

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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LO AMMI.

According to Prediction, the Ten Tribes (Israel) are to Become the Fulness of the Gentiles.

Prof. Totten, in his struggle to identify Israel and to make it appear that the Anglo-Saxon constitutes the lost ten tribes, or the unadulterated house of Ephraim, is straining at a gnat and swallowing a camel; and more than this, he is attempting the solution of a problem upon the basis of a premise in violation of every principle of ethnic progress,—as pertaining to the circumcision and its influence with the Gentile world,—and in violation of the direct statements of prophecy and of the unmistakable evidences of the Anglo-Saxon origin from the Aryan race. In opposition to the Anglo-Israel doctrine as propounded by Prof. Totten, Koreshans stand out unique in their exposition of prophecy and the application of philological and ethnical principles.

There exists an important and unmistakable declaration regarding the transmission of Israel through the lines of Joseph and Ephraim. It is unalterably fixed, and distinctively outlined and differentiated from all prophecies applicable to Judah. We refer to the prediction of Jacob in the form of a blessing upon Joseph, to be consummated through his younger son, Ephraim. We herewith present the blessing of Jacob: "Joseph is a productive son, even a productive son upon the eye, whose daughters mount upon the wall. The archers have sorely grieved him, and shot at him and

hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; from thence" (from Joseph) "is the Shepherd, the stone of Israel. Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Genesis xlix: 22-26. In the above, we find an unmistakable prediction that from Joseph is to come the Shepherd, the Stone of Israel. We may further add that Joseph himself, being the recipient of the blessing, must eventually become the very stone upon which the blessing rests, and in whom the blessing is finally fulfilled. The doctrine of metempsychosis (transmigration of soul) or the transmission of the regenerating life through generations of re-embodiment, down to the final or culminating reincarnation, offers the only solution to the problem mysteriously included in that wonderful prediction.

"Let me tell you that which shall befall you" (said Jacob to his sons) "in the latter days." He then proceeds to tell the twelve sons that which shall befall *them*, not what shall befall merely their posterity. We have to deal now with the prediction concerning Joseph, the son of Rachel—the channel of Israel's especial love. Is it reasonable to suppose that, in the blessing which Jacob pronounced upon Joseph, there would be anything satisfactory to Joseph in a promise to rest, away down the ages, after thousands of years, upon some posterity in whom Joseph could have no particular interest? No. The prediction then declared, the blessing then pronounced upon Joseph, was intended to be veritably fulfilled in Joseph when, after repeated embodiments and experiences,—acquired through the succeeding ages,—those experiences should bring him into the fulfilment of the realizations embraced in that blessing. The soul of Joseph, that is to say Joseph's life, was to be transmitted in the line of his posterity, through generations to succeed him; that line specifically identified in the blessing pronounced upon Ephraim, the younger son of Joseph. "I know it, my son, I know it: he also shall become a people," (referring to Manasseh,) "and he also shall be great: but his younger brother shall be greater than he, and his seed shall become the fulness of the Gentiles." Genesis xlix: 19. The rendering of the clause, "fulness of the Gentiles," is from the original Hebrew. King James' version, which is incorrect, reads, "a multitude of nations."

There are two points specially to be noticed—first, that the line of Ephraim is here indicated as the ethnic channel

for the conveyance of that portion of the soul (life) of Joseph in whom the blessing shall rest and with whom it shall have its ultimate fulfilment; second, that the seed of Ephraim shall become the fulness of the *Gentiles*, not the fulness of Israel. This blessing, then, must be fulfilled in Joseph's Gentile posterity, *as Gentile and not as Israel*. We challenge Totten, with all other scholars, to successfully refute this rendering of the Hebrew. *Melo hagoyim* cannot be rendered otherwise than fulness of the Gentiles. The root of the word *melo*, fulness, is *melah*, to fill; *maleh*, filling. This is in contradistinction to the word *rob*, multitude, from *robab*, multitude or many. The word *goy*, Gentile, is from the root *gava*, body, and originally indicated the seven nations of Canaan or the original people of Philistia. It is also applied to Israel, the ten-tribed house, for no other reason than that it was in the purpose of providence and in the order of ethnic filtration and progress that Israel or Ephraim, the ten-tribed house, should become, not Gentile but the fulness of the Gentiles, according to the prediction of Jacob and the blessing upon Ephraim, the younger son of Joseph. Now let us examine the process of this ethnic metamorphosis, in the light of prophecy, rendered the more conspicuous in the luminosity of historical, ethnic, and philological science.

Joseph married an Egyptian, the daughter of Potipherah, priest of the temple of the Sun, at On or Heliopolis, city of the sun. The name of this Egyptian was Asenath—signifying she is Neith or Minerva, the very name to which the temple, when it was built, was dedicated. The temple was dedicated to Neith, and Joseph, by divine providence, took this Neith to wife. She became the mother of that offspring of Joseph through whom, according to the blessing of Jacob, the Gentile world was to receive its fullest inheritance.

Ephraim became the head of a tribe, and the tribe of Ephraim became a ruling one—the rival of the tribe of Judah. The name Ephraim signifies twin land or double land; that is, a double (mixed) people. Not only does the name imply this, but according to historical facts, the people who went up out of Egypt were mixed, on the basis of ethnic infiltration, through the intermarriage of Hebrew and Egyptian. While the law of circumcision provided against the intermarriage of the circumcised with the uncircumcised, it did not prevent the Hebrew men from marrying Egyptian women. Thus there was a constant marrying in of Egyptian women into the tribes; and especially was this true of the tribe of Ephraim, which became a mixed or twin tribe or double land, by ethnic infiltration and interblending. It was through this process that Ephraim became so adulterated with the Egyptian ethnic potency as to have absorbed not merely the blood and flesh of Egypt, but the religious element as well. Thus when Jereboam (the son of Nebat, of the tribe of Ephraim) instituted his revolt against Judah,—about nine hundred years before Christ,—he found it easy to introduce and enforce the Egyptian religion, which he substituted among the ten tribes for that of the Hebrew ritual and ceremony. By this substitution he did away with circumcision, the mark of Israel's identification.

In the revolt of the ten tribes, under the instigation of Jereboam, the lineal descendant of Joseph and Asenath, Israel became a kingdom, and the name Ephraim was named

upon this people. It had already been declared that the seed of Ephraim should become the fulness of the Gentiles. Jacob, or Israel, the progenitor of the twelve tribes, said: "The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude," *larob*, "in the midst of the earth." The right hand of Israel was upon the head of Ephraim, who received the greater promise. If there be any truth in prophecy, Jacob marked the career of Ephraim, and the inevitable determination of that career would so lead Ephraim, through those metamorphic transpositions of ethnic progress, as to render Israel undeniably Gentile. "And the Lord shall smite Egypt; he shall smite and heal it: and they shall return even to the Lord, and he shall be entreated of them, and shall heal them. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

The house of Israel, sometimes called Ephraim, was to be carried into Assyria. Not only was it prophetically so declared, but it was further predicted that Ephraim should be eaten up by the Assyrians. The prophet foresaw the fulfilment of Jacob's prediction. He knew that Israel should not only go to Assyria, a prediction verified, but that the absorption of Israel or Ephraim should be so complete as to obliterate Ephraim, as distinctively Israelite, from the face of the earth. The intermarriage of the ten tribes with Media, Persia, and Assyria accomplished the result predicted both by Jacob and many of the prophets. The absorption of Israel (Ephraim) was so complete as to cause them to lose their identity as a distinct race, and to transform them to Gentile, which it was predicted that Ephraim's seed should become. Egypt was absorbed by Ephraim, and Ephraim (the ten tribes) was subsequently absorbed by Assyria. For this reason, and no other, it is said by Isaiah the prophet: "Whom the Lord of hosts shall bless, saying, blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." Isaiah xix: 25.

