so reign that it shall be a terror to evil doers, and a token of the far-reaching of the everlasting arms of divine love to all who seek the righteousness of the kingdom of God. Let it become true that a man who will not work, who will not perform uses from love to his neighbor, shall not eat. Let such learn to love the law while the judgments of the Lord are in the earth.”

Military discipline will soon be one of these judgments, for our coming king will rule the nations with a rod of iron—the divine firmness of his law of love. He will dash them in pieces as a potter’s vessel, that he may baptize with his own Spirit into his own body—his kingdom. He has many marks to lead us to him. He has the ultimate of truth, the *science of all law*. He has the sure word of divine prophecy, giving Him specific credentials. He has the marks of the true cross—the *divine mind* in the body of *mortal flesh*. There is nothing lacking (to those who love the truth) in the marks to lead men to him. There is nothing lacking to those who are willing to acknowledge Jesus the Christ as Jehovah, the fulness of the Godhead bodily, and to accept his life and teachings as the standard of divine attainment.

The great Man of Sin today makes the true cross of Christ of none effect. The spirit of Judah, which descended from Jesus, is clothed in filthy garments, and must bow low before the coming Gentile king from Joseph. The heel of the Gentile shall be placed in the neck of prostrate Judah, for he is an apostate; he must be brought down till he is circumcised in heart. The shepherd king from Joseph is the fulness of the Gentiles. His clothing is the coat of Joseph, the dyed garments from Bozrah. These are the marks of Joseph’s ethnic infiltration with all the Gentile nations, until the spirits of the just from every tribe and tongue give him that universality of love in wisdom that makes a spirit of universal Motherhood that will gather and cover all the lost sheep of the house of Israel.

Awake, O thou that sleepest! Arise from the dead, and Christ shall give thee light. Behold your King, a King by divine right. Accord him his right to bless. Send all your tithes into the store-house, and see if He will not pour you out a blessing till there be not room to receive it.—*Bertha S. Boomer.*

THEOLOGY.

The Son of Man Is Come to Seek and to Save That Which Was Lost.

In the highest and most interior sense, the Bible is a scientific exposition of the evolution of God from humanity. On another plane, it is the history of the rise and progress of a nation from the individual; and in still another view, we have presented the evolution of a race from a fixed to a progressive type.

In the Lord Jesus we see the development of God from the race. In the Jewish people we have illustrated the growth of a people who, flowing from the loins of the man Abraham, were to be as the sands of the sea for multitude. In the history of the Jewish nation we have presented a people who, from being despised and downtrodden among men, held in bondage for four hundred years under wearisome burdens, achieved at last the glorious privilege of bringing forth from their midst the Light and Life of the world, the Creator and Saviour of men. These various progressions being all under the universal laws of spiritual and physical growth, stand for all time as exemplars to the world of the everlasting kindness of the Creator to creations, and of the complete obedience to law existing in the mind of Deity itself. The law must be written in the heart, that is, in the affectional side of man’s nature, to have a saving efficacy upon the character of the race or the individual.

The law of God written in the hearts of the Jews held them together through all their Egyptian bondage and through all their toilsome journeyings in the desert. They fell by the way often and again, but the faith of their fathers always raised them up and started them on toward the promised land, where they hoped to find not only rest and peace after their wanderings, but a full, complete realization of the God they worshiped, who would be no longer afar off, speaking to them through the media of priests and prophets, but seen by them face to face in his character as Ruler and King, in the manifestation of himself in the divine-human form. God walked with the Jewish people from their earliest development to their complete concretion as the divine-human in the person of the Lord Jesus. He could thus walk, because with all their sins and wickednesses they possessed the most highly sensitive and receptive spiritual nature of all the peoples on the earth. By the great law of attraction, God makes his dwelling-place among those whose aspirations are toward him, especially toward him in his human form.

An interiorly spiritual nature, filled with a belief and acknowledgment of God as perfected man, is the grand characteristic that brings a nation into the line of true progressive life; it is the saving faith that will produce, at the climax of the Christian age, the last group of the cycle of Mazzaroth, namely, the sons of God. It is the sign by which we may recognize the leading of divine providence among the peoples of the earth today. This intense spirituality is the Garden of Eden, planted in the East where the Sun of Righteousness always rises. Whatever race, then, has in its midst this Garden has also within its possibilities the tree of knowledge of good and evil and its ultimatum in the Tree of Life. There

will be found the beginning of a new life and progression, a new year of the Lord, which will culminate in its own time and order in the manifestation of Jehovah in the earth.

The African people in America hold within themselves this Garden of Eden, old yet ever new. Their servitude has forced them to raise their hands to the living God, and with tears cry to that God who will love and tenderly care for his children, and lead them out of their miserable condition of physical and mental destitution. Like the Israelites of old, they make bricks without straw until the Moses appears who will lead them out of their desolations and set their feet in the way of the promised land. This can be no more the man of ancient time; but one standing in the earth today, filled with the power and Spirit of God to save the remnant of his people,—filled to overflowing with the love of God and his children as was Moses of old. This Leader is the Messenger of the Covenant, who awakens the slumbering consciences of men to the recognition of their relation to God and to each other. The works of God are always performed through the instrumentality of man. God has appointed Cyrus to perform all his wonderful works, even to the building of the temple; to him has been appointed the saving of the weakest and most helpless of God's people. When the colored people find their Saviour, they will find him as he always has been found in all ages, eating and drinking as the Lord Jesus came; a man of the people and from the people, whose heart is glowing with love and sympathy for the wretched and lowly; whose zeal for God's service finds out the way of redemption that those who come after, believing, may walk therein. No Saviour ever arises from the privileged classes, whose hearts are full and satisfied with their own prosperity. It is easier for a camel to pass through the eye of a needle than for a rich man to enter into sympathy and touch with the woes and distresses of humanity.

