

# 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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KORESH,  
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## Shall We Put an Old Piece of Cloth Onto a New Garment?

The principle of taxation is one which belongs to the competitive system, whether it be "single" or quadruple tax. Communism provides that ownership is vested in the commonalty, and, if it be landed estate, the land belongs to the people. The land can be taxed *only* for what it yields. If a community owns twenty thousand acres of land, the wealth produced from it all goes into the common treasury. It is taxed for and in the substance of its production. The substance, or that for which the substance has been exchanged, is held by all, and personal and vidual wants are supplied from the common fund. After the land has been taxed—for all and in all that it has yielded—by the common treasury, for the commonalty, what sense is there in the principle that the land must still be taxed? Suppose the ownership of twenty thousand acres is extended so far as to bring all the land into the ownership of one general commonwealth, and all its resources are made to pass through an agency, appointed and approved by the people, for its general and special distribution, where, we ask, is there any room for the application of the principles of "single" tax?

All attempts at revolution, so far, fail because they are not radical. Cast off the old worn and tattered garment, and waste no more time and energy in attempting to patch up a useless thing! Let the Re-publican and modern concomitant, the sinners of this age, go with the Publican and sinners of Herod's time! The tax collector in this age of the world is as ignominious as the Publican and curse at the culmination of the Jewish dispensation. What the world demands is the equitable distribution of industry; economy and not the extravagant and luxuriant expenditure of the products of use.—*Koresh.*

## Priests and Sluggers Await a Common Fate.

The wages of sin is death—in the long run—but before that inevitable end appears they may take the form of a round sum of substantial dollars. Which is to say that John L. Sullivan, slugger and generally eminent brute, is now making \$2,500 a night, by showing his hulking form on the stage and repeating a few lines. That is, he gets every day about as much as would pay the average annual salaries of three hard-working, much-enduring preachers. In time John will go to perdition over a very rocky road, but he seems to be getting a very fair share of the good things that should fall into the laps of infinitely more deserving people.—*Ex.*

Like most of the teaching of to-day, the above goes on the false assumption that money (the love of which is the root of all evil,) is, in any sense or degree, the wages of righteousness, or right doing. It is not only the wages of unrighteousness, but its very existence is *prima facie* evidence of the reign of unrighteousness. The probability is, that so far as relates to life, eternal life, which is put over against death—of which sin is the wages—the whole amount of money paid to Sullivan in the course of a year, would do far less harm when so appropriated than if it were all spent in employing hard-working preachers at a salary of \$800 per annum. This may seem like a hard saying, but let us see if it is not warranted by the facts. When Jesus, who was Life—eternal life in the form of the divine seed—came into the world, he found the priests of God's chosen people well sustained and fed by the tithes and offerings of that people, whom they had misled by their teachings, so that they rejected and murdered the very Saviour for whose coming they were anxiously looking, and so wrought the destruction of their own physical, or earthly lives, and made eternal life for the mass of them impossible of attainment. Would it have been any worse for those Jewish people—might it not have been even better for them, so far as their prospect of attaining to eternal life was concerned, if the money they had spent in feeding and enriching those priests had been spent on circuses and gladiatorial shows? Mark well the distinction! I do not say that the amenities of polite society, and what goes to make the ordinary life of men agreeable, would have been as well conserved in the one case as in the other. The very agreeableness of the conditions of this present physical existence is often what makes men underrate the promises of a future eternal life, and reject the only means of attaining it.

By misleading the people, those Jewish priests caused the most of them to fail of attaining to eternal life, by failing to recognize and accept their Messiah, who *was* that eternal life in seed form; which fact had to be recognized in order that men might desire and receive this divine seed when Jesus went away by theocrasis, or conversion to Holy Ghost, and was planted in the church in order to reproduction in the end of the Christian age, in the time of harvest—which harvest is the resurrection of the dead—the time when that eternal, or age-long life shall begin in earth. "This is eternal life, that they may know" (or to know) "thee the only true God, and Jesus Christ" (anointed Saviour) "whom thou has sent." As



