

# 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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To the President of the United States, Clergymen of the Professed Christianity of This Age in America, Laymen of the Church, Governors of the Various States, and Citizens of a Country of Professed Religious and Scientific Liberty, We Make Our Appeal.

In the year of 1870, after devoting many weeks to the investigation of chemico-electrical science, we made the discovery of certain principles in physics which comprised the foundation of a radical revolution in religious and scientific conviction. At that time, we held a membership in the Baptist church of Utica, N. Y., where we were pursuing the practice of medicine and surgery with a rapidly augmenting patronage as the result of a successful ministrations of our profession. Our scientific discovery became the basis of our subsequent religious formula. A reconciliation of conflicting interpretations of Scripture was the natural sequence of the application of the key to biblical exegesis, which we found to reside in a knowledge of the underlying principles of physical science. Elated as we were over our recent and new discovery, knowing that the key to interpretation had been recovered, and the foundation laid for a new religious unity, we approached the clergy and laity of our acquaintance with the announcement of our discovery. No sooner had we promulgated the announcement of a deeper religious actuation, grounded in the knowledge of physical science as a basis of religious obligation and moral direction, than our hitherto religious friends became our bigoted enemies and persecutors.

Our practice, the means of livelihood and support of our family, was taken from us through the malicious falsifications originating with clergymen and laymen—our professed Christian brethren. The fabrications did not diminish with circulation, and the malicious falsehoods—invented by our persecutors, originating in the religious bigotry, wrapped in the straight jackets of narrow, sectarian creeds—were bandied as expositions of a reckless moral character. The press of the country resounded the echo and heralded the cry of "vagrant; criminal; violator of moral, social and civil law," till the name of Dr. Teed became the synonym of everything corrupt in the catalogue of human vitiation, while he asks no more than a thorough examination into his principles and life, and a righteous criticism of his claims, hypotheses and practices. This he has a right to demand, in the name of that justice which it is claimed is the inheritance of every American citizen.

A hypocritical and bigoted clergy, a vilifying, slanderous and lying press, a community wrapped up in the guise of moral rectitude, but rotten to the core with the degenerating influences of lascivious inclinations impelled by the additional stimuli of fusel-oil, nicotine and gluttony, have conspired to destroy the reputation of one who has never entertained a thought in opposition to the universal happiness of the human race, and whose life has been a perpetual sacrifice to this end. Individual appeals for a candid hearing of our case have been made to clergymen and publishers without avail. Every sensational report, adverse to our character and reputation, has been seized upon with the rapacious avidity of the vulture of human defamation. Columns have been devoted to our vilification, but not one editor of a prominent daily paper has been found with justice enough to hear, and moral courage sufficient to insure us a public statement in our own behalf. The court in which we have been tried, and upon which our public reputation depends, is one in which all the testimony bearing upon our case has originated with narrow-minded clergymen and self-abused moral and social lepers, whose prostitutions are poll evils of social degradation of the most pronounced type, with a heraldry of pronunciamento whose pamperings of the public appetite have created a demand for slanderous, villainous, and recreant defamatory abuse. We are tried in a court packed with our enemies, without one word of rebuttal, and upon this testimony rests the verdict of public opinion regarding us.

Fellow citizens of a professed republic of religious toleration and liberty of moral conviction, is it possible that you will suffer this condemnation, in the refusal to grant a hearing in an appeal for a suspension of judgment, till a thorough investigation may reveal whether or not the efforts of our

enemies do not resolve themselves to a system of malicious persecution, having its seat in the bigotry of religious and so-called scientific intolerance? What comprises the basis of our condemnation? The Founder of Koreshanity has instituted a scientific and religious system, apparently in conflict with the prevailing public sentiment. The two pronounced and leading social principles of the Koreshan Unity are theoretical and practical celibacy as initiatory to immortal life, and the common interests of the proceeds of industry and economy, belonging equitably to the producer of wealth, as the resource of human happiness. We are aggregated into a body of orderly communism, performing uses or practicing industry and holding our property in common. We maintain that in this association of interests we violate no law of God or any human statute, and that we are entitled to the same immunities and privileges as all other religious bodies whether they be Catholic or Protestant. The practice of celibacy and chastity is rigidly enforced, males and females being separated only so far as the common and open social relations are allowed, as in ordinary social life. Our people are deeply and sincerely religious, moral in every respect and commonly non-resistant. We court investigation of our practices, and our principles are openly and publicly announced. The acceptance of money from either party to a marriage relation, while the other party is opposed to our doctrines, has never been allowed.

