

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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The Flaming Sword.

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The brotherhood of man will be re-established upon the return of the Lord God through re-embodiment in the man whom God has chosen, who will overcome and be the High Priest of martyrdom for this age.

The world will be baptized, and baptism never comes except through theocrasis.

The settlement of the great questions which are now in the pot of agitation, will not be upon the basis of abstract theorem. Theories may be promulgated to all eternity and forever prove futile. Practical demonstration is a true basis of conclusion. Koreshism proposes to settle for the world the great problem of life, and to do so by the practical application of its laws.

We cannot demonstrate our power to heal the world by locating ourselves away from its corruptions. We therefore have chosen the cesspool of modern civilization in which to begin our operations. We have chosen Chicago in which to declare the science of life, and from which to promulgate the Koreshan Unity. From this center we expect to make the wilderness blossom as the rose.

Koreshism is distinguished from nearly all other efforts at reform in this, that while it believes in and promulgates the necessity for the scientific formulation of doctrines founded upon and grounded in a fundamental and central principle; it declares also the necessity for the manifest embodied personality, and hence nucleus of the new social order. The Lord Christ was the same to the Christian dispensation that Moses was to the Jewish.

Another embodiment of God's personality is as essential to the inauguration of the new era as was the Lord Jesus to the age now culminating.

Every effort to introduce a new social order that has not within it a cognition of this principle may be consigned to that universal classification denominated Antichrist.

Every phase of the genuine social system will have its specific counterfeits, and the perfection of this will be so complete that nothing short of the divine wisdom will be able to detect and distinguish it.

"And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name," (the Lord's name is the human which he appoints in whom to appear as Messiah in every age of the world) "saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart."

"Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it."

"And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts."

"My covenant was with him of life and peace; and I gave them to him" (my name) "for the fear wherewith he feared me, and was afraid before my name."

"The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many from iniquity." Malachi, ii. 1-6.

KORESHAN UNITY.

IN WHAT SPECIAL RESPECT DOES THE
KORESHAN UNITY DIFFER FROM ALL
OTHER REFORM MOVEMENTS?

The Koreshan System is founded upon a scientific exposition of the law of God, as embraced in the Covenant committed through Moses from Mount Sinai, and summarized by the Lord, in the most masterful, concise, radical and truthful statement of man's obligation to God and to his fellow, ever conceived in human brain, and formulated by human thought.

Supreme love to God and perfect love to the neighbor precludes any possible use for the competitive system as operative between such as have entered into the relation of United Life, or those who constitute the neighbor from the Koreshan point of view. We regard the neighbor to be those who are in fellowship. The Lord said, those who are not for me are against me. He recognized two general classes; the one arranged under the head of the neighbor, the other comprising the enemy. Under the provision of the covenant relation, that is, the communion or common interest system, those coming under the first arrangement were to be regarded as the neighbor and loved accordingly. This implies the possession of all things common, because there is no other solution to the problem of equal love, and no other application of the law. While, by the divine injunction man is to love his enemy, he is not to so love him as he does his neighbor. According to the Christianity of the modern school the theory of love to the neighbor is well enough but impracticable as to its application to life.

As Koreshans, we have set ourselves down in one of the heart centers of a commercial whirlpool, where every man, almost, is competing with every other in the struggle for life, and where this special struggle is overcome so far as abundant accumulation goes, the struggle continues for the life-blood of every other man.

Church and secular interests alike are involved in this vortex of human greed; every man a cormorant, in ecclesiastical and secular activity preying upon the vitals of his fellow. It is ungodly. It is unchristian. It is immoral. It is degrading to man, and an abomination in the sight of God. The life of the Lord Christ is our standard of practical use. A little group of us have united upon the basis of a fellowship of communion. Everything immoral or that can be possibly regarded immoral or irreligious as viewed from the light of God's law and covenant, we discard. Our treasury is a common one. All our possessions we own equally. We have no buying and selling as between one another. We compete with those who are not of us; with those who are, therefore, against us—for we know no middle ground—with those who like wolves prey upon one another and who with more bitter greed raven for our life's blood.

When we say we are in the midst of this people as lambs among wolves we do not speak metaphorically; we have had, and are having the experience, and we know whereof we speak. Church members who know nothing of us except through the hearsay of our enemies, will and do forge the most outrageous and improbable fabrications about us and peddle them as truths, and glory in the injury they do us. The newspapers of Chicago with but few exceptions have unmercifully scandalized us, and when kindly told that the statements they were making were fabrications of our enemies without one grain of truth, they have never with but one exception made any kind of retraction or reparation. Our twenty-five years experience with the church and so-called newspapers of the country, three of which have been spent in Chicago, has taught us to expect neither mercy nor justice from the church or public journalism, with

comparatively few exceptions. All of our larger and most enterprising journals cater exclusively to the sentiment which has the most money in it for them, and our clergy and churches are none behind them in this particular. The whole batch of them await only God's time for the execution of His condign infliction for their prostitution of energy, ability and skill. The principal corruptions of the age are fostered by the church. The rum curse has no greater ally to day than the so-called church of God. We make this statement and can sustain it without fear of refutation. The church itself is responsible for this abominable curse. It caters to the rich who sit in its pews and pay its expenses from the heart's blood of the people drawn from them through the renting of saloons to the manufacturers of human woe; from the manufacture and wholesale of toxicants, and an oppressive landlordism, the oppressors themselves being members of the so-called Christian body, rich pew holders whose very ownership of the "temple" of God excludes those they have robbed, their Christian brother and sister of the same body, from a seat under the "droppings of the sanctuary."

KORESHANS CONDEMN THE EXISTENCE
AND USE OF MONEY.

We are compelled now to exist by the competitive system though we curse it. We do not trade it among ourselves and we tolerate it in our deal with our enemy only because we must live by it till we have been instrumental in its destruction. Among ourselves we perform use and exist on the basis of United Life. With the world, which at present, though we love it as the Lord Christ loved it, is our enemy, we employ the competitive system because it will have no other.

We have located ourselves in the center of a business world because we have a right here so long as we conform to man-made statutes, which we shall do till we can wield enough influence to substitute better principles for the conduct of human relations.

Christianity is good as a theorem and better as a practical standard of life. THE FLAMING SWORD, the instrument of the Koreshan System, is an advocate of the life of the Christ made practical in the world, not as a saving principle of the spirit of man solely, but as the principle through which the world will be brought into the practical establishment of God's kingdom in the earth, thus redeeming the body of man.

Principle must be involved, centered, formulated, and its science announced. The involvement of principle, is the manifestation of the personal leader who shall be radical enough to meet the prime martyrdom of the age, an immolation so pronounced as to designate him God's chosen sacrifice. Such a manifestation and martyrdom will comprise the MESSIANIC HEAD of the revolution now imminent, but slumbering while it augments the irresistible impulse that shall turn back the great tide of human opposition to the purpose of God to imprint again his image and likeness upon the race.

We are a body of celibates, because we believe this to be the stepping-stone to immortal life. "He that overcometh shall inherit all things, and I will be his God and he shall be my son." "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." The overcoming here referred to, is that nature in man which distinguishes him as sensual and of the lower animal.

We have the same right to avow our belief in the principle of chastity and celibacy, that is accorded both by law and custom to the Catholic Church, and we expect from orthodoxy, the same credit for honesty and sincerity that Protestantism has ever attributed to Catholicism and we are not disappointed in our expectations. It is not to be expected that a so-called Christian system which fosters and encourages the intemperate exercise of the bestial passions under the cloak and disguise of sanctity and divine appointment, could look with any degree of toleration upon our effort to purify the race from this the crying sin of the nineteenth century. Opposition so far, has come mainly from professing Christians, who never fail to fabricate and circulate wholesale and abominable lies about our small but growing body.

Despite all opposition, we will demonstrate the practicality of the Christian doctrine as exemplified by the martyred and Mighty Hero of Galilee.

OUR PLATFORM

AND
Declaration of Principles.