"Pour out thy fury upon the heathen" (*goyim*) "that know thee not, and upon the families that call not upon thy name: for they have eaten up" (appropriated, literally absorbed by marital infiltration) "Jacob" (the ten tribes), "and devoured him, and consumed him, and have made his habitation desolate." Jer. x: 25. "Ephraim, he hath mixed" (infiltrated through intermarriage) "himself among the people; Ephraim is a cake not turned. Strangers have devoured his strength" (seed), "and he knoweth it not: yea, grey hairs are here and there upon him." "Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria." "Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant" (conjunction) "with the Assyrians, and oil is carried into Egypt." Not only did the prophets declare that Israel (Ephraim), after having absorbed Egypt, should go to Assyria and be absorbed by the Assyrians, but history con-

firms the testimony by conclusively showing that the ten tribes were taken to Media by the Assyrian power, and that in that country—through their infiltrations with that people—they lost their identity as Israelites. Ephraim had been prepared for such an interblending, through the abrogation of the ceremony of circumcision which, being no longer in force, could no longer act as a precaution to the Ephraimite against intermarriage with other peoples.

The ten tribes, by their departure from Judah, had become vitiated in both doctrine and life, hence had become the leaven (sour) which should sour or vitiate the entire lump into which the infiltration should be instituted. Thus we have the interpretation of the parable of Jesus regarding the leaven (vitiating life and doctrine, for leaven is something soured) which a woman took and hid in three measures of meal till the whole was leavened. The ten tribes comprised the leaven. The feminine element, the Egyptian and the Medianite women taken into Ephraim through marital and ethnic absorption, exerted its influence in causing Ephraim to depart from Judah; it took the ten tribes—the little leaven—and hid them in Media, Persia, and Assyria, that the entire lump of the Gentile might become the leaven of Ephraim. What do we conclude? That Ephraim absorbed the idolatry of the surrounding nations, and especially Egypt, in contradistinction to the doctrines of the true God as taught and understood by Abraham, Moses, and the prophets; that they carried this idolatry into Assyria, and thus still further paganized the religion of the Hebrews; that, though they were obliterated as a distinct people, their influence adulterated the three measures of meal, namely, Media, Persia, and Assyria, and that the entire Gentile world, in which their infiltration operated, became characterized by their religious and ethnic potency.

Koreshanity contends that the Teutonic race, that is, the Germanic family, had its origin in the amalgamation of the Egyptian (absorbed into Israel), and then Israel (Ephraim), absorbed into Media, Persia, and Assyria, and that therefore the Germanic family, including the Anglo-Saxon branch, is Egyptian, Hebrew (Israelite), and Assyrian. We contend that the Germanic family is therefore Hamitic, Shemitic, and Japhethic. The Japhethic peoples commingled with the pre-Noatic peoples of the East and formed the Arian or Aryan, and subsequently the Ephraimite. The house of Israel was absorbed, as before stated, and coalescing with the three nationalities under the dominion of Assyria, became the Germanic or Teutonic race. Teuton is from *teut*, the gatherer, and is an unadulterated Hebrew root. German is from *goor*, the wanderer, or spearman, and is also another Hebrew root. Taking this view of the origin of the Germanic race, including the Anglo-Saxon, we do no violence to those facts and principles of philological research and science which conclusively demonstrate the origin of the Teuton as Aryan, or to the ethnical testimony which conspires to confirm the abundant testimony to the fact of our Aryan origin. Thus we are, as Anglo-Saxon and German, the product of the amalgamation of Ephraim with the Aryan race. Thus we have become Gentile, and will not again become Israel till we show forth the sign of our identity, either through a literal or a spiritual circumcision, or both, which must answer the demands of the covenant.

Cyrus, King of Persia, was not merely the descendant of Media and Persia; he united the Medo-Persian blood. But more than this, he held the royal blood of Ephraim and Joseph. And thus, under the inspiration of the spirit of the Most High God, he could declare: the Lord God of heaven hath given me all the kingdoms of the earth. "In the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, King of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying: Thus saith Cyrus, King of Persia, the Lord God of heaven hath given me all the kingdoms of the earth." Cyrus was the stick of Joseph in the hand of Ephraim. Joseph was incarnated in Cyrus, and he has been transmitted from generation to generation, through the race of people resulting from the amalgamation of Ephraim (Israel) with the Medians, Persians, and Assyrians. Cyrus was stirred up by the Spirit of the Lord God to make the declaration. He could not have been mistaken. The Lord God of heaven gave him all the kingdoms of the earth, not to take possession of them, but to subsequently occupy and possess when, in his final and last reincarnation, he should stand forth as the resurrected Abraham, the resurrected Joseph.

It was not enough that Abraham should descend, through the body of Joseph and through Ephraim, as the fulness of the Gentiles (*goyim—gava, body*), but somehow, by some process, Abram must also descend as soul and spirit—through Judah—and unite with Joseph. The life of Judah was aggregated in Jesus the Christ of God. The soul of Judah was saved in this stick of Judah in the hand of Judah; the hand of Judah being Christ the Lord. Cyrus, the stick of Joseph in the hand of Ephraim, gathers into himself the potency of Israel. Jesus and his little church at Jerusalem comprised the saved of Judah—the whole house of Judah—that God, through the prophet, had promised to gather. What became of this Judah, saved in Jesus the Christ? When the Lord was theocrasised (translated) and his body was dissolved and converted to the Holy Spirit, he transmitted the spiritual world of Judah, which he had gathered, to all who became receptive to the Holy Spirit. The subsequent transmission of these spiritual entities to the people who had absorbed Israel through ethnic infiltration, began that reunion which should finally blend the two sticks, namely, Jesus, from the house of Judah, with Cyrus, from the house of Ephraim, and constitute them one stick—the Shepherd, the Stone of Israel, who should come of Joseph's posterity at the culmination of the ages.

Man Proposes But God Disposes.

While men were discussing the problem of the best method of freeing the slaves of America with the least disturbance, the Almighty was purposing the punishment of the American people for the great crime of slavery. While men are promulgating the single tax principle as the surest way of freeing the land, the Almighty is marshaling his hosts for the purpose of freeing the land without the slow process of single tax. The land will be freed before the party can be organized for giving any force to the single tax idea.

SCIENCE.

ANTITYPICAL CIRCUMCISION.

ACTIVE EFFECTS.

[CONTINUED FROM No. 10.]

The desire to carry the gospel of the Messiah to the lost sheep of the house of Israel,—the Pauline theology being the foundation of its transportation,—together with Paul's direct advice to conform as much as possible to religious conventionalisms without the direct violation of one's religious convictions,—contained within itself the elements of apostasy. When you are with Romans, do as the Romans do,—as a religious sentiment possessed by minds less individualized than Paul's, at a time when the natural tendency of the church was toward declension, and at a time when circumstances conspired to foster the progress of nominal Christianity,—was a declaration well calculated to lead the church, in its subsequent career, into the heresies of Pagan dogmas, rites, and ceremonies.

The Papacy was the sequence of a cross between the Christian and the Pagan systems. The declension of the Christian church into the Papacy, through the union of Christianity with Paganism, was merely the first step toward the great apostasy or fall of the church, predicted by the primitive teachers. The fundamental and radical departure of Christianity toward the prostitution of Christian doctrine, together with the necessary and concomitant vitiation of Christian life, was grounded in a declension of the religious thought from that original and true concept of the primitive church, as received from the Lord and his chosen apostles, in which the true character of the Godhead was known. Jesus was known by the early Christians to be Jehovah, the fulness of the Godhead bodily. The Trinity was known by them to be a trinity of attributes, manifestations, and modifications, in presentment of the one and indivisible personality.

The simple difference between the integral (immortal) and the disintegral (mortal) state is, that the one is a unity of the three principles, father, mother, and son, while the other is the segregation of these principles. The Lord Jesus is the parent of the integral man, and the purpose of the doctrine of Christ is to teach man the process by which he may acquire the integral or original state inhering in the Adam who, before his segregation, was in the image and likeness of God. The importance of a true conception of the divine nature resides in the fact that man progresses toward, or recedes from, God, through the operation of his will; his progression or retrogression being governed by his desires. If he loves the integral state, he sees God as a unity, in whom the parent state is perpetuated by a metamorphosis to the state of sonship, not by the development of a distinct and separate Son, but by the mergence of the Father into the Son through the operation of the law of correlation, in its supreme phase.

The fundamental doctrine of the "Reformed" Christian sects is identical with the fundamental doctrine of the Papal church. If the Papacy be wrong in particulars, it is wrong in generals. If wrong in the ramifications of its creed, it was wrong at the root of the system. No great

heresy could creep into a church and vitiate the fabric throughout every intricacy of its propaganda, while the heart and core of the system was fundamentally integral. A genuine reformation will incorporate, as the root and core of its vitality, an element radically distinct from the central thought (the heart) of a system from which it dissents. The Papacy was a defiled Christianity because the Christian system, by engrafting itself upon a Pagan root, began its declension or apostasy in fulfilment of the positive predictions of the inspired teachers.