the life that is in the seed wheat is active in every stage of the development of the plant until, in the perfected crop, it comes again in the perfect state and raises up that which was cast out and died, so Jesus said unto those who received him as the divine seed, "Lo, I am with you alway," (Greek, all the days) "unto the end of the world" (Greek, the age). "Whoso eateth my flesh, and drinketh my blood hath eternal life; and I will raise him up at the last day." Whosoever received and appropriated the divine seed—the bread of life—in the beginning of the age, or cycle of its reproduction, shall, at the harvest at the end of it, be raised up, or resurrected into eternal life. But we are told that seed time and harvest shall never fail. As the Jewish priests led their people to reject the divine seed, eighteen hundred years ago, and themselves and their people miserably perished in the destruction of Jerusalem as the result, so the priests and preachers, who, in the beginning of the Koreshan age, in which we now are, shall lead their flocks to reject the divine seed when it is again sown in the sinful humanity, ought to expect a fate no less terrible than that which wiped the Jewish state, and the vast body of their people, off the face of the earth.

It would seem as though the dullest perception, and most leaden eye might see that such is the self-projected fate that is now awaiting a deaf, dumb and blind world. "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord." "And I will come near to you in judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." Never has the world seen such an era of fraud and robbery, by law, as the present reign of corporate monopoly, which is one of the most marked indications that the great day of His wrath—the judgment day which ends the dispensation—is at hand, and that the Elijah, the prophet, the Messenger of the Covenant, is here: "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap."

Now, as when Jesus came, the whole priest and preacher class, with very few exceptions, if any, are either actively, or passively, on the side of the rich oppressor. That they will miserably perish, as did their predecessors, eighteen hundred years ago, along with the brutal Sullivans and rich oppressors who feed them while they starve and debauch God's suffering poor, will be but history repeating itself.—O. F. L.

The *Catholic Review* in a recent issue says: "While Mr. Butterworth remains secretary of the executive committee of the Columbian Exposition, Catholics will want to have nothing to do with it. His continuance in office will be a detriment to the Fair." We believe that Secretary Butterworth, in a speech on one occasion, made some remarks in regard to the Catholic Church that, while they may have been true, were not particularly palatable to zealous communicants of that body and therefore they propose to oust him, if possible, from his official position in connection with the Fair, by declaring, in substance, that they will boycott the Fair if their mandate for his removal is not obeyed. If the Catholic Church did

not know full well the influence it is capable of wielding in the United States it never would drop, through the *Review*, this significant hint. The expression is, practically, a notice served on the World's Fair folk that, if they do not lookout, those Jesuitical guns, which have in times past been trained so effectively against governments and governmental officials, and which now are being well loaded for a sudden onslaught upon American institutions, will, politically, knock off the heads of those executives who may dare to disregard the injunction of an age-worn institution, which has in times past made monarchs and ministers bend to its imperious will.

Jesuitism has received a severe blow in Brazil by the overthrow of the monarchy and the consequent separation of church and state. The bishops and priests were salaried by the government, but their revenue is now cut off, and as the people have become accustomed to state support of the clergy, they are indisposed to provide for them, now that the state refuses to do so. The Jesuitical power has been making strenuous efforts to have the monarchical government, with which they were in hearty sympathy, restored in Brazil, and their machinations in that direction were the cause of the recent commotion which many thought would culminate in the restoration of the monarchy. The vatican is reported to be angry with the Brazilians on account of this sudden cutting off of the salaries of the priests in that country, and the injury it will necessarily inflict upon the interests of Catholicism there.

#### RAISING A BREEZE.

It is with unfeigned pleasure that we learn, officially, that THE FLAMING SWORD has created more animosity than any paper that has ever gone through the Chicago post-office. The orthodox church, particularly, appears to be incensed on account of its publication and circulation. The clergy would like to stamp it out of existence and are endeavoring to have it denied the mailing privilege. But this they will find a difficult matter to accomplish, as THE FLAMING SWORD is not violating the postal laws. It has a healthy *bona fide* circulation, which, we would like to inform our clerical and lay friends, is constantly increasing. Truly, a paper that raises such a breeze must carry a power with it that is irresistible. If modern Christianity is violently opposed to THE FLAMING SWORD, now, what will the strength of its opposition be a year from now when this flaming weapon cuts deeper and sharper into the hypocrisies and fallacies of the church? The paper we issue is called by some, "a vile sheet," and has equally opprobrious epithets hurled at it from other quarters.