We see in the Africo-American that new nation which will stand before all the earth gloriously resplendent. The Lord Jehovah will be with it and its people will acknowledge him in his divine humanity. No power in earth can stand before this faith and the confession that *God is man—the perfected man*, the outgrowth of sinful humanity. Before this there is no other God! He is the God of Battles! The Ruler and Creator of destinies! Who shall fight against Him? "Who shall await the day of His coming, and who shall stand when He appeareth?"—*Mary C. Mills.*

A Good Test.

Obstacles are never a divine indication that God would have a work abandoned. Work exists for the sake of the worker, and obstacles are at once the test and the development of his courage. No hindrance need daunt a soul which has courage and hope, and he who is working with God and for God will not cease from his work because his way seems blocked. Nor is his courage abated for lack of resources to carry on the work. Haggai said, twenty-four thousand years ago: "The silver is mine, and the gold is mine, said the Lord of hosts."—*Abbott.*

The essence of sovereignty is self-dispersion.—*Hugo.*

On the Verge.

All the Law and the prophets hang upon two commandments. The first of these is love to God; the second is love to the neighbor. With these two principles, the whole question of human rights will receive its settlement. The performance of uses to the neighbor is the only way of demonstrating love to God. Such performance, however, does not imply the ordinary imposition of alms giving. The brotherhood of man will come when the heart of God and the heart of man are identical.

In the operation of the Holy Spirit,—flowing from the electro-magnetic pole of human aspiration, as manifest in the Messianic center at the ushering of the Piscatorial era,—we have an ensample of the work to be accomplished for the restoration of the race. The world is on the verge of the culminating upheaval, out of which will arise the organic communism—the kingdom of righteousness in which the principles enunciated by the Lord Jesus will come into their practical fulfilment, and in which the prayer, "Thy kingdom come; thy will be done in earth as it is in heaven," will be realized.

The Key of Knowledge.

"Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

The word science (*Latin, scientia*) comes from the verb *scire*, to know; therefore science is knowledge, a medium used to reveal hidden things. Therefore the key of knowledge must be the key of science, or that media by which the mysteries of science are unfolded and revealed. The woe is pronounced upon the lawyers, denouncing them as responsible for this iniquity. In the time of Christ, the lawyers were the teachers who expounded the law in the temple. They were the preachers, for the law expounded was Moses' law—the divine law. Upon this they put their own construction, as do the expounders of the Bible today. Not having divine wisdom to guide them, fallacy had crept in, truth had been perverted, and so Christ denounced them as having "taken away the key of knowledge." God declares, "My people are *destroyed* for lack of knowledge." By this, we can judge somewhat of the enormity of the offense.

But there is a rift in the clouds; God has not deserted his people! He has promised that Elijah shall come and "restore all things." Surely the key of knowledge will be restored, for there comes also the assurance, like a benediction: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—*Virginia.*

Dispensations terminate regularly, and at these terminations come revolutions in religious, social, and political structures and relations, in which old forms pass away and new ones are instituted. This is denominated the passing away of the old heavens and the old earth, and the creation of a new heavens and a new earth wherein dwelleth righteousness.

He who knows how to speak, knows also when to speak.—*Archidamidas.*

Song of the Exodus.

The Lord our God He doth sign and wonder,
 Tokens He shows in the land of Khem,
 He hath shattered the pride of the Kings asunder,
 And casteth His shoe o'er the gods of them!
 He hath brought forth frogs in their holy places,
 He hath sprinkled the dust upon crown and hem,
 He hath hated their kings and hath darkened their faces;
 Wonders He works in the land of Khem.

A lamp for our feet the Lord hath litten,
 Signs hath He shown in the Land of Khem.
 The Kings of the Nations our Lord hath smitten,
 His shoe hath He cast o'er the gods of them.
 He hath made Him a mock of the heifer of Isis,
 He hath broken the chariot-reins of Ra,
 On Yakub He cries, and his folk arises,
 And the knees of the Nations are loosed in awe.

He gives us their goods for a spoil to gather,
 Jewels of silver and vessels of gold;
 For Jahveh of old is our Friend and Father,
 And cherisheth Yakub He chose of old.
 The gods of the Peoples our Lord hath chidden,
 Their courts hath He filled with his creeping things;
 The light of the face of the sun He hath hidden,
 And broken the scourge in the hands of kings.

He hath chastened His people with stripes and scourges,
 Our backs hath He burdened with grievous weights,
 But His children shall rise as a sea that surges,
 And flood the fields of the men He hates.
 The Kings of the nations our Lord hath smitten,
 His shoe hath He cast o'er the gods of them,
 But a lamp for our feet the Lord hath litten,
 Wonders hath wrought in the land of Khem.

—From "The World's Desire," by Ryder Haggard
 and Andrew Lang.

THE PHENOMENON.

Therefore the Bamboozling Committee, carefully noting the perplexed headshakings and the other sure signs of another outbreak of the thinking contagion, did wisely take other precautions to forestall it.

And there was a day when they and some of the Monstrous Fleas were devising further bamboozlements for the dogs, and a Phenomenon came also among them.

And the Committee said unto the Phenomenon: "Who art thou, and whence comest thou?"

Then answered the Phenomenon, and said: "I am the Great Many Headed Daily Press with the Immense Circulation; I am four hundred square miles of nastiness; and I come from going to and fro in the earth, and from walking up and down in it."

And the Committee said: "And what doest thou here, Great Daily Press?"

And the Great Many Headed answered, and said: "I am the Great Gee Whizz, having a Larger Circulation than all the other Gee Whizzes combined. I am the bold, fearless, outspoken, and independent champion of truth, honesty, uprightness, and good government, and the terror of evil doers; and I am going about just now seeking an owner whom I may serve."

"What are thy terms?" asked the Bamboozling Committee, seeing here a possibly great aid in the Cause.