The apostasy did not culminate with the Papacy. Israel became Pagan through violation of the covenant. God had given them circumcision as the sign that they were his people—*Ammi*. By the renunciation of the Hebrew system of religion and the substitution of another, they became *Lo Ammi*—not my people, and united themselves with the Pagan world. By becoming *Lo Ammi*, not the people of God, they became Pagan—the people of the Devil. Christianity is passing through the process of engrafting itself with this same Pagan Israel, and in the antitype must become *Lo Ammi*. This must obtain to fulfil the type, to fulfil prophecy, and to fulfil the predictions of the Lord Jesus and his apostles.—*From the Mystery of the Fellow-Heirship of the Gentiles, by Koresh.*

THEOLOGY.

Response to A. V. G.

EDITOR FLAMING SWORD:—I would like to have a few questions answered in the SWORD, or rather, an explanation given of two or three passages which enemies of Koresh have brought to my notice. Ephesians v: 22, comes to mind as one of the best holds of "my friend, the enemy." "Wives, submit yourselves unto your own husbands, as unto the Lord." Also, what did Jesus mean when, speaking of the Father, who was in him, he said, "Ye have neither heard His voice at any time, nor seen His shape"? Also explain the passage in John v: 28, "For the hour is coming in the which all that are in the graves shall hear his voice."

Trusting these questions may not be considered too simple for a reply, I remain an earnest advocate of Koreshanity. A. V. G.

FIRST.—"Wives, submit yourselves unto your own husbands, as unto the Lord."

Paul wrote to a particular people in his day, following out the principle of "All things to all men." His gospel was suited to the genius of the people to whom he was sent. It does not follow—because he taught the Ephesians what was suited to their states of mind nearly two thousand years ago—that the same gospel, which was only intended for the Christian age, should be extended into a succeeding age. Paul said: "It remaineth, that they that have wives be as though they had none." We have come to that time. Said Jesus: "Do ye not therefore err, because ye know not the Scriptures, neither the power of God?" And Jesus answering said unto them, the children of this world (age) marry and are given in marriage: But they which shall be accounted worthy to obtain that world (age), and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more: for they are like the angels, and are the sons of God, being the sons of the resurrection.

Jesus meant that, at the resurrection—which comes

at the end of the Christian age or dispensation (now at hand)—the process of propagation, with those who are considered worthy to enter into the higher life, should cease. This is in harmony with the gospel of John, who said: "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God." When Jesus came at the end of the Jewish age, he presented to the world the gospel of the new age—a modification and addition to the gospel of Moses and the prophets. At the end of the Christian age, the angel with the everlasting gospel declares anew the gospel of life. Old things shall pass away, and all things shall be made new. This is a truth applicable to every age of the world. It does not pay to argue with people; declare the truth, and let them accept or reject it.

SECOND.—"Ye have neither heard his voice at any time, nor seen his shape."

God, the Spirit, was the Father in Jesus. The Lord said of him, "I and the Father are one." "He that hath seen me hath seen the Father." But though he was the voice of the Father, only such as understood him and could confess him as the Son of God, could really be said to have seen or heard him. Those who today reject the unity of the Godhead in Jesus the Lord, or who reject the Messenger of the Covenant of the present age, have not seen his shape, nor have they heard his voice.

THIRD.—"For the hour is coming, in the which all that are in the graves shall hear his voice."

All people now supposing themselves living, are in the grave. The present condition of the world is sheol or hell. Humanity is the graveyard of the dead. And the people who think they live, may hear the voice, "Awake, thou that sleepest; arise from the dead, and the Messiah shall give thee light." If a man dies, the spirit passes from the body into the invisible world, which is the sheol or grave of that person. The physical body passes to corruptible decomposition; it is reduced to the elements, and is dissipated in ten thousand directions. The real identity is re-embodied. This is the graveyard, and from this graveyard, in the fulness of time, there will be an awakening to renewal of the lost identity. This is called the ANASTASIS, the standing up or *resurgam*, meaning the same thing as the *re-sur-rection*. When Jesus was born into the world, he came forth from the dead; consequently, he was called the firstfruits of the resurrection, the first-begotten of the dead, the first-born from the dead: not because he arose from Joseph's tomb, but because he was the resurrection or the reincarnation of Abraham and all the other embodiments through the lines or successions of personalities through which his metempsychosis (transmigration of soul) was conveyed.

Let us refer again to the incarnation of Deity in the man Jesus, perfected for the occupation of the eternal throne. Just as the astral center of the universe maintains its perpetuity through the concentered influx from the circumferences that environ it and constitute its crust, so the astral center of the biologic cosmos perpetuates its (his) existence through the absorption into its (his) organic microcosm (universe in the least form) of the perfected organism, developed from the humanity through a series and succession of embodiments. The perfected Jesus, the Lord of glory, was the product of

the aggregation of experiences of multitudes of incarnations or embodiments, specifically maturing through the Noatic and Abrahamic dispensations. In the direct line of succession, he passed through forty-two embodiments during the Noatic, and the same number during the Abrahamic age. But a median or direct line of embodiment does not embrace all the experiences that a central, archetypical, and deific humanity necessarily includes. Jesus was successively incarnated in three principal lines of transmigration—the prophets, the priests, and the kings, blending them into the final reincarnation of the Son of God who, reaching the point of impregnative possibility, became the Father.

The Fatherhood of God is an attribute residing in personality. That attribute is the power to beget through the impartation of the seminal essence of deity, called the Holy Ghost or Holy Spirit. The power to transmit the impregnative Spirit, breathed (inspired) into the nostrils of such as are capable of receiving the Spirit, is the power of the Father. God is called Father because of the attribute of propagating offspring. He is called Abram, by virtue of begetting and producing one Son of God, the firstfruits of the new race—the sons of God. He is called Abraham, by virtue of his power to beget the many sons of God through the planting of the one Son. The begetting attribute is the initiative of the recreative, for all creation proceeds from the outpouring of the Holy Spirit, as the beginning of creative effort. For this reason, the Lord Jesus—through whom recreation was insured—was called the beginning of the creation of God. He was also "The image of the invisible God" (who comprised the soul and spirit of the Son of God), "the first-born of every creature; for by him" (this image) "were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him; and he is before all things, and by him all things consist: and he is the head of the body, the church."

An axiom of Koreshan Science declares the Lord Jesus to be the aggregation and resurrection of all the angels and spirits of the Jewish dispensation, who looked forward to the coming of the visible Messiah, as the Shepherd of the sheep and the Saviour of the world. It is by virtue of this fact that he was the literal door or passage from the Jewish to the Christian age. All the spirits of those who died during the Jewish dispensation, who honestly and religiously believed in the coming of a visible Saviour (who is none other than the Jehovah of the Hebrews), were gathered into him as it is declared: "He gathered the lambs with his arm, and carried them in his bosom." This is a literal truth. He was the door, and into this door all were gathered as the *e pluribus unum* of the spirits of the dead, resurrected in him as the firstfruits of the *resurgam* (resurrection). The spirits of the old age (the Abrahamic) were gathered into him, as the children of the kingdom to be cast out into outer darkness; for these children, reaching their generation in the Lord Jesus, had to be regenerated (re-produced) before they could stand forth in the resurrection as the many sons of God. The dissemination of the Holy Spirit was the scattering and planting of these spirits, all of whom were contained in the embodied Logos or living and manifest Word—the Lord Jesus Christ. This Logos or Word had to be sown or planted. It is

declared, the sower—the Father principle—sowed the Word. This Word was God (God is Spirit), hence the sowing of the Holy Spirit first manifest in the concrete form in the Lord Jesus, subsequently discreted in the manifestation of the Holy Ghost, which was nothing more nor less than the substance of the Lord's body dematerialized.