First. God is one and Personal. His personality is made manifest "in its fulness; in its sanctity, and in its power," in the tangible manhood of God, as in Jesus Christ the Lord. The Lord is the Son of God, and equally the Son of man.

God's personality, in which resides ineffable love and ineffable wisdom, a personality begotten of the invisible Spirit and born of the visible Virgin Mother of God, is the object of highest adoration and worship. Because God is man and man is God, in the personality of the Lord's incarnation, so man, progressing in the order of true regeneration (reproduction) from God the Lord, made manifest in Jesus the Christ, may claim consanguine or cognate relationship and become one with God, as it is written, "He that overcometh shall sit down with me in my throne even as I overcame and am sit down with my Father in his throne." This is a restoration of man to his original dominion which he had in the beginning with his God. Before this God thou shalt have no other. He is to be loved supremely.

Second. "Thou shalt love thy neighbor as thyself." This implies equal voice; equal distribution of the performance of use; ("labor;" equal distribution of the products of nature, agriculture and artisanship. This means the commonwealth in reality, not as we now possess it, merely in name.

The voice of the people equitably adjusted as legally provided by the ballot, shall bring the rich man low, and exalt the man of low degree, so that that which is now high, (roof, Gog,) shall stand on a level with that which is now low, (floor, Magog,) till Gog and Magog shall be destroyed, bringing roof and floor together; breaking down the "middle wall of partition;" an unbridgeable chasm between the two great classes of society. Let the voice of equality reverberate till its wallings shall make the rich man tremble. As the Lord Christ drove the money-changers out of the temple at Jerusalem with the whip of small cords, so shall the scourge of these modern times, thresh, till the modern temple, God's humanity, shall no more be preyed upon by the money cormorant.

Third. God will inaugurate the new kingdom, the Social Commonwealth, through His manifest sign and forerunner. "Behold, I will send you Elijah the prophet before that great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Elijah the Prophet is God the Lord, described as sitting upon a white Horse, whose name is King of kings and Lord of lords. He is the incarnation of God; the Leader of the people; the Shepherd of this age; the Anointed, Messiah or Christ.

Fourth. Through his theocrasis or translation, coming through his martyrdom, will be poured out the baptism of fire. This is the Flaming Sword, at the east (rising) of the Garden of Eden to keep the way of the Tree of Life.

Fifth. The baptism of fire about to descend upon the world will give birth to the new genus or race of men; a race to stand at the apex of God's natural creation, and order the affairs of men, demonstrating in their appearance the law of progressive evolution, as the personal manifestation of Jehovah in the Lord Jesus, was the demonstration of the law of progressive evolution.

We advocate the inauguration of the kingdom of righteousness, but only through the regeneration and birth of man into the quality of his Godhood as begotten in Jesus Christ, the Lord.

Sixth. The application of the law of love to the neighbor, involves the destruction of fictitious money. For this, there shall be substituted the establishment of storehouses of equitable distribution for the exchange of substance of one kind and quantity, for another kind and quantity, of equal value. The performance of use to the neighbor shall meet its full reward, and all the benefits of "labor" shall be equitably distributed.

The Mystic Circle AND The Prophet of Koresh.

After having passed through the experiences above narrated, I felt the consciousness of almost superhuman spiritual power, and I was not surprised upon subsequently meeting my friend, to find him, in a peculiar manner, spiritually quickened as if some super-natural and divine influence had taken possession of him, for the purpose of moving forward the great work which in various corroborations I now knew myself chosen to execute.

The one and only sympathizer with me in my purpose, was an own cousin, the son of my mother's sister. On the occasion of the circumstance about to be narrated, he met my usual salutation differently from ever before. "I henceforth call thee master," said he solemnly, "for I now find as I enter thy presence, a certain awe which vibrates me to ultimates, and dominates me subject to thy command; yet I find within, a willing power which rises supreme above thee, and holds thee at my command, till I this commission from Jehovah transmit in confirmation of thine anointing. I am sent to thee; hear me. I have seen thee in thy central and successive incarnations through the cycles of the past. Through cycles to come I divine what may 'st be for thee in succeeding embodiments. A knowledge of the past is now withheld from thee, and so the future, but thou shalt be known hence forth as Koresh; good-bye, I shall meet you shortly, again; good-bye."

My cousin and companion in the new doctrine and hope, Albert Alvignon, took his departure, leaving me in contemplation of the marvelousness of the Spirit's operations in carrying forward and confirming his purposes.

Miss Thornton, when I subsequently met Koresh, after passing the usual salutations, he said to me, "if you have the time I desire to relate to you a further circumstance of the peculiar spiritual experience with which, I trust, I agreeably entertained you when last we met. It is a part of that experience which for a time was blotted out of memory till the month referred to when it was revived, and which, in a similar way it seemed to have gone from me at our last conversation, or rather, I should say, my own recital to you."

In the month of February in the year 1870, I do not now recall the date, I sat alone in my laboratory, for this, with my study adjoining was my favorite resort. I was contemplating the subject of organic life as it should obtain in its universal aspect or phase, as applicable to the perfection of the social fabric. In few words, I was formulating the methods and processes of reorganizing society upon the basis of divine use, in reality the divine government among men, for I had now become fully conscious of my mission which should be wrought in due time, through the instrumentality to be moulded by the persistency of my psychic power. For a moment I seemed to struggle for the revival of some past memory. I could almost grasp in the fingers of my mental resurrection the dim recollection of experiences not belonging to the present embodiment or incarnation. Many recollections returned vaguely, at first, to my awaking consciousness, but the special connection to which I called your attention, stood out most clearly, and I now remembered that during my *apothecosis* already narrated, this same memory came to me as if a present experience.

The observation was very transient and the memory of it was not retained, nor, till the time of which I now speak, revived.

I seemed to sit upon a magnificent throne in some spiritual realm entirely beyond all sublimate things. At a little distance, in a semi-circle, were

six altars, and ministering there as priestesses were six immaculate ones. Behind me and a little to the right I divined a presence which through the commingling of the *pneumatic* and *psychic* auras of unity, had made me conscious of some superior loveliness. Beside this manifestation was an altar, and from it as from the point of a sacerdotal staff, which the priestess held in her hand and directed towards the center of the altar, there issued a verdant flambeau spreading out into a broadened flame. In the midst of this flame rested the living fawn of the Gazelle. As I gazed intently and inquiringly, I heard the voice of the rhythmic cadence as it fell upon my ear, saying, behold this the living immolation which I am here to place upon the altar through thee, for the coming immortal ones.

The Priestess was she whom I have already described; but now in place of royalty she wore the sacerdotal robe, and officiated as the high Priestess of the ever living sacrifice. I turned to observe myself and the others, but nothing was visible but the altar with a flame of surpassing glory, myself in the midst of it in process of intense electrical combustion. Suddenly I stood upon the earth accompanied by six female apostles of my doctrine who were chosen from the common walks of earthly life, and around me the thronging multitude."

With this recital, Koresh—for henceforth you shall follow his career by this designation—said, "the recent past has been replete with circumstance, spiritual and material culture, and progressive formulation of laws and principles preparatory to the final consummation of the government which God himself is about to establish. At your own convenience and for the purpose of your education in the doctrine of Koresh, and to enlist your cooperation with me in the prosecution of this work, I shall be most happy to continue my recital."

For a number of years I had been studying to know the hidden things of God, but until the time of my meeting with Koresh and subsequently, his prophet, I had utterly failed to discover anything satisfying to my eager aspirations. Everything I had so far examined disappointed me, and until my interest in the new doctrine my longings were intolerable and unsatisfied. Nothing contained the kernel of my desired mental and spiritual pabulum which I hoped, upon the digest of every new presentment, I would be able to attain.

ETHEL'S STRANGE EXPERIENCE.

CHAPTER III.

The year 1867, was characterized in religious and political circles by a pervading influence of restlessness, expectation and suspense. Especially was this true of a large class of people throughout the world, included in the sphere of a great materno-spiritual vortex and cataclysm of error, reaching outward by two extreme and antipodal poles.