"My terms are one only," replied the Phenomenon, "and

are that my master shall be the highest bidder for my services."

"And what wilt thou do for us if we hire thee?" asked the Committee.

"Absolutely what ye ask me to do; for he that hireth me is my god until a higher bidder appeareth, when I instantly transfer my allegiance."—*Dogs and Fleas.*

CORRESPONDENCE.

MRS. AMANDA TIDD POTTER, CHICAGO, ILL.:—Referring to your article in THE FLAMING SWORD of April 7, in which you attack my proposed system of banking, allow me to say plainly, that you do not confine yourself to facts.

If you will calmly read the letter I sent you, you will see that I do not propose an extension of national banks. Those institutions were ordained, not with the view of increasing the volume currency among the people, but in order to enable the government to sell their bonds. What I propose is a system of state banks, with a uniform national currency.

You also say that I propose to borrow the people's money at half of one per cent, and lend it to them at seven per cent. One half of one per cent to the national Government, and another one half of one per cent to the State Government would be one per cent paid by the banks, as stated in my letter. You will not see seven per cent mentioned in any of my writings, as the rate to be charged by the banks. Why do you say so?

Your whole letter ridicules the idea that money is absolutely necessary; and yet you will admit that the paper a letter is written on costs money; the envelope which encloses the letter costs money; the stamp which pays for its conveyance through the post-office costs money, and if any one wants Koreshan literature, the "entire series" can be had for fifty cents. You are evidently talking about the next world. I am talking about this world; so you will excuse me for repeating my remarks when I say, that what the people of the United States want, is "more money."

Respectfully, L. C.

L. C., DEAR SIR:—Your circular letter reads "National State Banks," and since the nation is petitioned to grant their organization and furnish the means, we can call them nothing less than national banks in prospect. The closer reading of this same circular letter makes us cheerfully accept your correction in the matter of the rate of interest you intend to return to the people for the use of their money. You do indeed propose to pay them one per cent per annum, and you do not say what rate you will charge them when, in the second act of the farce, they approach your counter to borrow the money back from you. We made use of the phrase seven per cent per annum, because that pretty nearly represents the median line of rates, some states permitting more, some less. If allowed to come into existence, each of those "National State Banks" will avail itself of the utmost privilege granted by the State in which it is established. "By this system, there may be as many banks in the country as there are now hotels and drug stores!" and each of these banks will have its retinue of non-producers, living, from its president to its porter, on a graduated scale of extravagance as compared with the existence of the people who are blindly supporting them.

If you were a struggling farmer or an artisan, with a mortgage upon your home, you would prefer the one per cent to the seven per cent rate—you would much prefer to obtain your loan without the intervention of the middlemen, who would claim six per cent, more or less, additional, and however unbusinesslike the trend of the thought, these questions possess the inherence of Banquo's ghost, and will not down. If money is the panacea for the widespread distresses, and you have at heart the good of these sufferers, why do you not sue "The Honorable Members of Congress," etc., to establish, through the government's paid officials, this system of banks of which you so eloquently speak? Why not let the producers of this money have it at the one per cent rate? Why not let

the would-be banker, whose palm so itches for the gift of six per cent, *go to work*, and by actually producing something, add to the wealth of the country, instead of becoming a burden to its people? The middlemen, everywhere, are the moth and rust that are consuming the substance of the producer, and money is the screen which veils their devices from the eyes of their victims; it is the mark of the beast, without which no man may buy or sell.

You do not need be told that money is the bludgeon the oppressor wields; that it is the instrument of the aggregation of the vast fortunes to which the masses owe their beggary; and you know perfectly well that if the government issues those "National Bank Notes" for which you are praying, in good time they will find their way to the coffers of the rich, and the hungry, unsheltered condition will still go on. The rich make the laws in their own interests, and they will be the last to listen to the forming of a system of exchange by which the laborer will reap the full reward of his toil.

The poor need education upon the lines of their rights—they need to see the real nature of *money*, when a mighty voice will rise to dethrone the golden tyrant, and in its stead establish equitable exchange of the fruits of the earth, which are bounteous to superfluity. When the workers cease to support the drones, a tithe of the effort now put forth will supply the needs of every person in the land; and none will object to the amount of exercise which will win for him so much as to make him live.

At present, we are obliged to have money; we may also be obliged to have the smallpox, but we court neither of these conditions. Yes, "paper," "envelopes," etc., cost money, and "once upon a time," we have been told, ancient Dutchmen were wont to use a rock to balance the half a bag of corn upon the back of a sorry nag. Later they learned the division which made the grain self-balancing. Much later, the people will learn the art of exchanging one commodity direct for another, and the millstone—money—which is grinding them to powder, will be relegated to a barbarous past. The time is at hand when the Koreshan will not be obliged to receive dishonest price for the truths which are to make men free. We say dishonest advisedly, for the metal or the rag which bears the government imprint, is by such impress given a fictitious valuation—*lie* is written upon it. The Koreshan longs for the day when the "entire series" of literature will be given as equivalent for something that supplies human needs; some product of soil, workshop, or brain.

It requires no prescience of a prophet to disclose an array of conditions quite the opposite of those now existing, when a system of just interchange is established. With money dethroned, crime will have lost its prime incentive. The belated traveler need not make a walking arsenal of himself, and a wealth of ingenuity now wasted upon burglar's outfits, safe breaking, and lock picking, will be turned into healthful and desirable channels. This is no chimera. The work of demolition progresses, and the time is at hand when, upon the sites of these razed corrupt institutions, Koreshanite will erect structures fair and faultless.

Please note this discrepancy. Your letter of April 2 closes with the remark: "What we want, in order to carry

your principles into practice, is more money." Your letter of April 24 says, "Excuse me for repeating my remark when I said that what the people of the United States want is 'more money.'" There is a gulf fixed between the principles of the Koreshan and what the people of the United States want. That same gulf is to be bridged by the disasters which will befall this people before they will accept these principles, for God is whipping them into submission. Rich and poor alike will share the catastrophes.