Every genuine Christian in this age of the world will necessarily become a Koreshan; and every one so opening into the religion of the new age will necessarily trace his origin directly back to Jesus the Christ, as the parent and regenerator. From the foregoing, it will appear that the Lord was the material nucleus of influx, therefore the center of efflux to all the spirits who were to reach the firstfruits of the resurrection, in that age. In the concept of a visible, anthropostic nucleus and Godhead, we reduce the vagaries of tradition to a conceivable and rational application. We can see the rationality of the statement, "The spirit goes to God who gave it," for, recognizing the Fatherhood in the Lord, it is readily understood that the spirits of the dead were reincarnated as one in the person of Jesus as the visible Jehovah (Lord), in whom was the invisible Elohi (God), constituting him (the Lord Jesus) the veritable Lord God, the Creator of heaven and earth. Parallel with, and corresponding to, this principle of psycho-material aggregation and dispersion, we have the natural accumulative and distributive, generative and regenerative power and possibility. Abraham, in the natural propagative order, was the terminal nucleus of the Noatic, and the initiative nucleus of the Abrahamic age. The generations of men comprising the tribes of Israel and developing into a multitude and a great nation, were in the loins of Abraham as one. As the Jewish race came forth from Abraham, the father of that people, so the children of the resurrection—the sons of Jesus Christ, the sons of God through a higher regeneration—come forth from the loins of the Lord Jesus Christ. "To as many as believe in his name, gives he power to become the sons of God." A son of God is something more than an ordinary man having no conception of human possibilities and the purpose of God with his offspring.

The Lord Jesus was the aggregation of millions of people absorbed into him as the central, visible, and organic unity. All spirits or entities thus absorbed took on his consciousness. Such an absorption was not the loss of an identity; it was, rather, the amplification of the consciousness of the circumspective and personal Deity. In the focalization and influx into this personal nucleus and astral center of the anthropostic aggregate; (of all spirits seeking salvation in this Jehovah, Shepherd, and salvatory center of the human family;) in the subsequent dematerialization of this visible and solid nucleus and its conversion to Holy Spirit, and the subsequent appropriation of this Holy Spirit by those who received the baptism of the Spirit, we have a fulfilment of the law vaguely hinted at in the various Hindu philosophies and in mongrel Hinduism; namely, Theosophy. The dissipation of the Lord's body (that is, its dematerialization) together with its absorption as Holy Spirit, by the church, through inspiration (in-breathing), was a practical realization of absorption into Nirvana; a principle of law realized in consummation, but only vaguely and traditionally handed from generation to generation as an unrealized doctrine of various peoples moving through

their generations, outside the median line of metempsychosis.

We smile with contempt at the efforts of modern Theosophy to foist a spurious and exotic religion upon the cultivated soil of the Garden of Eden and, with the rank development of a noxious weed, to choke from the Garden of God the tree of life planted by the Son of Deity, nurtured by angelic appointment, and nutrimented by the influence of the "pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

As Christianity was the involution of the preceding Judaism in Jesus the Christ, so Koreshanity is the offspring of Christianity in the involution of the Messiah of this age, the reincarnation of the past millions who gather in him as the door to the golden age. Who "saith of Cyrus, he is my shepherd, and shall perform *all* my pleasure: even saying to" (the new) "Jerusalem, thou shalt be built; and to the temple" (the reincarnated humanity), "thy foundation shall be laid. Thus saith the Lord to his anointed" (Messiah, Christos, Christ), "to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut. I will go before thee and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron. And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by name, am the God of Israel."

The Almighty has attached no uncertain credential to the authority and personality of his Anointed. He has not left the world in ignorance of the *sign* which shall denote the presence of his Messenger. More emphatically than in any other age, has God pronounced the *sign* of his coming in this the literal resurrection of the dead. The great crisis is at hand. The forces of Gog and Magog are mobilized; soon the conflict of demolition will wage. Old Jerusalem (church and state) is about to be destroyed, and one of the unmistakable signs of its demolition, in the language of the Lord, is, "When ye shall see Jerusalem compassed with armies, know that the end is near."

Before man fell he was free—to fall. Since then he has been free to go in the direction of his choice—upward, if he loves the upward way; downward, if he loves the downward way.

GOLD!

Gold! Gold! Gold! Gold!
Bright and yellow, hard and cold,
Molten, graven, hammer'd, and roll'd;
Heavy to get, and light to hold;
Hoarded, barter'd, bought and sold,
Stolen, borrow'd, squander'd, doled;
Spurn'd by the young, but hugged by the old
To the very verge of the churchyard mould;
Price of many a crime untold;
Gold! Gold! Gold! Gold!
Good or bad a thousand-fold!
How widely its agencies vary—
To save—to ruin—to curse—to bless—
As even its mited coins express,
Now stamp'd with the image of good Queen Bess,
And now of a bloody Mary.

Hood.

Further Answer to J. L. T.

"The idea I get from the language of Matthew is, that while Jesus was on the cross, and just after he cried with a loud voice and yielded up the ghost, certain things were done. There was an earthquake; the rocks were rent; the graves were opened, and many bodies (not spirits) of the saints that slept arose. All this, it seems clear to me, was intended to be understood as having occurred while the body of Jesus was on the cross."

All this is just as we understand it, but there is no anachronism, as our brother insists, in the words, "And came out of their graves, after his resurrection." Says the writer:

"Did they who arose have to remain in the open graves until after Jesus was resurrected, before they could come out of the graves which had been opened at the time of the crucifixion? I think I have read in THE FLAMING SWORD that the resurrection of Jesus dated from his birth from Mary, and not simply from his coming forth from Joseph's tomb."

In this the writer rightly understands the teachings of THE SWORD and the belief of Koreshans. If it be true that Jesus' resurrection from the dead was not a coming out of a physical grave, but a being born out of a dead or dying condition into a living state, then we have gained at least one step, and wherever we read of a coming out of a grave (for dead men are graves), we need not—as our friend persistently does—suppose that they have performed the ordinarily impossible feat of coming out of the grave where an effete and worn-out body has been laid. Much of the misapprehension, and hence misconception, exhibited by the writer, grows out of the fact that he does not, as he freely confesses, know the original language in which the doctrine of the resurrection, as taught in the Bible, is contained. In the Greek, there are used in this connection two verbs translated raise, (having entirely distinct meanings,) and from these, two nouns rendered resurrection, of which the same is true. *Egeiro* means to wake up, rouse up as from sleep, while *anistemi* means to make to stand up, rouse up again. All those passages which speak of the Lord's raising from Joseph's tomb have *egeiro*, so also do those which speak of the raising of Lazarus, and others whom the Lord and others had raised from the dead, evidently showing that each was only waked or roused up into the condition in which he was before; the Lord into a condition of life, which he had from birth; which he declared men could not take from him, and take others into a state of death or dying, after which they would again die and rot in the grave. Wherever distinct reference is had to the resurrection, in the end of the age, of the seed which Jesus sowed in the beginning of it, *anistemi* is used, but the words are, to an extent, used as synonyms, as stand up again, in the flesh, and wake up, rouse up, may readily be used, of the same act. But the two nouns have more distinct and separate uses. According to Young's Concordance, in every case where the word resurrection is used in the New Testament, *anistesis* from *anistemi* is used, with one marked exception, and that the very passage quoted by our friend. *Egersis* from *egeiro*, is the word here used for resurrection, and means, not his resurrection from the dead into a condition of life, for that took place at his birth, but a waking up or rousing up after lying three days in Joseph's tomb.

We have insisted, over and over again, that when Jesus appeared to the disciples and others he was not "a disrobed

spirit," but was *all* there, body, soul, and spirit; in fact, there is no such thing as a disrobed spirit, as that expression is commonly understood. Jesus, then, had two distinct resurrections, expressed by two different words. Bear in mind that in the Scripture language the coming forth out of their graves of the many at the crucifixion of Jesus is not called a resurrection at all, neither was it a resurrection at all in the sense of either of the words above used. It is not declared—indeed the contrary of that is a necessary inference—that they, "these bodies of men," lived among men in the holy city or elsewhere after such resurrection. We affirm that they did not, at least in the outward form. There is no intimation, anywhere in the Bible, that the Lord God, in the time of Abraham, had an outward form, a house of his own in which he dwelt, as he dwelt in Jesus; yet Abraham saw three men at the door of his tent, one of whom was the Lord, and the other two were angels. The Greek word *muemeia*, rendered graves, is from the word which means to remind and to remember. The apparently living men of the time, all of whom Jesus classed as dead, were not only themselves dead and in their graves, but *were the graves, muemeia*, in which other dying spirits—which once occupied bodies as the personalities to whom they belonged—found temporary domicile—graves.