As we have said, the ministers, the "sons of God," have a particular grudge against this paper. What is the cause thereof? Does THE FLAMING SWORD advocate anything that was not taught by Jesus, the Christ of nineteen hundred years ago? Let us see. It advocates celibacy, and its adherents practice this essential doctrine for the attainment of immortality. Was not this the practice of the early Christian church, and did not Christ teach the same? Paul wrote to the Corinthians, thus: "I say, therefore, to the unmarried and widows, it is good for them if they abide even as I," thereby indicating that celibacy was the standard followed by the primitive church. True, he does follow this advice



with the following: "But if they cannot contain, let them marry: for it is better to marry than to burn." When Paul wrote this he probably thought of the time when the church would decline, and its pulpits be occupied by preachers like Luther, who, if they did not marry, would burn up with lust. Now it is quite possible that the preachers of our day do not like to be reminded by THE FLAMING SWORD that they are burning up with lust, but we cannot help that. They should take the truth a little more kindly, as becomes Christians.

Then again, perhaps the clergy and laity do not like to be told that they are not sons of God, for, in reality, they are not. Does not the Bible say, "He that is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God?" But these gospel fiddlers claim to be adopted of the Father, through the atonement of Jesus Christ. What does Paul say in his epistle to the Romans? "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the spirit," (not of the body,) "even we ourselves groan within ourselves, waiting for the adoption," (a false rendering, as the Greek is *sonship*,) "to wit, the redemption of our body." So it would appear, if Paul knew anything about it—and the modern church reckons him the greatest of the apostles—that the sonship cannot be attained until the body is redeemed from a corruptible dissolution, as was the body of Christ, the firstfruits of the resurrection. Then again, pastor and people do not like to be told by THE FLAMING SWORD that they are not living the communistic life of the early Christians, for in that day they sold their possessions and brought the price and laid it at the apostles' feet, and they had all things in common.

We cannot help it if the truth hits hard. Koreshanity, of which THE FLAMING SWORD is the expositor, is primitive Christianity revived because of the revelation of "the man of sin," whom Prof. Totten, in "Our Race," tells us is coming; he forgets, however, that he will come as "a thief in the night." We would commend THE FLAMING SWORD to the careful perusal of the church, during the ensuing year. Let the pastors and their flocks read it carefully, thoughtfully, and without malice or prejudice, and it is quite possible that they may, some day, if they practice what is therein taught, become pretty fair Kreshans and therefore good Christians, which they are not now. They should not become enraged at us if we frankly and fearlessly tell them so.

THE FLAMING SWORD will continue to blaze.

#### HOW DOES KORESHANITY DIFFER FROM ANARCHY AND SOCIALISM?

Those who do not read carefully, sometimes fall into the error of thinking that Koreshanity may be more or less affiliated with anarchy and socialism, from which it differs as greatly as does day from night. The fact that we believe a social revolution is imminent, which will be attended with much bloodshed, does not, necessarily, make us anarchists; because we favor paternalism and communistic life we are not, of necessity, socialists. Anarchism, or individualism, in the proper acceptance of that term, does not imply a fire-eating revolutionist. The individualist, while not a particularly logi-

cal or profound person, seeks to be let alone, and would have every one go his own way without the introduction of any tangible, organic system for the regulation of society. He knows exactly what he wants, but he doesn't know that man must always be subject to law, either of his own or of God's making, and that as long as the individualist is an atheist, so far as his efforts are concerned, he and his fellows would always be subject to man's imperfect and unjust governmental regulations. The socialist, primarily, is no more desirous of revolution than is the true anarchist, although the latter desires to see the present competitive system expunged and all industry controlled and regulated by the state. A very pretty dream is that of the socialist, but, from his standpoint, as impossible of attainment as the "free and easy" life desired by the individualist.

These two classes of reasoners have been philosophizing long and earnestly, but as neither possesses any scientific or logical method of either practically applying or theoretically formulating their tenets, they remain, now the same as ever, social dreamers who must be doomed to disappointment. This universe is not the result of either guesswork or chance, but of eternal law. It did not evolve from vacuity, neither was it made in six days, as the orthodox church would have us believe. It always has been and always will be here, and it preforms its uses through the operation of law. Every part performs its particular function, and depends upon every other part. There is nothing in nature that is independent of everything else, and yet this is just what the individualist desires regarding himself. He doesn't want to be dependent on anything or anybody. It isn't of any particular importance to him that he lives in a globe where everything works harmoniously without a jar, barring an earthquake now and then, and a few other small occurrences. He can produce a condition in society better than that, but he hasn't made much progress, as yet, in its production. He is independent of law, although the earth he treads, the fire that warms him, and the food that nourishes him are subject to it. Even his own organism continues to exist according to law. His heart receives and distributes to the extremities the blood produced by the action of other organs, every part of the machinery of his body performing its function in association with every other part, but all this is lost on his profound mind, which, of course, has long outgrown the need of law. The socialists would construct a governmental body, but, under the present system, are about as much at a loss where to begin as was the man who tried to patch his worn out pants.