Our letter of April 7 is safe in the hands of the reader of usual intelligence, provided he has no incentive for perversion. Our eye glances over it to rest on the "coming kingdom," as the only probable phrase upon which you could have based your conclusion that we talk of the "next world." The Lord Christ taught his disciples to pray for the coming of the kingdom, and that God's will be done in earth. He evidently expected the fulfilment of that prayer, and since we fully believe in the Christ, we expect to see the kingdom established, not in the "*next world*," but in *this world*.

We shall be happy to read any further remarks you may see fit to make. The subject has a wide field yet untouched.

Very Respectfully,

AMANDA TIDD POTTER.

REVIEWS.

"American Communities," by William Alfred Hinds, is the history of ten American co-operative societies, including the Harmonists and the Shakers, with a clear statement of the characteristics of American communism, in contradistinction with what is called European communism. The book also sets forth the communistic standard of character; and deals with the question of community leadership. It contains an amount of valuable information for persons who desire to ascertain the merits of the communal system.

"Atheism and Arithmetic; or, Mathematical Law in Nature," is an interesting little book published by H. L. Hastings, Editor of the *Christian*, Boston. The first part, which gives the title to the volume, seeks, by means of many illustrations of numerical order in the arrangement of the physical cosmos, to prove the existence of creative wisdom and benevolence in the person of a supreme Deity. The second part of the book is a lecture delivered by Edward White at New College, London, entitled "Number in Nature." He considers number in Mechanism, in Astronomy and Chemistry, in crystallization, in vegetation, in the plumage of birds, in the insect world, etc. Also, the Septenary system of the Pentateuch. While we differ in many respects with the theology of Mr. Hastings and Mr. White, we appreciate the value of their classification of facts pertaining to this subject. Although they do not comprehend the true science of number, they perceive enough to stimulate investigation, and the book is worthy of careful perusal.

Ella M. Castle.

"None are so superstitious in distress as those who, in their prosperity, have laughed at religion. The famous Canon Vossius was no less remarkable for the greatness of his fears, than he was for the littleness of his faith."

Pot-Pourri of Koreshan Science.

Random Notes From Various Lectures.

The messianic principle is the center of our belief. The Lord Christ was but one of millions of the manifestations of messianic power, which is always developed from humanity, and constitutes the beginning and the end of a dispensation.—Spiritualists claim eleven million adherents in the United States. These are enough to work an overturn, so far as numbers are concerned, but they only have power to break down—to disintegrate. They have no ability to build up. No organic power can occur but in unific centralization.—The Lord Jesus is the typical socialist and communist.—The song of chastity is the song of the 144,000.—Koreshanity comes to make all things new, and in order to do this, all old things must be swept away. This kingdom of righteousness is God's offspring, and we cannot hasten it—we must take God's time.—The sex energies or elements are the substances which form the new flesh.—Some of the animal (beast) spirit goes up, and some of it goes down. A man who has strong affection for his horse is constantly absorbing that spirit.—The Godhead is a trine or triune, but not a tri-personality.—The father principle, which is the impregnating power, is sacrificed to bring forth the son. This is the germ which, when planted, dies that it may bring forth the fruit. The parent germ dies that it may produce. Because of begetting it dies.—The Mother represents the Holy Spirit.—Jesus was not only the Son but the Father. "Show us the Father, and it sufficeth us." "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father."—At the beginning of the Christian dispensation we had the fruits of the spirit; now we expect the fruits of the Lord's body.—Genesis and Revelation are almost entirely written in symbolic language. Why? Because symbolism is the most perfect language.—At the age of seven years, every healthy child should be self-supporting; and every child will be healthy when we have attained equilibrium. School should be the beginning of the industrial system. Use will become recreation when we have reached our equilibrium, and with economy, one hour per day of use will maintain every adult person in the world.—The pyramids are built upon the decimal system. The pyramid squares the circle, gives the mean temperature of all parts of the earth, and the solid measurement and weight of the earth. The pyramid has five corners, and each three corners is a triangle. It is a perfect geometrical figure. The word pyramid means the division of ten.—Everything in the universe can be traced back to ten primary principles—ten catalogues of natural immortality, or ten commandments.—Truth is the perfected man.—The firstfruits of the spirit is the redemption of the body.—There is no such thing as a spiritual nature, but there is a spiritual character or life.—Many sermons are preached upon the blood of Christ, but none upon the flesh of the Christ.—The spirit of God in man came to Joseph through the priesthood.—As the foundation of modern atheism, we have modern astronomy.—John focalized the spirits of the past—the Elohi—within himself, and thus became the baptizer, the spirits passing over to Jesus.—As the dove was the sign of the Lord Jesus' mis-

sion, so reason is the sign of Cyrus' mission.—Two distinct lines of prophecy point to two distinct shepherds,—one from Judah, the other from Joseph.—The Messiahship of the present Messenger of the Covenant requires every word of the Scriptures, from Genesis to Revelation, to substantiate the claim, while all the other claimants reject a portion of the record.—Zerubbabel signifies to sow seed.—Rahab signifies a charioteer, or rider upon chariots.—City of Babylon signifies doctrine of fallacy.—Bride signifies doctrine, groom signifies the church; the bride descends to us who have the bridegroom.—The sign of the end of the Jewish dispensation and of the beginning of the Christian dispensation, of the passing out of the constellation Aries and the ushering in of Pisces, was the invasion by the Roman army, the destruction of Jerusalem, and the scattering of the Jews.—The Lord Jesus was the great Communist of the ages. He struck his first blow at the use of money; he gave to the world the principle of the common use of property; he laid the axe at the root of the tree.

Unalterable Law.