Before us is the *Chicago Daily News* of June 9th. We observe the following notice: "New suit against Teed." "Sidney Miller demands \$100,000." "Would make Mrs. Miller a Goddess. A declaration was filed this morning, in the Circuit court, by Sidney C. Miller, through his attorneys, Hill and May, demanding \$100,000 damages from Teed for alienation of Mrs. Miller's affections." The declaration sets forth that Teed claimed to be Elijah the prophet; that he had power to give and take life, and would eventually destroy the world; that Teed assured Mrs. Miller that on the 18th day of October, 1890, she would be translated and would be made Goddess Minerva. Teed claimed, according to the bill, that all who followed him would receive a certificate of immortality and would be translated. By such false representations, it is alleged, Dr. Teed induced Mrs. Miller to leave her husband, and give the messiah goods and chattels to the value of \$5,000 which really belonged to Mr. Miller.

The very absurdity of the entire statement pronounces it a game of bluff, with no further intention than to create adverse public sentiment. Dr. Teed does not believe, nor did he ever teach, that the world would be destroyed. He does not believe, nor did he ever teach, that he has power to give or take life. He does teach that the violation of the law of God destroys life, and that obedience to the commandments will restore man from the state of mortality to immortality. He did *not* teach this doctrine personally to Mrs. Miller, but publicly declares it everywhere, and will continue to do so after Sidney Miller's abominations react upon his own corrupt and lying head. Dr. Teed never made the statement to any person that he or she would be translated on any specified day, but he does teach that, in the fulness of the age, thousands of people will be transformed by an active combustion, in which the material form will be transited through a dematerialization to the form of a new genus of

men; that such a transformation is the hope and possibility of those who desire and seek for immortal life, and he will continue to preach the doctrine after Sidney Miller disgraces himself, in public estimation, through the reaction of his persecutions of Mrs. Miller.

We have no means, just now, of deciding what Sidney Miller's allegations set forth, as we are in possession of nothing but the report of a Chicago daily paper concerning them. We do know, however, that every statement in the report of the *News* is false. Mrs. Miller never left her husband; she has never given Dr. Teed any money belonging either to herself or Mr. Miller. Not only has she never given to Dr. Teed any money, but she has never placed any property at the disposal of the Koreshan Unity. The fact that the same attorneys for other parties have set forth similar or identical claims, is sufficiently indicative of the character of the effort. The struggle of these conical-headed heathen is to manufacture public sentiment against the influence of Koreshanity, the desperation to which the poor fools are reduced shows the hopelessness of their effort. There was made a great public splurge, confined to newspaper statements, of the overwhelming testimony that was to "land Dr. Teed in Joliet." "Hundreds of witnesses are ready to testify." "New evidence comes rolling in hourly." "We are going to finish the criminal suit to-morrow, when Dr. Teed will be convicted by Mr. Cole of adultery with his wife, and then we shall push another phase of the prosecution of Teed." "We have some great surprises for Teed." How, after all the bluster of Hill, Sidney Miller, Metcalf, Shaw, *et al.*, did their first effort terminate? Our attorney consented to a continuance with the thorough understanding by the prosecution (?) and the court that on the succeeding Friday the case would be tried, regardless of everything. Every witness named on the court's record, with one exception, was at the court room, and that witness was not there because she had not been subpoenaed, nor had there been any effort to notify her; she could have been brought into court within two hours. The complaint had no witness with which it expected to prove anything. The blackmail did not work; that is the sum and substance of the whole matter.