Koreshanity comes to establish the divine kingdom in earth, which it will do by means of law—not human but divine law—of which physical law is a correspondent. Koreshanity is not an agitator of revolution, but a prognosticator of it. It knows that the old church and state must pass away that there may be a new church and state as interdependent as the soul and body. It is the uncompromising champion of truth, and will attack error wherever found; but, in no sense, is it an agitator of existing evils or an enemy to present methods without furnishing a remedy—a new structure with which to replace the old one. It will evolve a new system of government by a natural order that will be constructed upon the same basis as the physical universe or the



human body, and when it is complete and in operation, as it will be in a few years, it will correspond in its functions to the different parts of the physical macrocosm and microcosm, with personalities whose offices in the universal body will be the same as are those of the heart, lungs, stomach, etc., in the human body. The system will spring from the divine, which is the source of all truth and good; every man and woman will perform his or her particular functions because each will naturally find the office to which he is adapted, and out of which he would be as unhappy and, comparatively, as useless as many are to-day.

### The Flood of "Cranks" and Their Cause.

Crankism, at the present time, seems to be reigning supreme. One crank, who made his name famous and ended his life by means of a dynamite bomb, with which he endeavored to destroy the life of another, seems to have been in close relations with the general order of cranks, for they are now springing up on every side and, like iniquity, flourishing in public places. They are confronting ministers, politicians, editors, and millionaires, and seem to be able to inspire as much fear as if a lion, shaggy in his ferociousness and fresh from the forest, had faced the persons whom these obsessed characters have selected as their victims. There appears to be method in their madness, for they know the habits, the daily routine and the haunts of their victims, and select the most adroit plans for approaching them. "The Wizard of Wall Street," according to newspaper reports, which, however, must always be taken with a grain of salt, has received a communication from some one who recited the financial history of the money king, including the part he played in the operation that produced the memorable "Black Friday," and then concluded by demanding ten thousand dollars from him, in default of which a bomb was to be thrown at the railroad manipulator while he might be riding in his carriage. Another fellow, the other day, stepped into the Fifth Avenue hotel, just as some prominent politicians were descending the marble staircase leading from the dining hall, threw back the lapels of his coat, walked up to one of the large mirrors in the lobby, surveyed himself, and exclaimed: "Is this me?" Turning to another mirror, he asked, "Is this your royal nibs?" and greeted himself in a third, thus: "Is this your immaculate self?" He then declared that he would blow "the whole shop" to blazes. The valiant New York politicians became alarmed and got a detective to eject the eccentric individual. Thus, it seems that crankdom is let loose in full force, and before it subsides we may expect to read of some startling happenings resulting from the movements of such persons.

But the important query is, what is the cause of the ebullitions of these cranks, and how are cranks produced?

We know that every man who has a new idea is called a crank, by many, but the philologist would not place him in that category, although, under the head of fools, he might properly class many of those who have thus denominated progressive thinkers. Guiteau, the slayer of Garfield was a good example of the genus, crank. The crank, as we find him, is the product of modern civilization, the evolution of human selfishness and greed. He belongs to the impressive,

mediumistic order of beings, and usually possesses a highly nervous organization as a result of the intense mental activity of the age. As this activity has been employed in the competitive system for the purpose of amassing wealth, acquiring position and robbing the neighbor, it has, in its reflex action, necessarily thrown a large number of people out of balance, hence the origin of the modern crank. It will be noticed that these cranks usually have their minds bent on either money or politics, and therefore seek personalities prominent in these two relations. Guiteau's act was nothing else than the reflex action of the intense hatred generated by the "Stalwarts" of the republican party, headed by Conkling against Garfield, who belonged to that wing of the party then known as "half-breeds," with which Blaine, also, was associated. President Garfield's policy in the matter of appointments did not suit the Conkling wing of the party; its wrath, being kindled, took lodgment in the disordered brain of Guiteau and caused him to assassinate the President. Those persons who ridicule this hypothesis are ignorant of the fact that mental energy is ten thousand times more potential than electric energy, and that it is the action of the forces of love and hate, generated in the mind, that sustain and destroy human life.