Papal Christianity was maneuvering for position newly fortified, from which to engage in a final encounter with the growing liberalism of the age. The Church of Rome was restive under the consciousness of her waning power. She was gradually but surely losing temporal prestige, and smarting under the restriction of her inadequacy to cope with the so-called scientific and religious progress of the age, marshalled her forces to a decisive struggle for a restoration of temporal supremacy. With this in view, Pope Pius IX, who had already signalized his Pontificate by the proclamation of the Dogma of the Immaculate Conception, delivered an allocution June 26th, 1867, in which he expressed his determination to convene a universal council, ostensibly for the purpose of dogmatizing the doctrine of infallibility. He issued an encyclical June 29th, 1868, and the Vatican Council opened December 8th, 1869, in the Basilica at Rome,

This was on the date of the festival of the Immaculate Conception.

The Church of Rome observed with well-grounded fear, the superstitious awe of her subjects slowly but surely dissipating under the liberalizing influence of "modern civilization." The last foot of her temporal dominion was threatened, and unless she could regain her attenuating sovereignty by some bold stroke of policy her authority would be lost forever.

While the Vatican Council had for its ostensible purpose the emphasizing of the doctrine of the Pope's infallibility through its dogmatic annunciation, it expected through this final culmination of the force of centralization to marshal the papacy for the overthrow of every temporal opposition to its supreme dictation.

The calling and convention of the Vatican Council was the final concentration of force for the perpetuity of Latin existence, which the Papal Hierarchy expected to renew, foster and stabilize, through the conquering power of its military arm as wielded through French Imperialism.

The convocation of the council June 29th, 1868, on the feast of St. Peter and St. Paul to be convened on the day, December 8th, 1869, sacred to the memory of the "Immaculate Conception of the Blessed Virgin Mary," was made with all due solemnity of the ecclesiastical pomp, dignity and authority of the Church of Rome.

On that appointed day, as if under the ban of a frowning providence, a more deeply frowning sky brooded over that vast conclave as it filed its way through the golden gate into the Vatican Basilica.

The portent of the physical heavens, as if in sympathy with the corresponding domain of the spiritual spheres of anthropotic existence, were dark and threatening. The light of day was intercepted and obscured by the lowering veil of thick vapor as it hung as a pall over the "Eternal City." Torrents of rain began to precipitate while the darkness was occasionally relieved through the lurid glare of sudden flashes of lightning, accompanying the pealing thunder, the apparent antithetical echo of Sinai, reverberating through the hells of Papal despair and forlorn expectation. This was an ever memorable hour for the Roman Hierarchy. Its portent was the doom, the death-knell of Rome's temporal dominion. The spirit of adverse prophecy and "forlorn hope" had taken possession of the head of modern Babylon, and at this aggregation of the thousand of his Lords, the modern Belshazzar's knees agitated as the handwriting displayed upon the wall through the fingers of a man's hand visible to his occult perception, portrayed the fatal destiny and impotent results of the final decision of that august council. As this culmination of events denoted the end of Rome's temporal authority and with its downfall the consummation of that ecclesiastical dominion by which the subjects of priestcraft had been so long chained in darkness, so also by a reflex indication, it designated the termination of that cycle of time called the Christian dispensation, and the hour for the spiritual illumination of him who should become the real infallible and Imperial head of the new divine establishment.

The events so rapidly succeeding the convention of the Ecumenical Council, added, if such were necessary, corroborative testimony to the truth that the world had reached a specific period in its history and progress, and that such a period marked the end and the beginning.

Rome had lost her inheritance; the Eternal City had slipped from her grasp forever, and had again become the capital of a United Italy. Imperial France had yielded to the prowess of the invincible Teuton, and while humiliated and writhing under the iron heel of Prussian despotism, suddenly emerged from imperialism to a Republic. The German branch of the Teutonic nations became reunited in a far reaching and amplified empire, the pride of the German race, and consummation of her long and weary expectations. All these events with many almost as startling were crowded into the brief period of a few months, succeeding the annunciation of the dogma of Infallibility. I observed all these changes with mingled joy and sadness; with pain because I sympathized with the down-fallen whether imperialistic or ecclesiastical, for with all the evils attending the reign of misguided authority and

consequent destruction of dependent human life, there still obtained something of the conviction of rightful dominion; with joy because I looked with expectant longing for the advent of Messiah who should come in the Imperialism of regal prestige as the offspring of Joseph who should "lead his flock like a shepherd," and I knew that with the last precipitate act of Rome's declension and assumption of divine prerogative, would arise the heraldry of the coming dawn.

Reclining peacefully in my easy chair, (one of the comforts and adornments of my roomy library, a favorite resort with me when alone) I partially lost myself in a spiritual reverie, a frame of mind towards which for the past few months I had been quite inclined. I was earnestly inquiring of myself concerning the events in Europe and the bearing of such events upon my own hopes of the coming of the Son of man, as my day-dream musings overtook me. The date of which I speak as I recall it through memory was Dec. 20th, 18—. My home (for the library so much occupied by me was at our own residence) was in a large western city in the United States on— Ave. No.—. My father, a lawyer, was successfully engaged in a lucrative practice. My mother was thirty-eight years of age, domestically inclined; intensely interested in everything pertaining to the liberal progress of the world, and though an active member of an orthodox church, was quite given to investigating new theories and ideas so far as they did not directly conflict with her fixed, moral and religious convictions.

I had just completed my course of study in College, having passed my examination with credit and satisfaction to myself and friends. I was an only child, and somewhat of an idol I think with my father who was always most kind and generously indulgent. He had left the house for his office about the usual hour; namely, eight o'clock. It was now between ten and eleven. I suddenly started from my musings on hearing a rap at my door, which I instantly arose to answer. My mother met me cordially as was her usual custom, for it was she who had aroused me from my idealistic wanderings. I do not know, I said to her, whether to be most glad or sorry. While I am delighted just now to have you with me, I have so much to say to you, you have broken the current of my cogitations for I was just now puzzling my brain over a question of grave import occasioned by a dream, phantasy, or vision, I scarcely know what, only that it leaves me with the impression of something real and tangible though so strangely weird and supernatural. You know I am never patient lately with interruption when in these peculiar states of mind.

(CONTINUED.)

Where The Churches Fall Short.

Baltimore American: Perhaps the gravest reflection on the religion of the present day is the contrast of the feeble efforts of the church to relieve suffering with the magnificent organized charities which are purely sectarian in character. This comes of the lack of harmony; the intensely bitter rivalry of religious sects, and the misdirection both of efforts and funds. It is a satire upon Christ's ministry to direct all the energies of the church to the relief of sporadic cases, when there is a vast, seething mass of poverty, crime, and wretchedness in our midst upon which no impression is made, nor even attempted. Chicago Tribune.

The only remedy is the inauguration of self-sustaining institutions upon the basis of EQUITABLE ADJUSTMENT.—Ed.

It is on crushed grain that man is fed; it is by bruised plants that he is restored to health. It was by broken pitchers that Gideon triumphed; on broken pieces of the ship that Paul and his companions were saved; it was by the bruised and torn bodies of the saints that the truth was made to triumph. When the true story of all things shall be known, then will it appear how precious in God's sight, how powerful in his hands, were the many broken things; broken earthly hopes, broken bodily health, broken earthly fortunes; above all and supremely, the broken body of his Son, and the broken bread of the sacrament which commemorates it.—The Christian Neighbor.

PROSPERITY.

It is hard to get anybody to take a paper, they either are not able or have to pay taxes or won't sell their corn at 15 cents a bushel. I tell you things don't look very encouraging for farmers, Yours Resp'y A.Z. Long-ton Kansas.

The foregoing is but a sample of what is found in no less than fifty letters received each week from all over the country.

The people are getting to where the New York World once said the Lord intended they should be, a class of abject serfs, absolutely at the mercy of the half a dozen in each city, who are in the secret and have got the money cornered.

First, they got the government to grant them the privilege, and now you bet they are twisting the screws down on Mr. Farmer in right good style.