Let Koresh announce, at this juncture, to his friends in particular and to the world in general, that he does not entertain any fear of the results of a conspiracy that is already oozing out of the little end of the horn. Bullet-headed Tom Cole, conically-apexed, would-like-to-be-but-has-not-brains-enough-to-accomplish-it, attorney Hill, will make more money and gain a more creditable reputation by confining themselves to legitimate business, than in the fruitless and puerile effort to blackmail a man that cannot be extorted one cent's worth by any man or woman in America, or by any set or combination of rascals in the world.

To be continued in the immediate future with some surprises for the "other side."—K.

#### A Pointer for the American People.

Germany's railroads, operated by the government, put \$25,000,000 into the public treasury every year. They work four times as many laborers to the same length of road as in America, and give the people much superior accommodations.—*Ex.*

### The Creation of Wealth.

Many people wonder at the business ability of the financial pirates of the nineteenth century. They do not know how easy it is for an unscrupulous man to rob his neighbor of his earnings, procured through weary hours of arduous toil, when the system of piracy is legally authorized, and custom has made it honorable for the skillful manipulator to prestidigitate the earnings of the honest toiler from the hand of industry to the pocket of the millionaire thief. Wealth is the product of toil, and the wealth producer—the laborer—is the rightful inheritor of the proceeds of his service.

The voice of the people of this republic is the voice of authority, and the education of that voice, to speak in its own behalf, is the province and purpose of THE FLAMING SWORD. The two great political parties warring for the usurpations of the rights of the people, in no sense represent either their wishes or their interests, and these interests never have been, nor ever will be subserved through any proposed political reformation depending upon present legislative methods. Every attempt to procure relief from the degradation of wage slavery, through any system of patchwork, will prove abortive and futile, and time given to the work of attempting redress through political movements is worse than squandered. All the wealth of the country belongs equitably to the people who have created it. And this point once understood by the masses, the first great step towards relief from the tyranny of so-called capital, has been taken. Let the people be educated then to the conviction that the great accumulations of wealth, which have accrued from a long continued and persistent invasion of their rights, are the heaped up treasures of legalized piracy, and that the equitable distribution of this wealth is a prerogative within the province of a political expression through whatsoever method the people, by their voice, may legally authorize. The equitable adjustment of labor, or the performance of use, the equitable distribution of the substance of production, on the basis of a commonwealth, and the annihilation of the wage system, are among the radical demands of the age.

The circulation of THE FLAMING SWORD is the surest method of propagating the science of revolution, because it is the only revolutionary publication of this age; the only paper advocating a radical departure from modern political methods, and the total rejection of any expectation of reform through honest legislation from sources of public piracy. We advocate a divinely socialistic order, as a substitute for political knavery.—K.

### "Protection," the Curse of Labor.

Free trade brings a nation into the competitive markets of the world, and affords it the opportunity of becoming the world's commercial center. No country in the world to-day can boast of the resources of the United States, and its ability to cope with other powers is beyond comparison. Free trade is the essential thing to bring the world's resources into its treasury, but the laws of equitable distribution must be applied to contribute to the welfare of the citizens of our country. To compete with the nations of the world,

and to bring our products of nature and art into its ready markets, we must be able to make and sell our goods cheaper than other nations can afford to create.

Labor organizations should cease to demand more labor and more wages, or less labor and more wages. The thing to demand is free interchange of products, the utilization of labor-saving machines for the saving of labor, and therefore human relief from the burdens of drudgery, and then the equitable distribution of wealth to the creators of the same. Lay the burdens of tribute upon the resources of the country and the emoluments of wealth, through an equitable distribution, upon those who create it. This will settle the tariff question. When the interests of one half of the capitalistic thieves are subserved by a high tariff, and the other half by free trade, according to the character or location of the business, there is something wrong somewhere.—K.