Where did the three men, one of whom was the Lord, come from? We say that they materialized out of Abraham, because Abraham was the *muemeion*, grave, in which they dwelt, just as Moses and Elias on the mount of transfiguration materialized out of Jesus in whom, as a *muemeion*, memorial, grave, they dwelt, he being the re-embodiment of them. The record expressly says that they appeared as the product of the metamorphosis, the changed form of Jesus. He went up on a high mountain and was transfigured—Greek, metamorphosed, had his form changed—before the disciples, the result of which change was the appearance of three men, Jesus, Moses, and Elias. Jesus, then, was the *muemoneion*, memorial, grave in which Moses and Elias were buried; this grave was opened when they came out and appeared to the three disciples, and into it they retired when the disciples saw them no more. There was nothing ghastly about this open grave, nor would there have been anything awkward or uncanny about it if these occupants had remained out of it three days, or three months. Nor was it true that these persons (although they did not give evidence of it by eating, as did those who appeared to Abraham) were merely "disrobed spirits" or ghosts; examination of them would have revealed the fact that they had flesh and bones,—actual physical bodies, not spiritual appearances. Being the result of the changed form of Jesus, when they went away the accustomed form of Jesus, of which they were the internal and invisible part, was restored.

In like manner, at the time of Jesus' crucifixion, many spirits of the saints who had died longing to see Jesus, were domiciled—entombed—in the persons then living in the earth. At the time of that crucifixion, having acquired power to do so, they materialized and came forth. That fact is not stated, but they must have been seen when they came forth out of the graves at the crucifixion, or no one could have made the record. Having had interest enough in the Lord's mission in earth, and sympathy enough for his suffer-

ing on the cross to come forth out of their living graves at his crucifixion, it was but a matter of course that they should feel still greater interest in his victory over death, his waking or rousing up again after lying dead three days in Joseph's tomb, and that they should go into the holy city and appear unto many to spread the glad news of his resurrection. Any one who reads the New Testament with his eyes open cannot fail to see that those spirits, Greek, *daimonia*, which inhabited the bodies and spirits of other people who were sometimes possessed, obsessed by them, knew more, far more than ordinary men, of the things which were going on in the world. They all appear to have known who Jesus was, but men did not. This temporary and exceptional coming forth out of the living graves was in no sense a resurrection, hence the spirits and bodies participating in it were in no danger of falsifying the Scripture or the words of Paul by coming out of the graves before Jesus' resurrection from Joseph's tomb, which was not his real resurrection from the dead—the condition in which men die and rot in the grave—as he did not. Indeed, if their coming out of the graves had been a real resurrection in the sense of coming back into a body subject to death, as did Lazarus and several others in the Bible record, to continue to live in that body, still this actual resurrection would not have falsified the Scriptures that speak of Christ as the first to rise from the dead. He both was and is, down to the present time, the first to have a resurrection out of the dying state, so that he alone of all men could, and as yet can, say, "As the Father hath life in himself, so hath he given to the Son to have life in himself."

Jesus had two distinct resurrections, the one out of the condition in which he was subject to death and decay in the grave, which took place at his birth, he being born holy, and the other out of Joseph's tomb, which was a coming back into the condition of life in which he was born. No other human being has had that resurrection, hence no one, certainly not these "many bodies of the saints," has falsified or could falsify the prophecies that speak of Him as the first to rise from the dead. In conclusion, then, while we concede that these were not mere appearances or "disrobed spirits," but "bodies of the saints which slept," we deny positively that they had any resurrection, in the sense of either of the terms used for resurrection in the New Testament. We affirm, as positively, that they did not come out of holes in the ground called graves which, forsooth, must stand open three days for spirits which had somehow mysteriously gotten to themselves bodies which could live in them, to occupy them, and finally come out of them. Such is not our "idea of the relation of spirit to matter."—O. F. L.

The Sunflower.

Eagle of flowers! I see thee stand,
And on the sun's noon glory gaze;
With eye like his, thy lids expand,
And fringe their disk with golden rays;
Though fixed on earth, in darkness rooted there,
Light is thy element, thy dwelling air,
Thy prospect heaven.

—Montgomery.

The sacred beetle is typical of many things; one of which is virginal propagation.

SOCIOLOGY.

The Army of the Lord.

Day by day, with increasing interest, the people scan the daily journals for the latest news of the various branches of the Industrial Army, now formulating as nuclei all over the country. Possibly they are destined to aggregate to themselves all the forces of the great army of Magog (labor) soon to be arrayed against the army of Gog (capital). The skirmish line of the army is led by those claiming the possession of the spirit of Christ, through the operation of the law of reincarnation. A careful scrutiny of the teachings of Christ, coupled with a careful scrutiny of the teaching and beliefs of Coxey and Browne, will leave one with a deep seated conviction that the Industrial Army is not the coming Army of the Lord, before which Jericho (the light of the night of the dark ages) shall fall, to give place to the day star, the Son of righteousness who will usher in the joyous Year of Jubilee, and the Golden Age. The Industrial Army is one of the divinely appointed forces of destruction, a creator of the chaos out of which the Lord forms the new heavens and the new earth. All true Koreshans watch with deep interest all movements of the destructive elements. Koreshans know that the earth is the Lord's and the fulness thereof; that the land is in the hands of usurping tyrants; that the spirit of the Devil animates the ruling powers, and that they must all be overthrown, dashed to pieces, poured into the crucible of military discipline, and melted by the fire of God's eternal love which, in the divine order, will make them altogether new, and lovers of his law.

The Lord's Army, the reincarnation of *his church*, will love what the Lord Jesus loved, and hate what he hated. He loved the divine concept of a *kingdom* formulated on the anatomical plan of a man created in God's image and likeness. God's kingdom has a head, not an abnormal "big head," but a head which serves the tiniest and most remote corpuscle of the body just as perfectly and freely as it does the neck. Yet the head reigns supreme and is king, though an absolute dependent upon the body. Every member that faithfully performs its use to every other member for which it lives, moves, and has its being, is an honored and loved member. "If one member suffers, all suffer." So all must be intelligently cared for by the head, the seat of supremacy.

The Lord Jesus loved and instituted divine communism. He, the heir of all things, gave his own to understand that, as members of his organic body, they were joint heirs, entitled to the use of all things for the good of all. Said he, "Freely ye have received, freely give." In other words, perform uses reciprocally, without money and without price. The blood is the free circulating medium of the body. Its only use is to fetch and carry elements according to the body's needs for life's perpetuity. The blood is the divine money; it guards and conserves the constructive principle of life, and like a mother, nourishes to build up and to maintain. Jesus loved wisdom supremely. To him, the life was more than meat, and the body, than raiment. These were acknowledged essentials to life, yet but means to an end. Life was the love of each for all, making possible the inheritance of all by each in the interchange of thought

through the sympathy of love. This brings all the divine spiritual into the creation of the divine natural, unifying heaven and earth, causing longings to cease, and joys to begin.

Jesus adored the law of God—delivered to Moses upon Sinai—as the consummation of wisdom. He compressed it into the pearl of greatest price, the biunity of loves:—Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy strength, and thou shalt love thy neighbor as thyself. He himself was the manifestation of this law fulfilled, the living pearl, the "*Lord thy God*," to be supremely loved. Jesus believed in the unity of church and state. He said, "Without me ye can do nothing." His apostle commanded that all things should be asked for in his name, to the glory of God, which is the welfare of humanity. He Himself prayed that all things be unified, harmonized after the manner of the heavens and the formulation of the physical body. He demanded absolute separation of his body from that which was not animated by his Spirit and controlled by the divine law. He hated lust. He hated money. He hated money changing. He hated sin, sickness, and death. He taught his followers to believe that he was God Almighty, potential enough to destroy sin, sickness, and death. He demonstrated the absolute truthfulness of his own words. He taught them that he would be made sin for them that they might have a high priest who could be touched with a feeling of all their infirmities. He taught them that he would become Holy Spirit, the seed of divine men in humanity; that he as such would dwell in humanity, and that in the time of the harvest, which he declared was the end of the age or dispensation, he would, in obedience to the law of reincarnation, or coming again in the flesh, be personally present, with a new name. He would be present, unexpectedly, "as a thief," for the purpose of "reaping the harvest," taking possession of his own "hidden riches," and giving them for distribution to whom he would. He is to be present, according to prophecy, to gather his sheep like a shepherd into the fold of his kingdom. He is to destroy the last enemy, *death*, and baptize them with the fire of his love, into his image and likeness. He is to give them the earth as an inheritance, and to overthrow all kingdoms, powers, and principalities, and to rule and reign with his saints. He is to build the city of God and re-establish the law. His new name should be revealed to him by the law and the prophets, and his mission foretold.