Say, old fellow, how do you like it? When wife told you last night that the children hadn't any shoes or woollens to wear to school should a cold snap come, what did you say? Just brushed a tear from your eye, stepped outside and cursed somebody, you hardly knew who. You had worked hard, early and late, your wife had made lots of butter, but when you had butter to sell the price of sugar you needed just then in canning fruit, was up to 12 cents a pound, hence the butter and eggs did but, little good after all. Those cows that have been fattening all fall, instead of bringing you the thirty dollars each that you expected when Harrison was inaugurated, have had to go for \$14. and \$16. hence the children cannot have so good clothes, nor can you buy those new school books that have been changed on you again this year by the school book trusts.

Just after harvest, wheat was low, the banks advertised to kindly loan you enough to carry you till prices were better; by renewing the note twice at the rates they charged, you find you would have made money to have sold your wheat, for again they have flanked you, and should the prices spring to 75 cents the interest you have been paying would more than equal the difference. Lord but its fun! Now the 20th. of December is on you, and taxes must be paid. Yes taxes, this government that gives a very few men permission to rob you of everything you raise and produce, must be supported. The fellows that do the robbing, they pay no taxes, bonds are exempt; you poor deluded cuss, you were created to work. God never intended these other fellows to soil their hands. They go to halls of legislation and live by 'be it enacted,' while you foot the bill, think of this when you walk in to pay Mr. County Treasurer, from money bought with 14 cent corn, 55 cent wheat and 1 1/2 ct. cattle.

Do not forget the text. You are too poor to take a paper that keeps you informed on these schemes that rob you on every hand. Do not forget, that is the very reason at the bottom of the plan, to reduce the general public below that level of prosperity where they can afford to take papers, buy books and cultivate the intellectual in your natures, but like the willing slave, be more content in the degraded condition "to which it has pleased God to call you."

What an inspiration to a husband and father to go home to meet a half-clad wife, ragged children crying for a few nice things in the way of clothes, and dare not go to town, for the merchant who was so kind as to wait on you for the last outfit of shoes and calico, is watching to demand his pay, because his "paper is going to protest," and he's "got to have some money."

Some of you who read this are members of the Alliance, trying to stand together to learn what is hurting. In that united position last fall you voted to tell the fellows who are squeezing you, to let up, and what is the result? One editor who has fattened from advertising the sheriff sales on your farms, tells you, that individually "he highly esteems your good opinions, collectively you are a set of egregious asses." One by one you are more easily plucked, but together your power defies his cunning. Would he not have hit it better to reverse the sentence?

But enough of this; old man go ahead and pay your taxes without a murmur, stop all the papers, don't be extravagant in buying school books, or shoes and stockings. You are getting down pretty well, take it gracefully, that is your calling—if you think so.—The Non-Conformist.

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The central office of the Guiding Star Publishing House, is also at No's 2 and 4 College Place.

EDITOR FLAMING SWORD:—Accept my thanks for No. 1 Vol. I of The Flaming Sword. I have been a student of political economy for several years. I have tried to lead a Christian life, being a member of the church for more than twenty-five years. About three years ago I renounced my allegiance to old church obligations. I have come to look upon all such organizations (churches) as merely agents of the money power, to keep the people in subjection and ignorance, while the monopolist and usurer plunder them. I accept the principles of the Koreshan System as set forth on first page of the Flaming Sword.

Everything moves at lightning speed in these days. May we live to see the day when money will be dethroned, as it must be, and to see the people return to the worship of the True and Living God. With kind remembrance, I am yours respectfully.—Henry B. Lipscomb, Pierce City, Mo.

TO OUR FARMER READERS

The following from the Alliance of Lincoln, Neb., we adopt and ask our friends, to pursue, regarding the COMMONER, the course therein commended.—ED. COMMONER.]

"Does our paper please you? Do you approve the principles we advocate? Are we improving the paper little by little?—and do you think we will get there after a while, if we have half a chance? If you can answer these questions in the affirmative, are you not willing to help us get there? It costs money to print a paper. The two articles composing it are white paper and labor. These two articles are as staple as flour or sugar or oil, and they are cash articles. The cash for them must go out every week whether any comes in or not. And newspapers are dirt cheap. Compare the cost of a newspaper at one dollar a year with the cost of other necessities. When you go to town you pay for one dinner as much as we ask for the paper for three months—or as much for one day's board as the paper costs you for a year; or, if you smoke you pay nearly as much for one cigar as the paper costs you for a month, or as much for two pounds of plug, as it costs for one year. And the paper is a necessity. You can't do without one if you expect to keep up with the times. In fact you ought to take several. And you should take those that are on your side—those that advocate your interests—above all those that are fearless and outspoken in defence of truth and justice, and which cannot be controlled or muzzled by any corporation. That is the kind of a paper we intend to give you. We are ambitious to improve it, and enlarge it, and employ upon it more editorial ability. In fact we want to furnish you, for one dollar a year, the brightest, newsiest, cheapest and best paper in the state of Nebraska; and if you will help us we will do it. Now we want every farmer reader to secure for us just one more subscriber. Will you do it? It will cost you a little trouble, perhaps; but we will make it pay you."—Kansas Commoner.

The above clipping from the Commoner has been handed us. If you ask what we think, we confess a similarity of sentiment. We don't know much about the Commoner, but if these are its sentiments it has some good ideas and we endorse them.—Ed.

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WOMAN'S * DEPARTMENT.

Under the Editorial Management of
Mrs. A. G. Ordway.

Correspondence, contributions and exchanges for this department should be addressed, Woman's Department of the FLAMING SWORD, 3619 Cottage Grove Ave.

We purpose to make this department of the FLAMING SWORD one worthy of the name; the true Woman's Department.

We will consider contributions for the woman's department upon the subjects of Prohibition, Emancipation of woman, and Woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.—Ed.

Woman Assert Your Rights!!!

If it is true that "Taxation without representation is tyranny," women have a right to the franchise or this country has no right to exist.

If "All men are created free and equal and endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness," When did the Creator give any man or government the right to deprive the woman (womb-man) of her liberty to express her opinion in the only way in which it can be expressed as a citizen of the state; i. e., by the ballot? A free-man, one who has his liberty, has a voice in making the laws under which he lives.

If "All governments derive their just powers from the consent of the governed," Where is the justice in one half the people of these United States being denied the privilege of voicing their consent to the laws by which they must be governed?

But those opposed say, "Women are already represented by the men in their families."

What right has one person to represent another who has not given him that right, and if one has no vote, how can he give another the right to represent him or her in voting?

If my husband, by his vote, represents me who is to represent him?

A vote is the expression of one's opinion upon a given subject or measure to be crystallized into law, when a majority of the citizens have expressed their opinion in favor of such measure in lawful manner.

One citizen can by his vote express one opinion and in the nature of the case, but one.

If his vote expresses his opinion, as it ought always to do, then he cannot express mine, and consequently cannot represent me.

"But did not God say to woman, Thy desire shall be to thy husband and he shall rule over thee?"

Certainly God made that statement as to what would be the fact, as the effect of sin, and through all the centuries since it has been true. That was the curse.

If Jesus the Christ came to lift the curse, is it not time after eighteen hundred years for woman to arise and assume her rightful place in church and state?

But women know nothing of government affairs.

Of course not. Why should she trouble to interest and educate herself in public matters when she may not express her opinion, be it wise or otherwise?

When women become citizens no doubt they will very soon inform themselves so as to be as intelligent upon the measures involving the welfare of the state as the average saloon keeper or ward politician of to-day.

"But women cannot fight and should not vote."

Then no man who is not able and willing to fight should have a vote. Yet we never heard of men being subjected to an examination as to physical strength before being allowed to cast a ballot.

Since ability to serve as a soldier in war is not made a condition of citizenship as to one sex, it should not be made such as to the other.

In the better day soon to dawn, there will be no bullets needed, but ballots, and even they will be cast for the good of the neighbor and not as now to degrade law to the level of license.