E'en they with scarlet robe enswathed
Shall not be lost—ah, no!
But every crimson thread shall be
Purged whiter than the snow.
The poor shall know the snare of wealth;
The rich the sting of want;
He who derides and sneers today,
To-morrow feels the taunt.
And every phase of good or ill,
Of gladness, hope, despair,
Of every grief and bliss, each one
Must taste sometime, somewhere.
And so with talents, graces, faults,
With virtues great and small,
Endowment equally defined
God has bestowed on all,
That in the aeons' ceaseless march,
Each must all problems solve
Of life, from low to high, the same
Ideal to evolve.

Thus none need mourn and none can boast;
All share the self-same fate,
Today, to-morrow, here, or in
Some pre-existent state.
Who then can shun another's garb,
Or boast of any lot,
Since this is law unalterable,
One tittle or one jot?
What'er the aspect of today,
If censure or applause,
There's but one life, one law, one way,
One brotherhood, one God.

—Selected.

As Funny as Any.

While Joe Jefferson was down at his Louisiana plantation last year, the wife of one of his neighbors died. Mr. Jefferson called to express his sympathy and regrets. While he was at the house, the clergyman arrived to make arrangements for the funeral. Neither the man nor his wife had been a church member. The husband was prostrated with grief, but he aroused himself when the clergyman entered.

"Is there any particular portion of the Scriptures you would like me to read at the funeral?" asked the clergyman.

The husband sat up, mopped his eyes, and thought for a moment.

"Well, you might try that bit about Samson and the foxes!" he exclaimed, finally. "I guess that's about as funny as any of 'em."—*Ex.*

WHY MISSIONS FAILED.

To understand the philosophy of a people as ancient as the Aryans (Hindus), to explore the thoughts that developed in a country acknowledged by all scholars to be the motherland of religion and philosophy, it is necessary to go to her earliest records, which have been preserved (considering the foreign attacks that have been directed upon her mild sons) in marvelous purity—the Vedas. Through these Vedic hymns runs the idea of the one God of nature, not an *extra-cosmic creator* standing apart from the created, and meting out rewards and punishments, but a permanent essence underlying the whole universe, material and spiritual, of which the various forces of nature are merely manifestations. They were the attempts of the growing intellect of man to comprehend the Brahma which the Western [European] philosophy has not yet comprehended. Brought face to face with the various aspects of nature, surrounded by an incomprehensible force whose subtle influence they felt, the simple-minded Hindus awoke to a sense of the Divine. Colebrook, Bentley, and others say that the Vedas were arranged in their present shape 1,100 or 1,200 years before Christ; Max Müller says that the time was 2,000 years before Christ. Thus they will make the Vedas 3,000 to 4,000 years old, but Rig-Veda, the oldest, is more than 4,000 years old.

The land and climate of the Western countries are different from those of India. In the former the climate is cold, and people have to wrest from the unwilling soil, fit for cultivation only a few months in the year, a meager livelihood. Hence it will be seen that the very conditions of these countries are not favorable to the growth of spiritualistic thought. They are eminently fit for bringing out all kinds of materialism, and they did so. Bacon and Descartes, the apostles of new schools, opened new paths of inquiry. They would not take for granted the older thoughts without putting them to new tests. Materialism came into prominence. The existence of the soul was doubted. They attempted to prove that everything can be established by the assumption of the existence of matter and matter only. Atheistic materialism began to proclaim itself as an established fact. It thrust its head into the social relations and political affairs of men. Its cries were heard everywhere—in the arts, in the sciences and discoveries; and with it appeared the glittering civilization of the nineteenth century, and from this time we may date the relationship of the Indian people with European countries, and thus the materialism which was reigning in the West set its foot in the East.

The dogmas of Christianity—at least of Protestantism—are these: That God, the Creator of the universe, is an *extra-cosmic being*, standing aloof from his creation; that Jesus the Christ is his Son; that he was incarnated for the purpose of saving mankind and, preaching truth, sacrificed himself for the welfare of man; that faith in him, and him alone, will save man, and that the believers in reincarnation, idol-worship, and in the efficacy of rites and ceremonies, are destined to everlasting perdition; that, as Christ sacrificed himself, so must his followers sacrifice themselves to spread universal love, and that this leads to their final salvation, the peace of God. Looked at superficially they seem very good, and to people unaccustomed to religious and philosophical

thoughts they may appear as fostering the idea of love and brotherhood.

It is no wonder, then, that at a time when the true spirit of Aryan [Hindu] philosophy was obscured by superficial rites and ceremonies, the teaching of the Christian missionaries could find favor with the natives of India. As the merchants went there for secular trade, so did the missionaries go for religious trade. Notwithstanding their great efforts, not a single true Aryan [Hindu] has been converted in three hundred years. When the early missionaries found they failed, which might have been expected had they known anything about the material they had to deal with; when they found it impossible to convert the people to a religion for which they cannot possibly have any sympathy, most of them wisely abandoned their efforts and betook themselves to a more laudable undertaking—the education of the masses in European culture and science.

The radical differences between the Christian and Aryan religions are not, perhaps, clear to most people; but those who have pondered on this subject see the all-sufficing nature of Hindu philosophy—how the simplest mind can have its cravings satisfied, how the intellectual giant can accept its reasonings; and they do not wonder that Christianity, with its narrow and intolerant dogmas, makes such little progress among the Hindus. Christianity has ended with the idea of an *extra-cosmic creator*; but the Aryan [Hindu] philosophy started with this theory, and soared higher and higher till it lost itself in the essential identity and oneness of the intelligent cosmos. The human mind cannot soar higher.

The ways our different conceptions of God affect our conduct have thus admirably been set forth by a learned Hindu:—

Let us for a moment try to analyze the moral standard of those who abide by the theory of an *extra-cosmic Supreme Being*, requiring strict obedience at our hands to his commands.