The reflex action of the intense desire of the millions for amassing wealth, has caused cranks to become obsessed in that line, and they forthwith make for those, prominent in the marts of trade, who have been more fortunate or more unscrupulous than their fellows in the acquisition of money. Likewise the great desire of many for public office has taken possession of some of these unbalanced minds and caused them to select politicians as their targets. There can reasonably be expected from such a condition of things evil consequences of great moment, and it would not surprise us in the least if, within the next year, a number of men, prominent in commercial and political life, should be destroyed by the agents of crankdom, to say nothing of the accompanying calamities that must come upon many obscure, disinterested persons, and the amount of property which may be demolished as a result of such mad acts. So much for human selfishness and the competitive system. Here is another effect of this iniquitous curse. Thus are these effects piling up daily, and demonstrating to mankind the folly of a societal system that can entail nothing better than misery, sin and death. When will humanity cut loose from the old system and join hands with the new, which teaches righteousness and the brotherhood of man?

### "AN AMERICAN RELIGION."

M. M. Mangasarian, of the New York Ethical Culture Society, in an address delivered last Sunday, in the Grand Opera House of this city, said:

"We want to stand on rational not a mythical basis. A union between conscience and reason will give birth to this glorious child—the American religion.

"Again, the American spirit is a practical one. It wants to know how to clothe the naked, minister to the wants of the needy, be a father to orphans, have justice done, and see that it never falls to the ground. It wants to know how to ameliorate the condition of life, how to purify the atmosphere we breathe into our lungs, how to free the mind and



body from the lusts that hold them down. There is more justice, more humanity, more religion in a few more pennies to the shirtmaker than in a number of new churches.

"O, religion! thou art not yet in the full beauty of thy ideal; there is narrowness about thee and there are spots upon thy beautiful face! But light is increasing, the clouds are breaking, the mist is rolling away, and the haze of doubt and superstition is melting in the beautiful dawn of righteousness. This new light is not coming from Russia; it cannot come from Protestant lands. The indications are that in the United States a new faith, a new hope, is being born."

He called this new movement, "An American Religion." The extract printed above is a pretty fair description of what Koreshanity—the name of the new religion—purposes doing. It is "An American Religion" by reason of the fact that it will come forth in America, from the Anglo Saxon race, wherein are to be found the lost tribes of Israel. Koreshanity, and not Ethical Culture, will be the coming creed.

### WE REPEAT!

We will state again, for the benefit of those who may not have understood our former notice, that the subscribers for *The Plowshare and Pruning Hook* will receive THE FLAMING SWORD instead, and present subscribers for the SWORD will also receive the new paper. Those who have subscribed for both THE FLAMING SWORD and *The Plowshare and Pruning Hook* will receive THE GUIDING STAR (as well as THE FLAMING SWORD) which will be a monthly magazine printed especially for adherents to Koreshanity. The magazine is to be a serial publication, and will be issued soon, at one dollar per year. All subscriptions for both the old FLAMING SWORD and *The Plowshare and Pruning Hook* will be extended for the length of time that no issue has been received. We trust now that there will be no further misunderstanding regarding this matter. Those who receive THE GUIDING STAR, when published, by virtue of being subscribers for the old FLAMING SWORD, will also have the date of the expiration of their subscription extended for the period of time that they did not receive the SWORD.