People are beginning to think that the time may come when it will be necessary for them to answer the question, "On which side are you?" Many will want to be on the Lord's side, knowing that it is full time for the Lord to have love's victory. They will want to be led to the *Absolute Center*. Peter warned them to take heed to the "sure word of prophecy." Jesus said to the Jews, "If ye had known Moses and the prophets, ye would have known me." Prophecy says of the rider on the divine *white horse*,—chaste understanding, "*He is my Shepherd*." "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him." "I will give *thee* the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel." "Verily thou art a God that hidest thyself, O God of Israel, the Saviour." This Shepherd is the

hiding-place of Jesus the Saviour. Thousands will yet discern this temple of Jesus, even the man in whom the Lord, the Spirit of Jesus, is hidden for yet a little season. They will come out of Babylon, the ultimate of political and religious confusions, and separate themselves therefrom, by joining the Army of the Lord, the *great White Horse Army*, led by the final deliverer of Israel to establish the kingdom of righteousness and build the city of God.

Let every true Koreshan feel that he is called of God to be a recruiting officer for the great peace army soon to be gathered by the divinely appointed and anointed Shepherd in whom are gathered all the spirits of the just of all ages, who are on the Lord's side. In Him shall focalize the legions of the heavenly hosts; to him shall the gathering of the people be. He is the Shiloh, the stick of Joseph conjoined to the rod or power of the Spirit of Judah,—the one eternal Saviour. Look not to the types of the past, save for instruction. Types are not to be restored. We have reached the time when all things are *made new*. Speak the truth in love to all men; sow beside all waters; call to the hungry and thirsty in Babylon and in the by-ways and hedges, to gather around the imperial flag of the kingdom, to come up to the help of the Lord against the mighty.

"Fear not little flock, it is the Father's good pleasure to give you the kingdom." Let those who rally to the standard of the Shepherd in whom is the wisdom of God—the divine Motherhood of righteousness—be like the men of Gideon's band who could "*stoop to conquer*." Let them come on white horses, chaste and wise unto salvation. Let the daughters of Joseph mount upon the ramparts and seat themselves in the holy place, that the Virgin Motherhood of the true Israel may be revealed. The New Jerusalem, the true church, shall be encompassed with armies, but within its walls shall rest safely the army of the Lord, while the fire of heaven—the divine love of the Lord,—shall come out of heaven and slay the enmity of all men. At the command of our Leader, the New Jerusalem, the city of peace, shall be built by the army of the Lord, in this new world. The United States shall be *truly united*. The prophecy of the name shall become a living fact. The New Jerusalem, the materialization of the doctrines of Koreshanity, shall be the praise of the whole earth, and the representatives of all nations shall come unto it to learn that wisdom which cometh from God only. They will learn true science and true religion, and will find them *one*. They will find the universe in the new earth. They will find one God in one person, the Grand Man with one supreme head, even the anointed Messenger of the Covenant. From the New Jerusalem the law will go forth to the ends of the earth, the one law of life and immortality, the law of love in ten saving commandments. It shall be loved and written in the hearts of men, and they shall live, because he who inherits all shall become their Holy Spirit and baptize them into life.—*Bertha S. Boomer*.

Observe how money, as an inheritance, produces dissensions; how division in religious sentiment severs the family tie; observe also that when the Holy Ghost touched the people, it was said, "See how these brethren love one another."

Genius consists in taking fate by surprise.—*Hugo*.

COMMONWEALTH AND MENDICANTS.

The Capital Entered, the Capitol Approached.

The Voice Of The Starving Stifled!

Bodies of unarmed and law-abiding citizens are struggling on toward the chief legislative hall of the nation. The advance corps has reached it, and upon its marble steps its leader has met his repulse in his endeavor for the suffering millions. So far as words are concerned, his prayer was stifled, and through it, the prayers of the hunger-pressed mass of humanity who, from their poverty-stricken homes, watched this their forlorn hope. Are these invocations too muffled for the ear of the Almighty?

The following is the protest Mr. Coxey tossed to the newspaper representatives upon that memorable first day of May, when the police of Washington lost their heads and committed atrocities upon the persons of inoffensive bystanders of both sexes, which, if perpetrated by the Coxeyites, would justly have brought upon them the avenging hand of the law, as well as the contumely of the country at large. It is given place here, in the belief that this peaceable uprising will presently assume another form, when it will be interesting to remember the animus of its incipience.

The Constitution of the United States guarantees to all citizens the right to peacefully assemble and petition for redress of grievances, and furthermore declares that the right of free speech shall not be abridged. We stand here today to test these guarantees of our Constitution. We chose this place of assemblage because it is the property of the people; and if it be true that the right of the people to peacefully assemble upon their own premises, and with their petitions, has been abridged by the passage of laws in direct violation of the Constitution, we are here to draw the eyes of the entire nation to this shameful fact. Here, rather than at any spot upon the continent, it is fitting that we should come to mourn over our dead liberties, and by our protest arouse the imperiled nation to such action as shall rescue the Constitution and preserve our liberty. Upon these steps where we stand, has been spread a carpet for the royal feet of a foreign princess, the cost of whose lavish entertainment was taken from the public treasury, without the consent or the approval of the people. Up these steps, the lobbyists of trusts and corporations have passed unchallenged on their way to committee-rooms to which we, the representatives of the toiling wealth-producers, have been denied.

We stand here today in behalf of millions of toilers whose petitions have been buried in committee-rooms, whose prayers have been unresponded to, and whose opportunities for honest, remunerative labor have been taken from them by unjust legislation which protects idlers, speculators, and gamblers. We come to remind Congress, here assembled, of the declarations of a United States Senator, that for a quarter of a century the rich have been growing richer, the poor poorer, and that by the close of the present century the middle class will have disappeared, as the struggle for existence becomes fierce and relentless. We stand here to remind Congress of its promise of returning prosperity should the "Sherman Act" be repealed. We stand here to declare—by our march of over five hundred miles through difficulties and distress, a march unstained by even the slightest act which would bring the blush of shame to any citizen, and as such our actions speak louder than words—that we have a right to petition for legislation which will furnish employment for every man able and willing to work; for legislation which will bring universal prosperity and emancipate our beloved country from financial bondage to the descendants of King George.

We have come to the only source which is competent to aid the people in their day of dire distress. We are here to tell our representatives, who hold their seats by grace of our ballots, that the struggle for existence has become far too fierce and relentless. We come and throw up our defenseless hands and say: "Help! or we and our loved ones must perish." We are engaged in a bitter and cruel war with the enemies of all mankind—a war with hunger, wretchedness, and despair—and we ask Congress to heed our petitions and issue for the nation's good a sufficient volume of the same kind of money which carried the country through one awful war and saved the life of the nation.

In the name of justice, through whose impartial administration only the present civilization can be maintained and perpetuated; by the powers of the Constitution of our country, upon which the liberties of our people must depend; and in the name of the "Commonweal of Christ," whose representatives we are, we enter a most solemn and earnest protest against this unnecessary and cruel act of usurpation and tyranny, and this enforced subjugation of the rights and privileges of American citizenship.

We have assembled here in violation of no just laws, to enjoy the privilege of every American citizen. We are now under the shadow of the Capitol of this great nation, and in the presence of our national legislators are refused that dearly-bought privilege, and by the force of arbitrary powers prevented from carrying out the desire of our hearts, which is plainly granted under the great Magna Charta of our national liberties. We have come here through toil and weary marches, through storms and tempests, over mountains and amid the trials of poverty and distress, to lay our grievances at the doors of our national legislators and ask them, in the name of Him whose banners we bear, in the name of Him who pleaded for the poor and the oppressed, that they should heed the voice of despair and distress that is now coming up from every section of our country; that they should consider the conditions of the starving unemployed of our land, and enact such laws as will give them employment, bring happier conditions to the people, and the smile of contentment to our citizens. Coming as we do, with peace and good-will to men, we shall submit to these laws, unjust as they are, and obey this mandate of authority and might, which overrides and outrages the law of right. In doing so, we appeal to every peace loving citizen, every liberty loving man or woman, every one in whose breast the fires of patriotism and love of country have not died out, to assist us in our efforts toward better laws and general benefit.—J. S. Coxey, Commander of the Commonweal of Christ.