"Love is the fulfilling of the law," and yet woman who represents the love principle, who embodies the mother love of the nation, has had no voice in formulating the laws of the nation.

What wonder that the children are unprotected and the right of the mother even to her own person ignored?

O Woman of this nineteenth century, assert your right, first of all to do your own thinking!

You have allowed the clergy to think for you in religious matters, and you have not equal standing in the church; your "gentlemen friends" have done your thinking for you as to political affairs and you have no citizenship in the state.

The M. D's. (men doctors) have done your thinking for you healthwise, and you have no health.

"As a man thinketh so is he." (or she.) If he does not think he is nowhere. If one does not think one cannot act; if one acts the thoughts of another he is a mere machine and not a man!

Then live your own true thoughts without fear or falter, or, in other words, to all of truth you know, be true; so shall you prepare yourself for your kingdom and crown, True Womanhood.—C. W. L.

Guiding Star Department.

This department is to be devoted to the GUIDING STAR work, under the special direction of the MYSTIC STAR. It will be open only to contributions from Koreshans from all parts of the world.

In this connection it may be asked; "What constitutes a Koreshan in the sense here implied?" All who read the Koreshan literature or hear the Koreshan doctrines and accept them in belief with a purpose to carry them out in life, so far as conditions will allow of their practical application, may be regarded Koreshans in the sense of this connection.

LIGHT.

PAPER NO. II.

In my former article I ventured to give the basis on which our knowledge gained by vision depends. It will not be denied by any reader or student, that all astronomical knowledge depends on "Light" and "Vision." The scientist does not claim that these two principles are well understood. Until they are thoroughly explained no one can pretend that his astronomical knowledge is faultless. The subject of light is one which confounds the philosopher and scientist. What is it? What is its origin? Is it a substance, or a mode of motion? What is it, is the question. The common reader, as well as the college Professor, declares the subject is not important, and that one can know all about astronomy without knowing what light is, and what principles operate to produce vision.

The writer will not permit this question of light to pass unnoticed and unexplained. Why? I am asked to step out and look over a body of water and see the ship's mast before the hull appears. I am told this is positive proof of the convexity of the earth's surface. I am asked to look heavenward. I see what we call stars, planets, moon, and sun. To see this ship I must use my eyes. What constitutes vision? What is the principle by which my mind takes hold of or recognizes the ship, star, planet, or sun? No book used in public schools or colleges contains an explanation of this question, hence any results from observations, any calculations made without this knowledge are not necessarily true, with the chances that the deductions are positively false.

Not only my eyes are used, but the subject of light, which is absolutely essential to vision, must be considered. We shall take our time and consider this question in all its phases, that our readers may know why we place it as the key with which to unlock the mysteries of astronomical science. What do scientific men say light is? What amount of space does it occupy? If it is not a substance what is it? If it is a substance, what is its origin and extent? The question is considered very hard to solve. It has taxed the energies of many able men. These able men disagree concerning its origin and nature as widely as they do concerning religious questions. We find little theorizing concerning light before the time of Sir Isaac Newton. He devoted many years to it and finally announced to the world that light was a substance. It is composed of elements. It is generated in or at the sun. This is known as Newton's "corpuscular theory." He did not know how light was generated in or at the sun. He did not attempt to solve the great mystery of how the sun perpetuates itself by accounting for the generation of light.

Sir Isaac Newton found an entirely different method by which to explain the phenomenon of sound, than that by which he explained light, and consequently, vision. Sound is caused by vibrations of the air, which cause condensation and rarefaction of the atmosphere. Hence, sound is the product of motion in air, while light is a real substance through which vision takes place. The reader will note the difference between Newton's method of explaining seeing and hearing. He says an actual substance called light, enters the eye and forms pictures of objects on the retina of the eye. He says motion in air strikes the drum of the ear, and, by some unknowable method, the mind perceives this motion which we call hearing. In the first case it takes an actual substance, said to be generated at, or in the sun and which comes to the earth

some 98,000,000 miles, to produce vision by coming in contact with the eye. In the other case it requires motion, which is nothing of itself, to affect the ear and in some way act on the mind to produce hearing. For nearly one hundred years these two theories held sway and not until within the last quarter of the present century was either of Newton's conclusions denied by what we call acknowledged authority.

A few years ago the ablest men of the world began to question the "corpuscular theory" of light. There were so many contingencies, which the old theories did not, and would not explain, that Huygens invented and promulgated the theory of ether, which he considered a fine jelly substance that permeated all other substances and filled all space. This was a simple theory. By assuming the existence of this substance he could account for some phenomena otherwise not to be accounted for.

The reader will notice the facts in the case. Newton assumed his theory of light and sound. Huygens assumed his theory of ether. These two simple assumptions make the groundwork of the present theory of astronomy. If the basis is assumed, by what law or principle are we to prove the certainty of our conclusions? If Newton was right it is possible and even probable that light extends from the earth to the sun, and man may be able, so far as light is concerned, to see that great distance. If light does extend to that great distance it is no proof that a man can see that far. Vision does not depend on light alone. The eye has as much to do with this phenomenon as light. Before we assume that the eye can penetrate any great distance, we must account for and explain its function. The books are not positive as to the cause of vision. They say a picture is made on the retina. They do not and have not yet been able to prove that a simple picture on the retina of the eye satisfactorily accounts for vision. Even if the eye is thoroughly understood, back of this is what we call mind. What is it? What relation does the mind hold to the eye and to light. Before one can be sure he is right he must get at these basic principles. Newton did not explain any further than to say that pictures are formed on the retina. Huygens did not do more. None of the present writers on these subjects have done more, so I ask the reader to make a searching investigation of all the authorities, and he will find that the basis of astronomical investigations is assumed and not proven.

Many people are willing to be bigoted and refuse to question the able men or their theories. But there is a class of people who are not satisfied. They will investigate and search for facts. These are the progressive ones who will absorb the light and life from the old fog in his fallacy. In my next I will note the downfall of Newton's theory of light.—Prof. R. O. Spear.

Address Delivered by Hon. Thos. W. Fitch Before the National Silver Convention, Nov. 26, 1889.

Mr. Fitch's address was the most brilliant of the many speeches delivered during the progress of the convention. It was punctuated with applause and accompanied with cheers. He spoke as follows:

Mr. President and Gentlemen of the Convention—It is now sixteen years since the demonetization of silver was interpolated into the national laws. During those sixteen years the curb of the monometalists has been tightened around the throat of the laborer. During all those years the vampire bats of finance have been increasing both their power of suction and their capacity for gorging themselves. During all those years the rich men have been growing richer and the poor poorer. During all those years commerce has dallied and dawdled and dawdled and dallied until we are led to question whether the interest of the people, or the interests of Wall street are more potent at Washington. If we expect to accomplish the restoration of silver to its former value we must carry our purposes into the domain of practical politics. [Applause.] There is no party west of the Alleghenies sufficiently strong to saddle the country with the continued robbery of the wheat farmers. [Applause.]

There is no party in the northern States sufficiently strong to identify itself with the avowed hostility to the interest of the cotton planter. [Applause.] There is no party west of the Platte sufficiently strong to deny justice to the silver miner. [Applause.] We should, I say, carry this question into the domain of practical politics. I mean that it is time that it should be understood by the magnates of both political parties that there is no living issue in politics so important to the people of the South and West and to the Pacific coast as the remonetization of silver. [Cheers.] And if I may be pardoned the suggestion, I will say that the representatives from the peculiarly silver States of Nevada, Montana and Colorado, all of which representatives are Republicans, if they are men of perception and of courage they have the power to-day in their hands to do more for the cause of silver than any three men have ever had in the United States of America. [Applause.] And

if I were one of those men I would myself take the responsibility of endeavoring to induce the other two members to take the same responsibility and to cooperate with me, and we three Republicans representing the three Silver States would send word to the Republican caucus that we would not go into it; that we would not vote for any man who was identified with the kings of Wall street, and that we demand pledges with respect to the organization of the committee on coinage and currency, and our three voices would be sufficient to turn the balance of power one way or the other, and if we did not get such pledges we would advertise for sealed proposals from the other side. [Laughter and applause.]