### The Poor Man's Protection; Carnegie, Rockefeller, et al.

It is for the financial interest of the speculator to prevent the common laborer from being supplied with the essentials of life at producers' prices. The laboring masses produce the goods and wares which they—the masses—consume. High tariff increases the price of these productions, and compels the laborer to live from hand to mouth, paying a profit upon the thing of his own creation. High tariff enables the employer to receive for a man's labor \$5.00 a day, two dollars of which he places in the hand of the employee, the other in his own pocket. He appropriates the substance for his own use at its cost—original cost of the laborer, two dollars—and compels the employee to receive it at the cost of \$5.00, the price created by his tariff. This is the philosophy of protection in a nutshell. The laboring people ought to be educated to this standard, and to demand their rights. Education and coöperation will settle the question of free trade and protective tariff. Protection protects the thief and starves the masses. Let the poor man throw up his hat for Harrison!—K.

### That Wall Street Dispatch.

It is a little singular that while few of the so-called reform papers have the moral courage to publish the incontrovertible views of THE FLAMING SWORD, they are ever ready to copy from its columns that which alertness deems fit to clip from other papers. There is an art in selecting clipped matter for a paper which most reform editors have never learned. THE FLAMING SWORD can always be depended upon to give its readers not only the best editorial matter on social, scientific and theological questions, but also to lay before them the cream of other papers that think they have the solution to the social problem. In making such selections we ran across an article, not long ago, printed in the *Chicago Daily Press*, headed by a dispatch from Wall Street concerning the state of the money market. We printed the dispatch, with the article accompanying it by one of the editors of the *Daily Press*. No sooner had the issue of the SWORD containing the article passed through the mails, than we discovered that our contemporaries in the reform field from

Maine to California, who would not directly quote THE FLAMING SWORD, seized upon the article in question, copied it and spread it broad-cast.

It was the talk of the Peoples' Party leaders, the Farmers' Alliance and the various labor movements. We have not picked up a weekly reform paper for several weeks that did not contain a reference to it, accompanied with the article in question. At this juncture the *Nonconformist* and the *Farmers' Alliance*, of Lincoln, Neb., officiously rise to observe that the dispatch was a "fake." Here is the dispatch:

"Wall St., New York, Mch. 21, '92. Developments abroad this week have been quite as important as those at home. The appointment of a receiver for the bankrupt speculative banking house of Murrieis & Co. ends a long agony among capitalists, and is a long step towards the final liquidation of England's latest financial folly. The continental crisis which has long been pending seems to be at hand."

The article following the dispatch, by the industrial editor of the *Press*, was not the dispatch itself; if any one so construed it, such an one is more guilty of obtuseness than is the editor in question of misrepresentation. It was a banker's soliloquy, capitably put together and fittingly expressing the views of the bankers in the present financial situation. It was doubtless the result of a conversation with some member of that thieving fraternity who was fully alive to the schemes and machinations of his ilk. It well expressed the designs which the money power now have in process of consummation. We found in it more material by which to demonstrate to the leaders of the blind the purposes of the gold ring than we have ever found in either the *Nonconformist* or the *Farmers' Alliance*. When these third party fellows have assembled at Omaha with their great big reform bladders filled with wind, they will find that Wall Street's money bags have gone on ahead of them, and that many reform shouters with empty stomachs will find more comfort in good legal tender than they will in the insane and thoroughly impractical efforts of honest but weak-headed bluster to reform the existing government by means of two per cent loans, or graduated income taxes or government ownership of railroads which the Wall Street rascals—confident of their ability to hold on to the present government so long as specie basis money and the competitive system lasts—simply laugh at.

Oh yes! these fellows will reform the country with a vengeance! In the first place they lack the requisite plan; in the second place, the brains necessary to accomplish a result sure to finally materialize, but not through them. In the meantime, if THE FLAMING SWORD, in its swift survey of current comment, sees anything in the papers of equal pungency and utility in the work of arousing the masses to the true condition of affairs, ere the social revolution engulfs them, it will give the so-called reform press the benefit of its findings, without charge. The article in question has done much good and was not a fake. Wake up, gentlemen, or THE FLAMING SWORD will leave you way behind.—C. J. M.

The statement is made that London contains 2,000 more doctors than the whole of Ireland. This proves, for one thing, comments the *New York World*, that the people of Ireland, for the most part, cannot afford the luxury of getting sick.