There are sentences in the above which will outlive the man who "quietly took Coxey by the left arm," and the man who "took him by the right," and all the "solid rank of officers following," as he was "thus impelled downward and forward," off the Capitol steps. In this five hundred miles of beggary and tramping there was but one physical encounter, and this was between two exponents of law and order, whose business it was to see that the Coxeyites committed no overt act upon the soil of Maryland! During the melee at the Capitol grounds, these men maintained the dignity of their discipline, and their ranks remained unbroken, even while standing leaderless amidst that extraordinary and shameless riot of the police. But their leader was "impelled downward and forward." As goes the leader, so go his followers. Theirs was a mission of peace. The public print unhesitatingly declares that mission a failure. Of what portent, then, are these terrible words, "*downward and forward?*"

Following in the wake of these unfortunates, are the minions of the press, whose facile pencils have caricatured, without mercy, these men whose lack of respectability is the dower of their poverty; and the pens of these same molders of public sentiment have supplemented, in kindred strain, these penciled exaggerations, which can but lower the self-respect of the victims. Public charity is supporting these men—another factor in reducing their manliness to lowest ebb.

Men and women there have been, who have silently starved and left their emaciated bodies as the solitary token of the ordeal; but they were products of environment which built upon rather than disrupted the pride. The want-haunted of today have passed the point of silence. When the last foot-sore wayfarer has met the repulse which greeted the first arrival,—if this be the order of procedure,—and hope of relief through peaceful avenues is a thing of the past; when the summer has faded and frost-bite adds its pain to that of hunger,—will this appealing mass of helplessness accept death decorously? And how much alleviation is to be hoped for from the very respectable robbers who have perpetrated this widespread pillage? For in Congressional halls and in touch from without, is the moneyed power that stands at the helm. Like the tiger of the jungle whose thirst for blood has been whetted, they lie in wait to augment their hoard at the expense of human life, if need be. Policy may call a halt. Present alleviation may come through the passing some law akin to that in the brain of Mr. Coxey. Good

roads would be a boon to the country, but they are not the highway out of the difficulty.

If he who died at the hand of violence had a fair sight of his slayer, from the eye dead and glazed, photographic art can reveal the criminal: The unfortunates who silently ranged themselves in front of the Capitol, are cognizant of the source of the death of their happiness. The process has dulled their mentality in the matter of appreciating the manner in which it has been brought about, but the thought is turned upon those high robbers, the Congressmen of the United States, and their co-robbers, the plutocrats, as being the fountain-head of their misery. It is not reasonable to suppose that these living pictures of the effects of rapacity are welcome before the walk wherein the ruin has principally been wrought. Since "dead men tell no tales" has ceased to be axiomatic, well may they tremble who have counted upon the living bearing their wrongs in silence!

In this day of degeneracy, we must expect to find the noblest sentiments adulterated with fallacy. The skilled physician has ever something of the quack in him. The skill in his make-up attacks cause; his quackery expends itself upon effect. Mr. Coxey fails in both diagnosis and prognosis. In his endeavor to increase the volume of money, he admits that "the love of money is the root of all evil" does not impress him as a truth, though proceeding from the teaching of the Lord Christ, of whose Commonwealth he claims to be. He is of that sacred Commonwealth just in so far as he carries out the principles taught by the Lord.

Life is dear to every one, and so long as money is made to stand between it and death, just so long will money be worshiped. The time has come for divine adjustments, and the root of all evil must be eradicated.—*Amanda Tidd Potter.*

PERIODICALS.

THE OUR RACE NEWS-LEAFLETS for April and May have been issued. The contents of the first number are "Inspiration," and "The Trend of Modern Criticism." Of the second, "Answers to Numerous Important Queries." There is a noticeable lack of enthusiasm in these leaflets, as compared with the earlier *Our Race* publications. Is Lieutenant Totten becoming less confident of the correctness of his deductions?

THE MONIST for the second quarter of 1894 contains a breezy review of the Parliament of Religions, by M. M. Trumbull, in which he concludes that the Parliament provided a sort of intellectual crucible in which all the creeds will be tested and purified as by fire. In "Karma and Nirvana," by the editor, the charge that Buddha's doctrines are nihilistic is refuted. A dreary article on "Notion and Definition of Number" is contributed by Hermann Schubert, of Hamburg, with the promise of more to follow. "The Dawn of a New Religious Era," by the editor, is published as an appendix, having previously appeared in *The Forum*. Among other articles of interest are, "Ethics and the Cosmic Order," "The Exemption of Woman from Labor," "Three Aspects of Monism," and "Modern Physiology." The Monist occupies an advanced position among the more scholarly publications of the day.

THE ARENA for May opens with a paper entitled, "The

Religion of Lowell's Poems," by Rev. M. J. Savage, in which is pointed out the fact, as illustrated by Lowell, Browning, Tennyson, Emerson, Whittier, Whitman, that this so-called materialistic age is the most grandly spiritual and religious that the world has ever seen. The writer shows that the prevailing note in Lowell's poetry is trust in God, faith in man, and faithful devotion to the loftiest conceptions of truth and right. "The Ascent of Life," by Stinson Jarvis, is concluded. Albert Griffin, in "A Revolutionary Railway Company," sets forth the plans of the "Gulf and Interstate Railway Company," organized in January of this year, to build a biturcated railway from Galveston northward, one stem reaching Manitoba and the other Lake Superior—with numerous branches from both. The proposition is to build the road, and when the legislatures of five states shall have made the necessary arrangements for taking charge of and operating the road, to turn it over to them, until which time the profits shall be paid into the school fund of the various counties of the several states. The plans for raising money, building, and operating the road, while unique, are practicable. If successful, this effort will revolutionize railroading. "An Ominous Baby" is a short story by Stephen Crane, strongly suggestive of catastrophe to result from existing social conditions. Among other interesting papers are, "The Mind as a Remedial Agent;" "Heredity," by Helen Gardener; "The Philosophy of Mutualism"; "A Symposium on The Liquor Traffic," to which A. A. Miner, Helen M. Gougar, Walter Vrooman, and B. O. Flower contribute. The Book Reviews are, as usual, worthy of attention.

"GOOD ROADS" is the title of a handsome magazine published in Boston, in the interest of good roads. It is now in its fifth volume, which precludes all possibility of its being a Coxey publication. It is owned and published by the League of American Wheelmen, an association of 36,000 members. The magazine is finely illustrated.

A NOVEL PROPOSITION is a publication advocating a plan for the more equitable distribution of wealth, to be accomplished by a reduction of the cost of transportation. The author, David Lubin, of Sacramento, Cal., advises the farmers to adopt some one party "cry," as expressive of their determination to effect reform in this one direction, as with one "cry" they may succeed, while more than one means failure.

McCLURE'S MAGAZINE for May commemorates the birthday of General Grant with reminiscences and anecdotes by his son and his old comrades, and with a series of photographs from youth to age. It also presents a study of the life and habits of wild beasts and their trainers, abundantly illustrated. Among other features of interest are an article on Flammarion, the astronomer, and a story by Bret Harte, "The Sheriff of Siskiyou."

Ella M. Castle.

The best inventor is the man who is freest from solicitude.

Froebel was a discoverer, and such must always work in silence till everything is perfected for outward application.—*Von Buelow.*

PUNGENT PARAGRAPHS.

We dare to do that which we never can undo.

The reward of greed is the excessive fear of poverty.

The man who aims at nothing, always brings down his game.

The worst thing in life that is ever done, is to become undone.

The most painful poverty is to want more than you can obtain.

Men who live for themselves alone, should never seek a loan-some time.

Too many reformers are too morally deformed for any one to pattern after.

God never hires any one to do his will; but if any one does it, he will find his reward.

If all men are not evil, why are they all found hugging at the root of it—money?

"Old saws" are apt to give a man's pride and egotism a kind of "sawed off" feeling.

Only Adam and Jesus were in the image and likeness of God. All other men are but feeble attempts at it.