I am not here to complain that Michigan lumber, Louisiana sugar, California raisins or Pennsylvania crows have been protected, but it cannot be denied that Congress has prostrated rather than protected our great industries of silver, of wheat and of cotton. For ten years the silver producers have begged both Democratic and Republican representatives in Washington to undo the wrong of 1873, and for ten years they have begged in vain. It is time now that the silver producers coalesce with the wheat growers and the cotton planters; [Applause] and without regard to previous conditions of political servitude, [laughter and applause] demand free coinage. The benefits would not be confined to the silver miner, because it would add, as you know, 35 per cent to the value of wheat and to the value of cotton. I mean that it would increase the wages of the laborer and add to his opportunity for employment, but it would not be confined to those classes. Why, in all Nevada there is neither a loom nor a spindle. The prairies of Dakota stretch for hundreds of miles unilluminated by a furnace fire. How can Massachusetts expect that the people of the northwest will continue to vote for a higher protective tariff to sustain New England factories when both political parties in Massachusetts openly avow hostility to the great export industries of the northwest. [Applause.] All the benefits of free coinage would not be confined to the miners and cotton growers and wheat growers, whose pocket nerves have vibrated with anguish for sixteen years under the constrictive touch of the laws of 1873. There is no great number of men—none outside of a small coterie of capitalists—who will resist the restoration of prices; for whether as cities, as counties, as states, or as a republic, we are a nation of debtors. As individuals, as corporations and as firms we owe vast sums of bonded debt, and we owe large sums of individual debt, while it is true individually most men are debtors, and that they are also creditors, it is equally true that the bonded indebtedness and the public indebtedness, the bonded indebtedness of corporations and of public corporations and of the country, is held by a comparatively small number of people. The misfortune with regard to it all, is that while a debt represents a fixed number of dollars, the value of the labor that a man must give to own those dollars of debt fluctuates by the current of supply and demand. Of course this is largely controlled by the creditor class. We have heard something here about the measure of value. We hear that human labor is not only the creditor of all value, but it is the tape line by which all values must be measured. [Applause.]

From a steamship to a hairpin; from a cargo of sugar to a spool of cotton, the value of every product of man's skill and industry depends upon the amount of human labor consumed in the production. The apparent debt of this nation is the number of dollars it owes; its real debt is the number of days' labor it will require to earn that number of dollars of debt that it owes. Perhaps as a people we have not sufficiently considered these elements of political economy, and in our occasional legislation we have been too much inclined to listen to the counsels of bankers, who are supposed—I don't know why—to possess the financial wisdom of the ages, and carry upon their shoulders the credit and prosperity of this nation. I do not know why the Atlas that sustains the weight of the world should be found behind a bank counter. I say that the creators of wealth, the people who pay the taxes, the people who plough the fields, the people who sustain the armies and bear the burdens of civil government will not be found in the places of the proud nor in the drawing-rooms of fashion. They are hammering at the anvils, they are guiding the ships, they are following the plough, they are smiting the rock, they are toiling in the cotton-field, they are busy in the workshops and at the forge. [Applause.]

After 20 years of national prosperity the amount of our national debt, measured by the number of days work that would be required to pay it, is about as much as it was in 1868. One has to but journey through this land to know that amid apparent general abundance, amid the vast actual increase of general wealth, the laborer is not so prosperous, or so contented, or so hopeful as he was in the years which immediately followed Appomattox. For 40 years, or at least 16 years, in this Republic the

laborer has been vainly striving to increase the amount of dollars for his labor, and the capitalist has been plotting to increase the amount of toil he should receive for dollars. For 16 years the market value of dollars has gone up, and the market value of man's labor has gone down, until freemen in their bitterness and their wrath sometimes ask which is the greater evil, the black slavery that is gone, or the white slavery that has come? [Applause.] Do I overstate the situation?

A voice: No.

I will refer to just one statistic. In 1868 the amount of our national debt was \$2,610,000,000. Wheat was worth \$1.29 per bushel, cotton 19 cents a pound, pork \$27. a barrel. We could have paid the national debt then with 1,400,000,000 bushels of wheat, 100,000,000 barrels of pork or 48,000,000 bales of cotton. Since 1868 we have paid in dollars \$1,480,000,000 of the public debt, and there is now left in dollars to pay \$1,130,000,000. But wheat, cotton and pork have gone down in price. It would take as many bushels of wheat, as many bales of cotton, as many barrels of pork, as many day's labor to pay the balance now due of \$1,130,000,000 as would have sufficed in 1868 to pay the debt of \$2,610,000,000. We have about as much real progress in paying the debt as did the god of Scandinavian mythology who undertook to drain a drinking horn, but found it was connected with the ocean. [Applause.]

For 20 years we had abundant prosperity, but at the end of it we find the wealth is centered in a few hands. Has the laborer, then, nothing to show for 20 years of toil? Oh yes, he can boast that the aggregate wealth of the nation has largely increased. He can boast of the factories established, cities erected, rivers bridged, mountains channelled, transcontinental highways stretching from ocean to ocean. He can call the roll of millionaires to-day and thousands will respond, where before the war there were less than 500. He can wipe the sweat from his weary face and reflect that among the 8,000 may be enumerated the names of twenty American citizens who have gathered \$1,500,000,000 from the toil and the tears of 60,000,000 people. [Applause.]

These 20 men have it in their power to combine their efforts and fix the price of every bushel of wheat, every ton of coal, and every day's wages of labor between the Hudson and the Sacramento. We can reflect that these 20 men have it in their power to name the majority of Senators, Congressmen, Governors, Judges and Legislators in twenty States. He can jostle his rags against the silken garments which his toil has made. He can regale his hunger by the odor of things which he cannot taste. He can walk, weary and shelterless, in the shadow of the palace which he built, but he may not enter.

I seek not to assail the rights of the capitalists, or arouse against them the prejudices of poverty or thrift, but for 20 years, capital has tampered with the people's money and gathered to itself the illicit gains by increasing the burden of industry.

The fight for the restoration of silver is a fight of the debtors against the creditors, the laborer against the capitalist, of the poor against the rich. To-day over all the northwest, the farmer views with dismay the narrow margin between the cost and the income of his wheatfield, and wonders why it is that the prices of those things which he has to sell continue to fall in value so much faster than the price of those things that he is compelled to buy.

To-day in my State, Nevada, the miner stands by the deserted shaft and the smokeless furnace and wonders why it is that the value has departed from the fair white metal. To-day the southern planter reads the market reports with a sigh and wonders why it is, with an increased production of the great southern staple, there cannot be an increase of the price sufficient to free him from the fears of bankruptcy. Neither miner, nor farmer, nor planter need seek long for a cause of their distress. They will find it in the offices of the Bank of England; in Paris and Berlin; in the counting-rooms of Wall street, they will find it in the phrase "demonetization of silver," which whether fraudulently or inadvertently originally interpreted in the national laws, have ever since been kept there by the efforts of a cruel, rapacious cabal. The clandestine law of 1873 ought to be ejected from the national statutes immediately and unconditionally. [Applause.] Any lesser measure that we consent to will be cowardly and ineffectual. Now, it is idle for the mono-metalists to tell us that prices have been reduced because of the increased production of wheat in India. This may be the approximate cause, but I say the cause will be found in silver demonetization alone. We can remedy this by providing for the free coinage of silver. In a word, if by free coinage we can force silver up 35 per cent in value, and that is what it has been reduced by the demonetization of silver, wheat and cotton must inevitably follow.