### The Republican Party and its Leaders.

The republican convention has renominated Harrison for the presidency, and James G. Blaine, Platt, Quay, *et al.*, are discomfited. At the instance of his wife, Blaine allowed his name to go before the convention after having resigned from Harrison's cabinet in his usual theatrical and sensational style. His political life is now practically ended; he can retire to Bar Harbor or Augusta to ponder over the profit and loss of practicing duplicity in his relations with his fellow men. Blaine is now admittedly a "back number" in politics. He may still be able to defeat Harrison's reelection by the influence he may be able to exert, but as a presidential quantity or as a great political leader his star, like that of John Sherman, has set forever. John and James can now sit quietly by, one in Ohio and the other in Maine, and watch the "grand old party" as it slowly crumbles to pieces. The methods of these two men more than those of any others have been instrumental in bringing it to its present critical condition.

It has been a party of expediency from the first. When it claims to have freed the black man it lies. The cause of abolition was agitated and brought to a focus before the republican party was heard of. Ambitious men, seeing that the abolition party was making great headway by reason of the moral force back of it, seized the opportunity to foist themselves into power and Wall Street saw in the culminating struggle between the North and the South an excellent opportunity to line its pocket-book at the people's expense. It was not slow in improving said opportunity; a fact to which the soldier, by the depreciation of the paper money with which he was paid by the government, can bear testimony, notwithstanding that he now throws up his hat for a party instrumental in discriminating between himself and the bondholder as governmental creditors. The Blaines, Shermans, and the whole raft of so-called statesmen who have been flourishing their trumpets at Washington for the last thirty years, have done well by the republican party and the people. They have all grown rich through methods that will not bear the light of searching investigation.

Human selfishness has now reached such an advanced point in its evolution that it is too much to expect such notorious tricksters as Ex-Senator Platt and Senator Quay to throw much of their influence toward the reelection of Harrison when they know that in the event of his triumph they will not be welcome guests at the trough of public patronage. And to expect the knight from Maine whose plume is now trailing in the dust of defeat and chagrin to mount the rostrum in support of the republican nominee is also asking too much of frail human nature. The republican party has been carried along for some time by tricksters for the sake of their own aggrandisement, and to expect this g. o. p. to again sail along smoothly into the presidential harbor when its leaders are divided, is to anticipate too much. If Harrison had a difficult battle to fight four years ago he will find his present contest doubly so.

We view the situation with much gratification because we see in it all the indications of a disruption of those factors which have always brought the republicans victory. While Blaine is an unscrupulous man, he is no worse than the others controlling the republican and democratic machines. The

republican party born and reared in corruption has had great use for, and has been benefited much by, the labors of the Blaines and Shermans. Such men are arch-conspirators and in their retirement the organization which they have nursed so long has no one possessing equal cunning to replace them. It is eminently fitting that Whitelaw Reid should have been nominated for vice-president. Like the present incumbent of that office, he well represents the creditor class living off of the toil of the farmer and mechanic. The money power has no better friend in the world than the *New York Tribune*. The following quotation from that journal will substantiate what we claim: "The time is near at hand when the banks will feel compelled to act strongly. Meanwhile a very good thing has been done. The machinery is now furnished by which in any emergency the financial corporations of the East can act together on a single day's notice with such power that no act of Congress can overcome or resist their decisions." Coming from the paper of which the republican candidate for the vice-presidency is editor, it must have a very cheerful sound in the ears of these millions of "free and independent voters"—that the plutocratic organs tell us about—who are ready to walk up to the polls and vote for this man.

If the republican party wins this time, it will be by the skin of its teeth. There has been less popular enthusiasm this year than was ever evinced before in any presidential year. People are beginning to think. Comparing the conditions of the rich and poor, which latter class is constantly increasing in number, they are doing some very tall thinking. There will be a large stay-at-home vote this fall, comprising those who do not see that the aims of the people's party are practicable and yet are not willing to longer train with the two old political organizations. The people's party will prove a valuable disrupter of the present parties, but it lacks the elements essential to the reorganizer.