The end and aim of Christianity is to satisfy the emotional by subjecting man to a Supreme Being, through fear of whom he keeps to the path of righteousness in order that, by fulfilling his commandments, he may ascend to heaven to sit at the right of the eternal throne.

In India, religion has a triple aspect. It comprises cosmology, ontology, and ethics. Religion is that rational demonstration of the universe which explains the aim and object of existence, shows the relation of man to man, and supplies that real criterion of being which satisfies reason and ennobles emotion. In its passive aspect religion addresses itself to reason, and explains the nature and relation of God, man, and universe, shows the real aim of existence, and lays down the rules of right conduct. In its active aspect it reveals to the heart of man the supremest ideal of love and bliss—an ideal which it ever strives to approach. Religion, by the satisfaction of both these essential parts of the nature of man, leads to mental peace, spiritual exaltation, universal good—all culminating in absolute self-realization.

These are some of the great differences between Christianity and the Aryan (Hindu) philosophy, which make the former unacceptable to the educated in India; but there are other and more potent reasons which make it popularly disagreeable. The conduct of the Christians in India has been anything but holy. Steeped in drunkenness and debauchery, they horrified the simple-minded Hindu by their defiance of the moral codes of God and man. Nor was the conduct of the officials of the British East India company exemplary. Well may their brothers disclaim any connection with them,

but they were the pioneers of Christianity in India.

Again, the Christians, being meat-eaters and rum-drinkers, seem to us to represent a religion devoid of humane practices; for, to the mild Hindu, brotherhood does not mean simply the brotherhood of man, but the brotherhood of all living beings. That representatives of nations who fatten and kill for selfish gratification millions of sheep, hogs, steers, and poultry every day should preach humanity to an already humane community is beyond the comprehension of the Hindu mind. There is a prevalent opinion in India that a person becomes a Christian simply to gratify his appetite, to eat animal food and to drink intoxicating liquor. When a Hindu is seen going into a church his co-religionists say nothing; but if he is seen going into a grog-shop his friends say, "He has turned a Christian." Indeed, they seem to think that animal food and spirituous liquors are inseparable incidents of Christianity.

What have the missionaries done to disabuse the people of this impression? Have they shaped their course to suit the true idea of humanity? People of the Western civilizations cannot understand the disgust and unutterable horror which the eating of animal food produces in the Hindu mind. Why, one of the objections that the Hindus raise against foreign travel is the fear, almost amounting to a conviction, that their young men will contract in Western countries these irreligious habits! It seems strange that Christians, who say that they are willing to sacrifice their lives for their religion, cannot afford to sacrifice the gratification of their palates. They say that we are heathens. Are the people who believe in the eternity of soul, the doctrine of reincarnation, in the law of Karma and universal justice, and who practice the humanity that they preach all the seven days of the week, are they heathens? Or is it the people who say that the soul of man *had its beginning in time*, but will pass into eternity, meaning thereby that it is eternal at one end without being so at the other (a contradiction in terms); who believe that man was bound down to destiny by the freak of an irresistible being—judge and prosecutor at the same time; and who preach brotherhood Sundays, and the rest of the week meet in political cabinets to cut the throats of their weaker brothers, and to grind down poverty-stricken nations simply to enrich themselves? I ask, Is it not these that are heathens? If to believe in one's own deeds as the cause of one's condition; if to depend upon one's self for final bliss rather than on a constituted attorney; if to preach and practice humanity towards all sentient beings instead of a small portion of them—if this is heathenism, I am proud—doubly and trebly proud—to be called a heathen.

Moreover, the tendency of modern British university education in India is so thoroughly materialistic and so mercilessly iconoclastic that it shatters not only the idols of superstition, so called, of the Hindu, but so affects the mind that it cannot receive any religion at all. It produces skeptics and agnostics by the thousand, but never a Christian. Thus modern science and modern thought, instead of implanting anything new in the naturally speculative minds of the Hindus, simply destroy the seeds of religion already there. But one good has resulted—and that is, it has put Aryan philosophy to the test, and stirred the Hindus more generally to study their ancient language—that store-house of religious

philosophy which in comprehensiveness and daring speculation defies comparison.

Those that wish to teach a new religion must bear in mind that the first condition is that they must have a thorough knowledge not only of their own religion but also of the one they intend to supplant. They must also understand the manner, the customs, the condition, the religious susceptibilities and sentiments of the people. Have the Christian missionaries done so? Have they understood the philosophy of the Aryans? Have they mastered their sacred language? Even when Christian teachings disturb the Hindu mind, it does not fly to Christianity for rest, but takes refuge in some of those so called reformed religious societies of India which have borrowed Christian thought and displayed it in Hindu garbs. Fortunately, the old orthodoxy is reviving and the new-fangled societies are getting smaller in number. From what has been said above, it will be apparent that Christian missionaries in India have to encounter insuperable difficulties and that their labor is wasted labor.—*Virchand B. Gandhi, a Hindu, in April Forum.*

SHARP CUTS.

"What devastation and distress have been wrought in a single year!"—*McKinley.*

No, Governor, not in a single year, but in thirty years of adverse and historic legislation; not by tariff laws as you would have your hearers believe, but by the financial legislation which has always given the bond-holder preference and advantage over the bread-winner.—*Kansas Commoner.*

Congress has been legislating for the millionaire during the last thirty years; it is now time for it to perform some act for the people. In the event of a failure, the people are prepared to demonstrate their interests in the question and in their rights, by giving Congress a long leave of absence.

The New York *Recorder* editor tried to be smart. He telegraphed Mr. Coxey to learn on what terms he would take his army to South Carolina and check the trouble there. Mr. Coxey promptly replied: "We are not out for blood, but for bloodsuckers. We're going to Washington to get work for four million idle men, and when that is done our mission is accomplished."—*Chicago Express.*

The Plutocrats tell us that "the people have no brains." But, gentlemen, they have stomachs, and if you had as much brains as you think you have, you would not let so many of their stomachs get empty at the same time.