I know it is said upon alleged authority of the venerable gentleman who is supposed to be master of finance, whose autograph adorns some of our national currency; it is said that if America remonetizes silver, it

will make no difference with the value of silver in Europe, and if there should be a failure in one year of the wheat and cotton crop, this country would be drained of gold in order to pay our balances in Europe, and universal ruin and bankruptcy would result. Now you observe that the spinner who has woven this ingenious argument has used the assumption, argument and peradventure, for the filling of his cobweb. What has God Almighty in common with the gold bugs that he should hold his sun and his rain to blight the crops of Minnesota—to tax them, to save accumulations and increase their gain. Since when has the United States of America fallen so low that my single arm is not strong enough to lift silver from the rust into which England, Germany and the Latin Monetary Union combined to strike it? Ours is the most powerful and wealthy nation on the globe. Our credit reigns at the head of the world's finances. If we stamp upon a tin plate the stamp that it is worth \$5., and will be received at the Treasury of the United States for \$5., tin plate will be currency. [Applause.] [Cries of yes, yes, and no, no.] If the miner can take his ounce of silver to the United States branch mints and get \$1.25 for it, he will not sell it for less than that sum. And if it is worth that in American markets where will the British go to procure cheap silver for the manufacture of Indian rupees? Will he go to Russia or Austria? Those countries produce altogether 15,000,000 ounces per month, and their silver is the standard. England in control of the industrial, political and social life of India has become to-day the greatest silver consumer in the world, and yet she produces in all her vast empire less than 7 per cent of the world's supply of silver, and Germany, her co-conspirator in the work of silver demonetization, produces less than 2 per cent. Where in all history will you find such successful interference in American legislation as that by which silver was so surreptitiously demonstrated as in 1873?

A voice: Nowhere.

That nation which is the greatest consumer in the world, that nation which consumes 50 per cent, and produces but 7 per cent, of the world's supply of silver, induced the nation which produces nearly 50 per cent, and consumes nearly 25 per cent, of the world's supply of silver into conspiracy to strike 35 per cent, from the value of silver of that nation which is the greatest importer of wheat in the world, guided the nation which is the greatest exporter of wheat in the world into a financial and commercial pitfall where 85 per cent, was taken from the value of wheat. The nation whose looms would be idle, and whose people would be hungry, and whose government would be the storms of riot without a supply of American cotton, inveigled the nation which is the greatest producer of cotton into striking 35 per cent, from the value of cotton. Why, gentlemen, England is the bunco steerer of the world. [Applause.] And Uncle Sam is a gentleman from the rural districts.

How much longer will our miners, planters and farmers consent that Senators and Representatives at Washington shall continue to legislate in the interest of Wall Street and hold themselves subject to its cupidity. Is it, not time for the American eagle to rise and shake the Liverpool salt from his tail. [Applause.]

It may be that the sudden remonetization of silver would produce some temporary disturbance in Wall Street. The knife that cuts away the cancer causes the patient some agony, but if it is so, the eastern and western boundaries of this nation are not found between Pearl street and Broadway.

We are here to represent the interest, not of the creditors, nor of the capitalists, but of the debtors, and laborers of this land. We are here to represent the cottagers and the cabins of this country, and their interests should be protected though the bulls of Wall street should bellow with rage.

Gentlemen of the convention, the actions of the friends of silver could be condensed into a sentence. On the night of the second battle of the Wilderness, Sheridan dispatched to Grant; "If Lee is pressed" or "if the thing is pressed" I think Lee will surrender. The answer came from Abraham Lincoln in words that are now historic. Let the convention adopt those words for its motto and "let the thing be pressed."—National View.

Unless the church of Jesus Christ rises up, proves herself the friend of the people as well as the friend of God, and in sympathy with the great masses, who, with their families at their backs, are fighting this battle for bread, the church as at present organized will become a defunct institution, and Christ will go down again to the beach and invite twelve plain honest fishermen to come into an apostleship of a new dispensation of righteousness, manward and Godward. The time must come when all classes of people shall have equal rights in the great struggle to get a livelihood.—Talmage.

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Evangelical Work Being Done Among New York's Millionaires.

RETURN TO EARLY CHRISTIAN TEACHING.

About the keenest lash that has been laid upon the fashionable church these many days was wielded by an eloquent young man at the Auditorium Recital Hall last night. The Rev. J. S. Huntington of the Episcopal Order of the Holy Cross, laid about him in the temples of the rich in a way that charmed the single-tax men and women, the socialists, and the wealthy philanthropists who gathered to take part in the weekly economic conference. And having done this he repelled the attacks of the free-thinkers in the audience on the Christian Church itself in a way that did not charm them so much, but was considerably instructive to most of them.

Father Huntington is a social reformer of renown in New York, which city he hails from, and his name filled the hall to the roof and left 300 or 400 persons standing outside, unable to get over the threshold. At least a hundred of the audience were well-dressed ladies, and nearly everybody around about this town who has been trying to even up things between Prairie avenue and Noble street was in the hall, or tried to get in. The crowd was keen to see a point and discriminating in its applause, and the conundrums it rolled up and fired at the speaker at the end of his speech were hard enough to dent the wall.

Father Huntington talked on "The Church in its Relation to Social Reform." He spoke without notes and he made no attempt at a florid style. He hit hard, quick blows which were appreciated by an audience a little inclined to scoff at anything approaching fine language.

NOT A "BOODLE" CHURCH.

He began with a story about a little street waif whom he met in front of his chapel in New York. "Say," said the boy to his companion, "this ain't no boodle church."

"To hundreds of thousands of wage-workers," the priest said, "the church is a 'boodle' organization. They regard it as the property of the rich and powerful, created by them and run for their especial benefit, and taking no sort of interest in the people who have to work for a living. The church has run the race from spiritual power to spiritual impotence. It has become a great corporation—the meeting place of the satisfied. The wage-workers find that its preachers are willing to teach them of spiritual things, the benefits to be derived in the next world; but of the things of this life, the world in which we live, the daily struggle for bread, they hear nothing. They are offered the privilege of hearing a second-rate preacher in a third-rate church in the slums, erected as a mission chapel by some fashionable parish on the avenues. And they decline. It is not animosity in them. It is indifference! They say: 'We have our pipe and our mug of beer and our paper; we can stay at home and enjoy Sunday better than if we sat on the hard benches of a mission chapel listening to some droning preacher.'"

Father Huntington had a special bitterness against the mission chapel and he fired at its hard pews and raw preachers more than once or twice in his address. Another thing that weakened the wage-workers' respect for the church, he went on, was the difference between Sunday preaching and Monday practice.

SUNDAY PREACHING VS. MONDAY PRACTICE.

"I once heard," he said, "of a clergyman in New York who preached against stock gambling Sunday morning and was heard later on in the week to say that he had been 'pretty badly squeezed in Erie.' A preacher will preach down ballot-box stuffing and vote-buying, and dine with the ballot-stuffer and vote-buyer. Christ preached to the rich and dined with the poor."

The speaker drew a picture that made everybody laugh, of Christ going into Galilee, securing subscriptions

from the Pharisees, renting an office for his great reform on a prominent street, and "sending young men who had nothing to do and couldn't do it if they had, to open mission chapels. And if that sort of thing didn't work then, how long do you think it is going to last to-day?"

The early Christians flocked to the church because they believed it was the friend and protector of the poor and the oppressed. Now that it had been false to its principles and false to its power, why not hew it down and leave it to rot from the corruption of the world which it had admitted. The reason was that having left one church every man would go about building up another. Here the speaker took a few moments off from his regular work to speak of what he called the "vague, nebulous, hazy term Christianity." When he returned to the path he took up his reasons for the perpetuation of the church.

NOT BY MAN ALONE.

"I declare," he cried, "that the church in the spirit of Jesus Christ is just what these social reformers are attempting to secure—the world-wide brotherhood of man. That cannot be secured by man alone. History records the attempts and failure of it. But just such an order was established by Jesus Christ and will never be established again. (This is a mistake. Ed.) I maintain that Jesus Christ was the only true democrat and the only true leader of democracy."

Father Huntington said the church realized all the socialistic ideas, and he exhorted his hearers to "crowd into the churches and take the kingdom of heaven by violence." He called Christ the "Crucified Revolutionist." Then he made an appeal for consideration for the rich. He said they were unhappy.