In a few days the democratic circus will assemble in our midst full of denunciatory platitudes regarding its old enemy, but just as hungry for the spoils and just as anxious to make any possible concession to secure them. If indications are worth anything, Hill has no more intention of yielding to Cleveland than had Blaine to Harrison; these two will probably make a similar fight on the democratic side as that indulged in by the President and his defunct Secretary of State on the republican side. Cleveland will have the better element of the democratic party with him as had Harrison that of the republican, while Hill, like Blaine, will doubtless secure the artful dodgers. Taking it all in all, the political situation presents interesting aspects to one watching the the old heavens and the old earth (church and state) pass away. There is nothing but bitter faction and contention in the old parties, and nothing more potential in the third party than a righteous indignation against existing wrongs coupled with the sincere desire of thousands of honest citizens to see them righted, a force strong enough to aid in disintegrating the old parties and systems but too weak to establish new ones.—*C. J. M.*

No reform, moral or intellectual, ever came from the upper class of society. Each and all came from the protest of martyr and victim. The emancipation of the working people must be achieved by the working people themselves.—*Wendell Phillips.*

## THEOLOGY.

### Condemnation of the Church by the Clergy.

The subjoined is a circular by Rev. Frank Dixon, a Baptist clergyman of Oakland, Cal. It contains a dozen sermons in a nutshell, and hits the nail squarely on the head. He has been in the church partly for the purpose of observation, and has had his eyes open. "Rum-soaked" politics, sustained by the Church of Christ (?), is an anomaly that the visitor from the neighboring planet need not be "puzzled over" after a little investigation into what is called the Church of Christ, but which has become the nest-egg of devils.—*K.*

"An interview with a visitor from a neighboring planet! Puzzled over the peculiar features of our Christian civilization! Can't understand the philosophy of our rum-soaked politics! Obstinate disbelief in the honesty of our city fathers. Disgust with which he hears of councilmen who confess to being fools to escape the charge of knavery. Amazement at the spectacle of a church which sits cross-legged on a stack of Bibles in the midst of municipal corruption and social filth, and gazes with ecstatic vision into the heavens! Vain search for moral instruction in our common school system. In the absence of a civic church, there is practically no church at all! Rev. Frank Dixon at the Tenth Avenue Baptist Church. Sunday Morning, April 24, 1892."

### 'Have any of the Rulers of the Pharisees Believed on Him?'

"But ye believe not because ye are not of my sheep as I said unto you. My sheep know my voice, and I know them, and they follow me." "Therefore they could not believe, because that Esaias said again; 'He hath blinded their eyes and hardened their hearts; that they should not see with their eyes, nor understand with their hearts, and be converted and I should heal them.' These things said Esaias when he saw his glory and spake of him. Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees did not confess him, lest they should be put out of the synagogue. For they loved the praise of men more than the glory of God."

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh might glory in his presence."

God's ways are not like man's ways. When a purely human movement, whether religious or political or social takes its rise, the matter of first importance is the number and wealth and respectability of the men and women that give in their adhesion to its dogmas. As these increase in number, the power and permanence of the organization become assured, and men, professedly Christian men, count these very accretions of merely worldly power, which set at naught and trample under foot every law of God and common justice among men, as undoubted indications of God's real favor. But when God sets on foot a movement to overturn

and destroy all unjust existing institutions in church and state, bringing in their place "new heavens and a new earth, wherein dwelleth righteousness," in his own person as the Divine seed—as in the beginning of the Christian age, or, in the harvest, in the end of it, in the Elijah the prophet, the Messenger of the Covenant, Cyrus, the Shepherd who shall perform, not some of God's pleasure (will) but all of it, "even saying to Jerusalem" (the new doctrine, which when fully received gives rise to the church of the new age), "Thou shalt be built; and to the temple" (the perfected, resurrected humanity in which shall dwell Divinity as it did in Jesus, the seed), "Thy foundation shall be laid,"—the movement is that of a shepherd and only his own sheep hear and recognize the voice of the shepherd—their shepherd. These sheep are always poor lost sheep, who recognize their need of a shepherd and have in themselves a development of power that enables them to hear the voice—recognize the voice of their own shepherd.