If blind Christianity could receive its sight, it would discover itself engaged in a gigantic scheme of robbery.

Schoolmarms ought to prosper in this country; they can go whaling at any time, and get lots of blubber.

You pray that the Lord's "will be done in earth as it is in heaven." Do you do anything to help it so to be done?

What a happy thing it would be to live in a world where fiddles were always in tune, and boys were born full grown!

It is easier for the wise man to do without many things that he wants, than it is for the fool not to want things that he can do without.

The fellow that puts in a "natty" appearance will have a serious experience if his infestation should happen to be buffalo gnats.

When the Devil is painted white, he is no better for it. Outward moral conduct without any love of righteousness within, is the way the painting is done.

Let those prudish Christians who spurn a betrayed woman and her offspring, remember that Christ's lineage is traced back through two cases of adultery.

No man can afford to despise the wicked, however much he may despise their wickedness; for sometime in the sojourn of his spirit in the sensual plane, he either has been, or will be, just as despicable.

The competitive system is the consummation of the Ishmaelitic spirit (every man's hand against his neighbor) born of Abraham's concubinage with an Egyptian woman. Communism is of Isaac or the Israelitic spirit, the true-born of Abraham. Shall the bastard, or the true-born, prevail with modern civilization?—*J. S. Sargent.*

A Word From Massachusetts.

Massachusetts, grave and hoary,
Proud of her departed glory
And Revolutionary story,

Starts with fear and awe;
Workingmen, in ranks arraying,
Each true leader's voice obeying,
Have arisen, sternly saying:
"Life is more than law!"

Long the rich and proud sat scorning,
Sneering at the people's warning,
Blindly blinking at the morning
Rising in the East.
Now the bursting of the thunder,
Now the lightning flashing under,
Sends a shock of dread and wonder
At their guilty feast.

From the revel's giddy riot
Comes the craven rulers' fiat,—
"Gatling guns shall make them quiet;
Force must shelter fraud!"
In their dastardly endeavor,
Tyrants trust in justice never;
Conscience makes them cowards ever—
False to man and God.

Wealthy fools are never wiser;
Politician, landlord, miser,
Uncrowned Czar, and King, and Kaiser,
Rob our liberty;
Thus again the Whig and Tory,
Thus again the old, old story,
While Fate writes with letters gory,—
"Bay State shall be free!"

Blinded by their dazzling treasure,
Lustful still for power and pleasure,
Heaping up the brimming measure
Of their crime and shame,
Year by year the rich Dictators
Bought the pliant legislators,
Bribed with gold the ready traitors;
Soiled the nation's fame!

Then the people's sad existence
Was denied by law's assistance,
Till the sacred germ—resistance—
Into blossom burst.
Workers proved they were not cattle,*
Nor a master's passive chattel;
And shall see in Labor's battle
Massachusetts first.

Henceforth we are not a fraction,
Tricked by party fraud and faction;
Dawns the bright May Day of action,
Free from jealous schism.
And where'er the conflict rages,
Sounds the war-cry of the ages:—
"GIVE US EARNINGS AND NOT WAGES;
ON TO SOCIALISM!"

Herbert N. Casson, in The People.

The people are rapidly awaking to the fact that when the results of their industry contribute to the support of hired thugs, who split their craniums when their acts do not conform to the pleasure of the representatives of the bankers and millionaires in Washington, it is time to take a change of venue.

SHARP CUTS.

It begins to look now as though the whole country belongs to the army of the unemployed.—*Western Laborer*.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.—*Proverbs of Solomon*.

Congress will soon find out that the hunting up of rusty statutes to keep Coxey's army out of the Capitol grounds will do little towards the solving of the industrial problem which made Coxey's ragged band possible.—*The Signal*.

While the wheat crop of 1893 was less than for ten years previous, the visible supply is greater than it has been in any one of those ten years. And wheat dropped to the lowest point on record on the 19th of last month.

People have actually quit eating.—*Mystic Herald*.

The contest between labor and capital shows no indication of abatement. Recent events have only served to intensify and embitter the workers. Wages have been reduced while the necessities of life have undergone hardly a perceptible change. The burden is fast becoming too heavy for the tired back.—*Paterson Labor Standard*.

The Washington police are at their wits' ends. The industrial armies of peace are marching on to the city. The jails won't hold them all. The national guard might shoot them, but if it does, the first discharge of the Gatlings will arouse a cyclone of indignation from Maine to California, before which the Government itself will be but a feather.—*Cincinnatian*.

The biggest, the most persistent and remorseless thieves are not in the convict camp, but in the mansions, where they fare sumptuously every day. If all the thieves were put into a chain-gang to-morrow, it would make gaps in the business world too fearful to contemplate. It would wipe out Wall Street; it would annihilate the grain rings, the meat rings, and the whisky rings; it would destroy half of the manufactories, and shut up two thirds of the brokerage offices.—*Rev. J. N. Hawthorn, Atlanta, Ga.*

WHY THIS ALARM?—Just why certain officials and citizens are so alarmed at the visit of Coxey's Army is something we do not understand. Ordinarily, Washington is a hospitable city and likes a crowd; but all of a sudden a new order of things manifests itself, and we hear of an increased police force, midnight drills by the militia, and even some talk of calling the United States Army to the vicinity of Washington. Why is it?

Coxey has proclaimed that his army is one of peace. No violence or evil doing has marked the course of his dismal march, so far. Then why be alarmed? Does a guilty conscience make cowards of us all? As for us we feel no fear, but shall be glad to see poor men of the nation welcomed to our city, upon their first visit, as the rich have been, annually, for the last twenty-five years. Let our public bodies wine them and dine them just as if they were really going to lobby for a railroad steal or a bond issue; if not that, at least treat them as American citizens whose rights are equal to those of Grover Cleveland.—*National View, Wash., D. C.*

THE LATEST SPOKEN.

NOT SO VERY FUNNY.—It is inspiring to know that England is the great commercial emporium of the world; that it is the richest country in the world; that England is the home of the free; that her flag has braved, for a thousand years, the battle and the breeze, and all that kind of thing; but when you come to think of the matter, there is something excruciatingly funny in a man's waxing enthusiastic over it whose interest in these riches and this extensive commerce is limited to the drawing of twenty-two shillings a week from it to keep his family on, in return for sixty or seventy hours of labor—that is, when it is convenient to allow him the privilege of working!

Working men who have once begun to exercise this faculty of thought, declare that there is nothing equal to it as a source of amusement. The average workingman who does not think, misses a heap of fun. He would perceive nothing humorous, for instance, in seeing a school-teacher in one of the board schools, teaching a class of half-starved, ragged children that beautiful poem beginning,

"The stately homes of England,
How beautiful they stand,
Amid their tall ancestral trees,
O'er all the pleasant land."

Whereas, if he does think, it is funny enough to make him laugh—till tears come to his eyes.—*The People*.

ON TO WASHINGTON!—"On to Washington" is the cry that now is fast swelling into one universal shout with the workless wage-slaves of America. On to Washington they are going, on foot, on horseback, by canal, and by railroad. The puny police can no more stop them than they can stop the tides of the Atlantic from surging up the Potomac.

The people are eternally right in going on to Washington to demand work or bread. The great corporations know this and have sent their lobbyists there since the foundation of the government. The people have sent up their representatives and trusted them; they have been shamefully sold out. Now the sovereign people are going to do a little lobbying of their own, and ask their public "servants" to render account of their doings. The congressmen are as badly scared as a pack of boys in a water-melon patch when they see the farmer's bull-dog coming.—*Cincinnatian*.

CRITICAL TIMES.—There are times when violation of the rules of Government is justifiable. This is an indirect quotation from universal history. One of those times is here right now. The law says property is dearer than human life; the Governor of Iowa says so, and there are capitalists in Council Bluffs who say the same. There are about two thousand human lives in Council Bluffs in danger of violent death at the hands of the elements and the militia. There is no time now to change the law; before the legislature could act the men would all be dead. The people should protect these men, as against Governor Jackson and the railroads, law or no law.

Later: There has been such a growl of thunder set up by the common people, that Governor Jackson was forced to remove the militia through fear of being wiped off the earth; and if the railroads fail to come to time it would not be surprising if crape would be found on the tracks.—*Western Laborer*.

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 8:00 P. M., at the residence of Mrs. C. L. EASTMAN, 337 Evans St., Denver, Colo.

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