"I heard of a man in England," he said, "who was left £60,000 by a relative, and he cried: 'D—him, d—him. I've got money enough now to drag me down to hell.' But he kept every cent of it. You may laugh, but we have a meeting the 10th of January of 500 or 600 wage-workers who belong to the Episcopal Church and we intend to start in on missionary work among the rich. We will tell off so many butchers and bakers and candlestick-makers to go up Fifth avenue and Madison avenue and convert the millionaires to the knowledge of Christ. If they want to come down to our church they can come. We won't try to turn 'em away. We'll let 'em all in."

A SHOWER OF CONUNDRUMS.

Father Huntington took a glass of water and the conundrums began to come. The questions were sharp and quick, but the speaker fenced with the skill of a Jesuit, and if the query got a round of applause, the ready answer brought a wave of cheers. The first question was the machination of a well-dressed lady sitting near the stage, and it was a work of art.

"Everybody," said the lady, "appreciates the greatness of Jesus Christ as a man, but what in heaven's name are we to do who don't regard Him as our creator?"

Chairman Manierre asked the lady to repeat the question, and she changed the form, putting it thus: "What are we to do who have been created by God with brains that will not permit us to recognize Him as our Creator?" Father Huntington stepped forward promptly and made this manly reply: "Live out the principles of Jesus Christ's life as a man. Only by following those can we come to know him as God."

A gray-haired man offered this: "You spoke of receiving rich men in your churches. Did not Christ scourge rich men from the temples?" "Yes," said the priest, "and if they were to start a faro-bank or anything like that in our church we would mighty soon drive them out."

A man in the back of the room pleased the crowd of single-tax men and women by asking: "Does not the single-tax agree with the teachings of Jesus?" And Father Huntington pleased them a lot more with a simple "Yes."

"What do you mean by God?" asked a man who wanted to hear himself talk.

The priest's eyes flashed and his breast swelled as he returned this answer:

"Infinite truth, eternal right, and undying love."

Many other questions were offered, and the priest refused none of them. He had an answer at his tongue for

the hardest, and it was always an answer that brought out sharp applause. When the meeting broke up many of the reformers shook hands with him. —Chicago Tribune.

There are many good things in the above, but at least one false statement which we will here correct.

God will come again to inaugurate the new dispensation, similarly to that of his coming in his inauguration of the now perishing one. He will come through another personality as distinct from Jesus, as Jesus was distinct from Abraham or Moses. God will come to this age through the man of his appointment, and will write upon this man his (God's) new name, for it is written in Rev., "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." This refers to the man who overcomes, and who by overcoming will stand as the Messiah of this, the Koreshan age.

The Rev. Mr. Huntington's definition of God does very well, but he forgot to personate that infinite truth, eternal right and undying love, in the Lord Christ. What is truth? was a question of old. Its answer is, I am the truth. The Koreshan God is he whom the Father made both Christ and Lord.—Ed.

KOSMOS AND AION.

KOSMOS.

Much of the failure to understand the actual teachings of the Bible, both in the Church and in the world, grows out of gross mistranslations of some of the commonest words. Perhaps there are no two words of which this is more true than those given above. The truthful and consistent rendering of them wherever they occur in the New Testament and of the equivalent Hebrew words in the Old Testament, would make the Bible a new and much more understandable book.

The root meaning of Kosmos is order, arrangement, hence adornment. When rendered world, it is the order-world and its common application in the Scriptures, is to the order of human things as they exist in Church and State. In the end of every dispensation after the judgment, "the great and terrible day of the Lord," these orders, called in the language of the Bible, the "old heavens and old earth," meaning the old church and the old state, or the old world, the Kosmos, are destroyed and there comes in their place "new heavens and a new earth," a new church and a new state, wherein dwells righteousness.

That such was the fact in the end of the Noatic and Jewish ages was plain; that it will be so in the end of the Christian age we have the distinct and emphatic declaration of Jesus himself. "And as it was in the days of Noe, so shall it be also in the days of the Son of man," Luke, xvii. 26. "Whereby the world," old heavens and earth, old church and state, the Kosmos, "that then was, being overflowed with water, perished."

The difference of the two cataclysms is described in the next verse. As the former Kosmos was destroyed by water, so, the "heaven and the earth," the Kosmos, "which are now," the human institutions of the Christian age, "by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Another marked passage will sufficiently illustrate the ordinary bible use of this word. "Then shall the king say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," the Kosmos.

As we have seen, at the end of the antediluvian age, the world, the Kosmos, the old heavens and earth, were destroyed by a flood. The world, the Kosmos, then, being destroyed at the end of a dispensation, the foundation of the next Kosmos must be laid at the beginning of the new one. This exactly agrees with the statement of the text. The preparation for this inheritance of "the kingdom" was made by them in the beginning, or foundation of the Christian Kosmos or age, when they received the Holy Ghost.

The word Kosmos is used only in

the singular number; as but one exists at a time, and the old one is entirely destroyed before the new one fully begins.

AION.

In Young's great Concordance the definitions of aion are, age, indefinite time, dispensation. The time equivalent of Kosmos is age or dispensation but its time relation is purely incidental. On the contrary the very essence and office of aion is time, but time not as a line having extension only, which must have a beginning and an end, but as a cycle or circle, which in strictness, has neither beginning nor end. The sole time value of Kosmos is a dispensation, but aion may have as many time values as there are conceivable cycles of time. Unlike Kosmos, aion has the plural number. The grand cycle of 72,000 years, or God's great year of 24,000 years, in the Bible, called Mazzaroth, or the life time of a man, or the age of an ephemeris, may each be properly an aion.

The commonly accepted derivation of the word is the Greek *aei*, always, and *on*, being; and the absolute time of it is the age or lifetime of that to which it is applied. If it is ever properly rendered, world, it is time world, the time being a cycle, and not a mere lapse of time having beginning and end. As used in the New Testament, it invariably means the cycle of a dispensation. We understand, of course, that by metonymy the time may be put for that which takes place, or exists within the time.

Kosmos, then, means the human order, or human institutions and human life; aion, the cycle of time in which they exist without a fundamental and radical change, or, in the language of our English Bible, the destruction of the world, the Kosmos.

LA GRIPPE.

The influenza is now raging in all the European Capitals, and, if reports are true, it is accompanied in Paris with hundreds of fatalities. It is probable that these fatalities occur in the cases of persons predisposed to lung troubles, just as with us an ordinary cold seizing upon a delicate or exhausted person may rapidly develop into pneumonia, and terminate fatally. As a rule there does not seem to be any more danger from the influenza, when the person is ordinarily well and strong, than there is from a severe cold. Hence there should be no occasion for alarm. The dreaded disease seems to have obtained a foothold in some of our Eastern cities, and the doctors are flooding the papers and adding to the public trepidation by learned discussions, suggestions of numerous remedies, and these whose words of learned length and thundering sound are in themselves sufficient to set the epidemic on its travels. Human nature, unfortunately, is so constituted that it needs but slight encouragement to assume the existence of an ailment of this sort, and to magnify any abnormal symptoms into full-fledged cases of "la grippe." —Chicago Tribune.

Influenza is a common disease. Owing to peculiar biological changes which accompany solar, planetary and other astral modifications depending upon periods of long culmination, it is more severe, and perhaps more frequent than heretofore.

It has been especially severe in northern Europe, and has received a name supposed to be applicable to its character. The physicians of this country not having anything else to specially fix upon for a pathological sensation are trying to make a bugbear of this simple malady. If they get enough psychology into their effort to depress the public mind in regard to it, they will succeed in making a good deal of trouble, for such is the mainspring of the successful progress of most epidemics. By successful progress, we mean for the doctors; their business, like that of undertakers, is the most prosperous when most calamitous to the people. The best remedy is mental domination. Assert your will and give a wide berth to the doctors and you are comparatively safe.—Ed.

Prof. Seelye, in his book, "The Nineteenth Century," in the concluding chapter on monopolies, says: "The greatest monopoly that has ever existed is the monopoly of sex, and it will be overthrown in the Nineteenth Century."—Mills County Journal.

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