In the case of Jesus, a mere handful of unlearned men, mere peasants and fishermen, with barely one learned man coming afterward, when the time for teaching and spreading the new gospel came, as he himself declared, "as one born out of due time," constituted the whole despised *tout ensemble* of this world-revolutionizing God-movement. So marvelous have been the results of it that the agnostic and infidel times on which we have fallen, in their ignorance and folly, assume to sweep aside the record of it as unworthy of confidence, since it baffles and sets at naught all laws by which all merely human movements are governed. There is just one thing that all these wiseacres leave out, because they know nothing of it. On one memorable occasion Jesus rebuked his disciples saying, "ye know not what manner of spirit ye are of." When the clock of ages strikes the hour for the inauguration of a new age, "new heavens and a new earth wherein dwelleth righteousness," the God-Spirit takes to itself a body and comes on the earth; in outward seeming but not in reality (since it follows the law of higher movements) violating all the laws of human progress, and creating so much disturbance by his disregard of human conventionalities that in the end men kill him as a disturber of their peace. But as sometimes happens, even in human affairs, out of this apparent victory of wicked men and devils comes His ultimate triumph, and the establishment of the new kingdom of righteousness in the earth.

Not many mighty men, as the world, including an apostate, effete church, counts mighty men, not many learned men, so-called, or rulers of the times, are included in such movements, and numbers count for nothing; only quality of spirit (not quantity at all) is of any avail in effecting permanent, beneficent results, and that spirit can only come to men through the change to Holy Spirit of a personality who either was born with it, as Jesus the Divine seed was, or has obtained it by "overcoming" as we learn in Revelation one has, or will. When this one head finds or makes a body prepared to receive it, not all men and devils combined can prevent the beneficent results to humanity.—O. F. L.

The solution of the monetary problem is in the final destruction of money itself.

#### GOOD LETTER OF FATHER VINCENT.

Tabor, Iowa, June 6th, 1892.—My Dear Friend:—The more I read the FLAMING SWORD, the more I am attracted to it; but, so far as I understand its theology, the more I dissent from it. Its politics are all right; none too sweeping or too radical. I glory in your brave utterances, and feel more than shame for those editors who "linger, shivering on the brink, and fear to launch" out where the truth is.

But, however right or wrong you may be in the conclusions to which your investigations have led, there can be no question but that you have as good a right, in every sense of the word, to state your convictions and the grounds for them, as your most ultra dissenters have to state theirs. You have as good a right to live your convictions as they have theirs, and just as good a right to use all your force of reason to induce others to your convictions, as they have. Then what means this most disgraceful, snobocratic spirit that is manifested in Chicago toward the community represented by THE FLAMING SWORD? I am not so much surprised at the villainously corrupt daily and weekly political press which disgraces your city, but it is a matter of astonishment to me that the religious press, and the so-called Christian churches, should remain silent amidst such outrages. They may say it is your fight and not theirs. No such a thing! The fight against you, if permitted to succeed, may be, and doubtless will be, taken up against them just so soon as the same class of rougs and toughs take a notion to. There is this difference, however, and it may protect them. Your community, as I understand, advocates—not enforces, nor seeks to enforce, but recommends—the very highest grade of morals that has ever yet been taught. There is the rub! The Christian church does no such thing, but is little, if any, behind the most immoral of any organization extant. So of course it is reasonably exempt from danger of persecution.