### Anniversary Exercises of the Golden Gate Hippocampus, S. A. T., K. U. January 1, 1892.

1. ORCHESTRA (Gloria)—Andre. Violin, Messrs. Morgan and Cook; Flute Mr. George Ponarouse; Cornet, Mr. Victor E. Schifferstein; Piano Accompanist, Miss Schuster. 2. INTRODUCTORY REMARKS by the Master of Ceremonies, Mr. Geo. C. Ludington. 3. REMARKS; Miss Wass. 4. SINGING (Where hast thou gleaned to-day?)—Bliss. Misses Bertha Schuster, Fannie Brown, Bessie Benedict, Lillian Newcomb and Edith Bradford. 5. ADDRESS; Mr. Daniels. 6. READING; Mrs. Knight. 7. SINGING (Hear the call.)—Sherwin. 8. RECITATION (Sandalphon)—Longfellow; Miss Schuster. 9. ESSAY; Mrs. Knowles. 10. ORCHESTRA (In the eyes there lies the heart.)—Abt. 11. ESSAY; Mrs. Benedict. 12. QUARTET (Calvary.) Miss Schuster, Messrs. Schifferstein, Morgan and Mosher. 13. RECITATION; Mrs. Currie. 14. READING (Proclamation); Mrs. Hohenshelt. 15. VOCAL SELECTION (Daughter of Zion, Awake); Mrs. Capen. 16. CLOSING REMARKS; Mr. Carl Gleaser. 17. CORONATION.

Parson Hardshell.—I hopes, Bre'r Amos, dat you ain't gwine to do noffin wid dat pole dis Lawd's day. Amos.—Oh, no, I hain't gwine ter use it. I jes' gwine ter hold it in my hand down by the ribber. If any fool fish gits cotched on de udder end ob de string, sarve dem right fer bein's nootin' round on de Lawd's day.—*Ex.*

## SPHERE OF WOMAN.

Under the Editorial Management of MRS. A. G. ORDWAY.

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

We will consider contributions upon the subjects of Prohibition, Enfranchisement 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.

"The age of reason" is one in which the knowledge of the true use of the functions of sex exalts woman to the performance of her divine mission.

### WOMAN'S SPHERE.

Women of our blessed nation,  
To your privilege arise;  
Let earth's weal, and elevation  
To a truly lofty station,  
Be the goal before your eyes.  
  
Never, never be forgetting  
That to vote, there's many ways;  
All your life to God committing,  
Be your mind and spirit fitting—  
To cast votes high heav'n will praise.  
  
Whether 'tis in ballot voting,  
Manual or mental toil—  
Let your ways and words be showing  
That the strongest votes you're throwing  
Satan's strongest hold to spoil.

—MRS. L. E. A. SARGENT.

### Woman's Rights vs. Woman's Weakness.

We are in receipt of communications regarding our attitude towards the question of woman's suffrage. We feel assured, from the nature of the communications, that our views are misapprehended. We do not question the right of woman to vote, if the right is accorded to men. We maintain that men acquired the right through their own declaration, and assumption; they did not ask woman if they might vote. We maintain, equally, that women may acquire the same right by their own declaration of principles and purpose to vote, and that they need not ask man whether they may vote or not. It is not the province of man to bestow the franchise upon woman, but rather her right to declare her personal liberty, and, by virtue and force of her prerogatives, advance herself to the position of equality with men in the management of a government in which she, with them, holds an equal interest. Women should cease whining around men to give them the franchise, when it does not belong to men to give it. It is already woman's right, and if her right, why ask the privilege from a source and power having no jurisdiction?

There is one point at which woman fails, and which constitutes the source of her weakness and man's assumption of authority over her. It is, to speak plainly, the licensed prostitution of herself to the abuses of sensual indulgence, to which she would not stoop were it not for the paltry devotion of herself to the power of money, and the pleasures it affords her through its usurpation by man, who makes and controls it. She sells herself cheaply; and her fears, that she may lose her resources for pleasures gained through the money she must beg of her lord and master, force upon her the sycophancy which characterizes her relations, and compels her to remain his cringing vassal.



## THE OTHER SIDE OF IT.

(Rev. D. Oglesby in Chicago Express.)

Mr. President: Your proclamation calling on the people to meet in their houses of worship and publicly acknowledge their obligations to God, and return thanks to him for his blessings so bountifully bestowed on the Nation, was timely and appropriate.

He has in his good providence given us a wonderful crop, enough to supply the necessities of all living things; we have been spared the ravages of pestilence, comparative peace has reigned within our country, and no foreign foe has disturbed our borders. It is eminently proper that we should be thankful, and express our gratitude in the most public manner. But, Mr. President, how have we used these inestimable blessings? What returns have we made to the great Author of them? Service to humanity is service to God. He is no respecter of persons. How is it with us as a Nation? Are not our laws, many of them, yea, most of them, partial?