Keep up your process of starving the masses just a little longer, and you will wish the people had had brains enough to have nipped your robber schemes in the bud.—*New Charter.*

Have you tried to get employment and found it not? Is your family suffering for the want of the common necessities of life? Have you toiled and saved from year to year and seen your house sold under execution and your family turned out into the world? If you have not, then you are not a judge of Coxey's army, as tens of thousands are who have suffered and know how to sympathize with those men who are marching through muddy roads and freezing weather.—*W. H. Harvey, in Chicago Express.*

In new Zealand—a small portion of the earth's surface, having only seven hundred thousand inhabitants—the government owns the railways, telegraphs, telephones, the roads, the mails, irrigation and all kinds of water-works. It has proved, and is proving, by its experience in these particulars, how much better it is for the people, the government, to own and operate the great national monopolies. New Zealand has the honorable distinction of being the only prosperous country in the world at the present time.—*Progressive Age.*

Believing that good will come from a more general reading of the book, "Perpetual Money, or Mistakes of Americans in Financial Matters," I will send a copy of such book to each and every one of your readers from whom I receive 10c., or five 2c. postage stamps, together with the name and post-office address. The regular price of the book is 25c. It contains many facts and figures which every voter should know, and is considered one of the best of text-books for those engaged in the Reform or Populist Movement.

With good wishes, very busily and fraternally thine,
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Room 46, World Building, New York City.

THE LATEST SPOKEN.

PLENTY OF MONEY.—The great abundance of money at the commercial centers, and the difficulty of finding employment for it in operation that promises to pay a profit on its use, are proof that there is no lack of money in the country, therefore no present necessity for increasing its volume.—*Chicago Tribune.*

This reminds us of a remark made by an old farmer down in Illinois about twenty years ago—when the same sort of talk was being indulged in by the subsidized press.

The old farmer had a hide-bound Republican neighbor who was repeating, parrot like, the gibberish which he read in the daily papers about there being "just as much money in the country as there ever was." But one day Mr. Republican was complaining about the drought, whereupon the old Greenback farmer remarked to him: "Why, you d—d fool, there is just as much water in the country as there ever was; Lake Michigan is full of it!"

The water in Lake Michigan does the dried up farms in central Illinois just about as much good as the money in the banks does commerce.—*Deadwood Independent.*

NO SIGN OF HOPE.—Today I am warm, well fed, well clad. My family is comfortable. Violence is unwise. The ballot will accomplish all. Of course! Let us wait. Tomorrow I lose my job. I know, to quote Dr. Moxom, the insanity of hunger, worse, I know the hunger of others, dependent, beloved. Where is my cool reasoning? I see the laws and executive of the country upholding institutions to which are wholly and inevitably due—so says the intellect which the conservatives exhort to action—this invasion of my basic, inherent right—the right to labor. Worse still, I see no sign of hope in moderate action. I see legislatures trifling with baubles, juggling tariff schedules, parading squabbles with insignificant islands, fiddling before the con-

flagration of the national compact—my basic right to work.

I see a public press groping in the maze of the political game, clipping stray shreds from the Gordian knot, afraid to cut it; observing modern progress, combining capital, increasing cost of competition, spreading insanity and crime, symptoms of socialism, anarchistic outbreaks, anarchistic executions, changes in the number of unemployed—but seeing no connection between them, seeing not my idleness, my basic wrong.

Today I am a temperate man, a foundation stone of society. To-morrow, one turn of the economic kaleidoscope, and I am a desperate rebel, tearing the social, the civic organism down to the quick so that my basic wrong is felt, considered, eternally removed.

I am many thousand in Boston.—*Sidney A. Reed, in Boston Traveler.*

NONSENSE IN CONGRESS.—The schoolboy nonsense known as "filibustering" has met with a check in Congress, by the adoption of the tyrannical plan of counting a member as actually present in spite of his own declaration that by a psychological fiction he is absent in the East Indies, in Kamschatka, in China, or perhaps in Kalamazoo. The sport called "breaking a quorum" consists in this: if you are a member, you have besides your pay the fun of being present and absent at the same time. Your body may be in your usual seat, visible to the Speaker and "palpable to feeling as to sight," while your Mahatma, or the voting spirit, is out on the raging sea. The rule of stultification declared that the only way to learn whether a member was present or absent was by asking him, and if he said yes, by answering at roll-call, he was to be considered present, and it was the duty of the Speaker, like the captain of a ship, to "make it so"; but if the member made no answer, and stood mute, his very silence was conclusive proof that his Mahatma had fled from the Capitol, and he was reported absent. It was rather stupid and expensive too, but that's the way they "broke a quorum" and the heart of the majority.

When Mr. Reed was in the Speaker's chair four years ago, he actually counted as present all the members he saw present in the body whether their Mahatmas were there or not, and his very sensible plan was called arbitrary, tyrannical, despotic, un-American, even "Rooshan," and Mr. Reed was called the "Czar." He was put in the national pillory, and every stump orator of the opposite party pelted him from the beginning to the end of the campaigns. Grim triumph made the face of Mr. Reed shine like a full moon the other day when he saw his critics with funeral solemnity adopting the methods of the "Czar," and actually claiming a Democratic patent on the scheme. It was wonderful to see the nerve of Mr. Wise, who had the daring to show from the records that Mr. Reed was not entitled to credit for counting members to make a quorum, that the "Czar" principle was first advocated in 1880 by Mr. J. Randolph Tucker, a Democrat from Virginia, and that it was then vigorously opposed by Mr. Reed. Mr. Wise was historically correct, but in 1880 Mr. Reed was in the minority, and it was then his business to denounce the majority for its encroachments upon the liberty of members to be in two places at once, or present and absent at the same time.—*M. M. Trumbull, in Open Court.*