Do you not know, Mr. President, that our government is not in harmony with the Divine government? Do you not know that the government is in league with the rum traffic? Do you not know that the saloon exercises the balance of power, and turns the scale in our elections? This great curse destroys the peace and happiness of millions of homes, crushes the hearts of millions of mothers, wives and sisters, blasts the hopes and wrecks the lives of millions of men and boys, yet our government fosters it, protects it, licenses it and encourages it; even looks out for foreign market for it, thus spreading its blighting influence to foreign lands; can this be pleasing to God, Mr. President?

Do you not know, Mr. President, that our government and law are the essence of partiality; that it is run in the interest of wealth instead of humanity? Do you not know that it is administered in the interest of capital, so-called, or wealth? Do you not know that our system of exchanges or commerce is a system of gigantic robbery? Do you not know that the toilers who produce all wealth have the least, and the ones that produce the least or nothing have the most?

Do you not know, Mr. President, that this system, which "takes from him that has nothing and gives to him that has much?" or from the poor and gives to the rich, has enabled a few men, a mere handful (31,000), to acquire half the wealth of the Republic? How long will it take them to gobble it all? Under this system of commerce three millions of our citizens are subjects of, and supported by, charity. This system of unjust exchanges fills the land with idle men who tramp the country, hunting work. An advertisement for 25 men to labor will bring 500 in twenty-four hours, in a large city. Our penitentiaries are crowded to overflowing, our jails are full, a demand for larger insane asylums. What does it mean? More executions by lynch law than civil law. Murders, suicides, robbery, embezzlements, and all kinds of crime on the increase. What does it mean, Mr. President?

Our robber system of exchanges has built up, and is now building, great cities more rapidly than any country ever did in any age. These cities, in the eyes of the superficial observer, are the pride of the Nation. But to the reflecting man who looks beneath the surface for cause, they are seen

to be "storm centers." By the mad, morally, blind mammon-worshiper, they are called "money centers." But they are centers of vice, crime, poverty, wretchedness and misery, types of the pit below. They are ulcers on the "body politic," seething masses of corruption, sinks of iniquity standing over rumbling volcanoes. Mr. President, if the great Father above should see fit to withhold only one crop, as he has in Russia this year, it would strike our great cities like a cyclone. And if our great crops are to be the prize of gamblers, can we expect that the Ruler of the world will continue to put up the stakes to be gambled for? Won't He get tired of being forced into partnership relations with board of trade men and grain gamblers, soon?

What does He say on the question? "Go to now ye rich men, weep and howl." Why? Because the cry of the men who reap the fields have come up into the ears of the Lord, whose "wages have been kept back by fraud." Who will be the "calamity howlers" then?

Mr. President, do you hear the cry of the toilers of the soil, of the miners in the pit, of the horny handed mechanic, of the wealth producers everywhere; do you hear them crying for relief, for justice? Do you think that the great God is a disinterested spectator?

Mr. President, do you know what this social war now raging means? Or are you one of the blind ones whose prejudices prevent them from investigating and learning?

Is it possible that you belong to the class that believes that "money has always ruled, therefore it always will?" Don't you see the different state of society now to that of former ages? There is too much light in our country now to admit of any form of slavery being practiced. Not a county, scarcely a township, in the Republic that could not furnish a President and cabinet capable of running this great government as well, and in many cases vastly better than it has been for the last 25 years. The way it is going now, Mr. President, means slavery for the masses for all time to come. Four men, the "big four," control the meat market for 60 millions of consumers. Not a man outside of that little ring of four can raise a hoof or horn and set a price and sell in market. Is not that slavery?

A very few men control the transportation of our country. The producers are compelled to pay whatever tribute they demand. Is not that slavery?

Our system has filled our country with debts amounting to thirty thousand millions, the interest on which can't be less than \$30 a head or \$150 to each family, counting the inmates of prisons, insane asylums, invalids and idiots, when, as a matter of fact, a vast majority of the families in our country don't make \$150 all told each year. The result is, this interest is not paid in money, but the vast debts of our country, like the famous maelstrom, swallow up the property of the people. Hence the farms are going into this sink-hole by the thousand, year by year. Running on in these old ruts, slavery is our certain doom. Telling the people that high tariff or low tariff will be a remedy is giving them a stone for bread. And the dumb people will find it out bye and bye.

It is not safe, Mr. President, to bank on the ignorance of the people much longer. For ages labor has been the under dog because of ignorance, but now the laborer is getting his blind eyes open to see his rights and demand them.



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