THE GOVERNMENT IS GOOD FOR ITS PAPER.—But there is a pressing necessity just now which all recognize, and which I believe a majority think may and should be met by emergency legislation. I refer to the many propositions that public works be started by the National Government, by the States and the municipalities. It is not necessary for me to refer to the many suggestions which have been made in this line. It seems to me, however, that the idea that the National Government should at once begin the construction of a transcontinental boulevard from the Atlantic to the Pacific is a good one. The great value to the country of such a road when completed every one can see. Every unemployed man in the United States could be put to work inside of sixty days if such an undertaking were begun at once and in earnest. I do not mean that all would work on the boulevard, but the return of the million or more who could be so employed to the ranks of the buyers of the products of other labor would give work to every one who wanted it. But the great stumbling-block in the way of this undertaking is the thieving greed of a small portion of our people and the blind ignorance of the rest. "Where will the government get the money to pay for this proposed boulevard?" cries the editorial mouthpiece of Shylock. All the people stand dumfounded and, like the parrots they are, whine, "Yes, where will the government get the money?" Where did the government get money when it was confronted with a somewhat similar condition a little over thirty years ago? "Oh, you're giving us greenbackism, fiat money rot, now." Yes, and if you were not the blind slave of Shylock you would see I am giving you sense. There isn't any money in the country today that isn't "fiat"; the "fiat" is the only thing that makes it money. And what do you know about the greenback? Here's what the supreme court of the United States said of it on March 3, 1884: "United States legal tender notes, commonly known as greenbacks, when issued by direction of Congress to meet the requirements of the government or the necessities of the people, are constitutional legal tender money of the United States." But you have been taught by the Shylock press that there must be gold behind the government's notes, and you allow Shylock's representative in the United States treasury to issue interest-bearing bonds with which to buy the gold. The credit of the government behind the dollar bill is not good enough for you to receive for work, but Shylock will take the \$1,000 bond, with nothing but that credit behind it, and pay his precious gold for it. One difference is that the government (the people) has to pay interest on the bond; another difference is that Shylock, a man of great financial experience, knows that this government is good for its paper, and you are afraid of it. Tut, tut, how foolish you are!—*Jos. R. Buchanan, in Industrial Register.*

WOMAN SUFFRAGE.—I think I have studied this question without prejudice or bias from every standpoint. Very early in life I became convinced that to grant woman the same political privileges as men was a simple act of justice, from the fact that she was the creature affected by codes of law, enacted by men, which she had no voice or ballot in making. This is palpable injustice, from any civilized point of view you choose to look at it. She has always, in the entire history of civilized mankind, cogently demonstrated

that, politically, she was not only the equal of man, but, in numberless instances, she has proved herself to have political astuteness far superior to man. If Cæsar had paid attention to the counsel of his wife, who was better posted on the cabal laid for his destruction than he was himself, he would not have gone to the Roman senate that day, on the "ides of March," and met his fate by assassination. It was a keen-cut knowledge of the situation that induced his wife to swerve Cæsar from his resolution, under the similitude of a dream. She knew, positively, more about the complexion of politics in Rome than Cæsar knew. And all down through the dark ages, until enlightenment begun to dawn, a century before Shakespeare, we find historical records of women coming to the front, politically.

It was a woman—Charlotte Corday—who first became convinced that the Reign of Terror in France could only be checked by the slaughter of the human brute, Marat, who sent to the guillotine five hundred heads a day. She was a poor country girl, unlettered as to Paris, but she grasped the situation and did not ask a male friend to help her out. She knew it meant death to her, but she willingly sacrificed her life to save the lives of her countrymen. Solitary and alone, she visited Paris, reeking in blood, found the residence of the arch fiend who kept the guillotine busy, and stabbed him to death in his bath-tub. She made no effort to escape, but suffered under the knife the next day. With this country-woman's act, the Reign of Terror ceased. Why did not some noble male in France butcher the fiend Marat and stop the butchery? Simply because he did not see the political point, and if he did, he did not have the "sand" (to use a slang phrase) to do it. Do you think that poor French country peasant girl would not have known how to vote for good government as against bad?

Then turn to Jean d' Arc, whose bravery and skill at the head of the French army defeated the English in several pitched battles, hand to hand. This was another unlettered country girl. Then what would the court of Napoleon I. have amounted to without the brilliant political and diplomatic talents of Madame Roland, his first wife, and a host of others?

These very few references—which I could swell to hundreds in culling history—prove that woman's gift of governing in the right direction is by no means inferior to man's, and in multitudes of cases a direct supremacy is cited. Looking at the matter from this standpoint alone, women should be equal with man at the ballot-box. Her perceptions, by nature, are truer, cleaner, and better than man's. She will arrive at a correct conclusion, nine times out of ten, while man, with his large brain convolutions, is turning the matter over in his slow, plodding brain to see whether a conclusion can be reached at all. In all things else, man defers to the opinion of woman, just as Adam did, but he is afraid of her when it comes to the ballot. With precedents such as I have cited, and with the test of twenty years in Wyoming, and ten years of municipal suffrage in Kansas, why should the ungallant "lords of creation" hang back at the polls next fall, and say that woman is not worthy of equal suffrage with man? There is every inducement for him to grant the suffrage to woman. It will give us better government. It will get away with "guttersnipe" politicians; it will prevent the purchase of office with whisky, cigars, and money.

Granting the right is the justness in the case; every tyro knows that the grandest right carries no obligation to exercise it, if the woman does not want to vote. Their not wanting to vote is no argument against the concession of the right, for the concession carries no obligation to vote against the will of the woman who possesses it. Therefore, ennoble her by conferring it, and you will never regret it.—*Geo. W. Cooper, M. D., in Kansas Agitator.*

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 3:00 P. M., at the residence of Mrs. C. L. EASTMAN, 337 Evans St., Denver, Colo.

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