I was reading not long since in the *National Economist*, what John Davis said in response to an inquiry as to his views of opening the World's Fair on Sundays. I was astonished, for I had always supposed John Davis was a better read man, and more liberal in his views. He said, substantially, that in his judgment fifty representatives of the different religious denominations should be selected, to whom should be given the task of representing to the world, America's religious toleration. Just think of it! Give the work of representing religious toleration to the most intolerant class of men in the country! There is not one of the religious denominations but has its creed. It is that *creed* that must be confessed and preached, *not* the truths that are to be found in the Bible. Dissent from those creeds, and where does tolerance come in? Witness the experiences of Dr. Delamater, Dr. Thomas, Professor Swing, Dr. Briggs, and hundreds, yes, thousands, of others; the great bulk of all the religious denominations don't believe their creeds; don't even know what they are, though they have nodded their heads to them. They would not dare express dissent from them because of their fear of persecution. How absurd, then, to think of delegating fifty representatives of these denominations to illustrate America's religious toleration! No, my friend! if America's religious toleration needs illustrating, just let it be represented by that same spirit which has been recently exhibited toward the Koreshan community in your city. There is not a religious denomination in existence that would allow the existence of any denomination but its own, were it not for the law; let the law permit the squelching of your denomination or community, and there is but one guaranty for the existence of the others, and that is, that they conform their preaching and teaching to the low and base standard of morals recognized, for the most part, by the administrators of the law.

It is a burning disgrace to such men as Professor Swing and Dr. Thomas, who are themselves the victims of intolerance, to maintain silence under such an exhibition of intolerance as your community is suffering. But I am continually

reminded of the old antislavery time. In every instance, (I think I am correct when I say every,) when a new religious organization seceded from the old pro-slavery organizations, and styled itself New School, or antislavery, it took with it enough of the old pro-slavery leaven to leaven the whole lump. To-day, they are as pro-slavery in this present antislavery movement as the old pro-slavery churches were, and just as intolerant.

[The writer here refers to the sex slavery question which has enlisted the services of THE FLAMING SWORD. But the world is more intolerant of a discussion of this question than it was of the abolition cause, which fact will soon be proven to the satisfaction of all. Nevertheless, the cause of woman's independence, through sexual purity, will triumph.—*Ed.*]

No matter how much I may dissent from the Koreshan theology, I want to send my word of encouragement and say, be ye steadfast, immovable, always abounding in the words of truth as they appear to you, forasmuch you know your labors and persecutions shall not be in vain.

Truly Your Friend,  
JAMES VINCENT, SR.

Letters like the above from Father Vincent have been rare in our experience, but they are no less cherished because rare. If the writer of it could come to understand our theology, and see how completely it knocks the bottom out of all other theological systems, and gives promise of a time when men can no longer talk smooth things to an intellectual or money aristocracy at five thousand, or ten thousand a year, as do Swing and Thomas, he would not wonder that—although they have, in a measure, suffered persecution at the hands of Orthodoxy, which has in the end brought them reputation and the means of an easy and elegant living—they will not endanger that living by the utterance of one word in favor of the rights of man as man, when that utterance can by any possibility help the springing power which, they instinctively feel, threatens the very existence of the cob house in which is treasured all the good they hope for in time; as for eternity, they some time ago ceased to worry much about that. These people are much in the same boat with the so-called reform papers of the times. While they, doubtless, see much to admire in our fearless castigation of every vice and infamy, they, being caught on one or another of the devil's hooks, dare not give expression to their real sentiments, lest they should be lacerated at some point where they are tender footed.

The man who really proposes to fight with God for the return of truth and righteousness to the world, must break off all entangling alliances with the devil, and fling to the petulant winds all doubts and fears. Only he could buy the one pearl of great price who was willing to sell all that he had for it. Jesus said: "How can ye believe, which receive honor one of another, and seek not the honor which cometh from God only?" Nothing can be reasonably expected of the religion of to-day except intolerance. Truth cannot tolerate error, else it becomes error; no more can error, when it is on the throne, as it universally is at the present, tolerate the truth, else its throne would speedily topple. Jesus, who, as the Scriptures declare, came once in the consummation of the ages, falsely rendered the end of the world, said: "And now" (in this age) "is the ax laid unto the root of the trees, and" (not some trees) "every tree which bringeth not forth good fruit is hewn down, and cast into the fire." Such is the

meaning of this movement; it is that of which John said: "And the gates of hell shall not prevail against it."

Feeling perfectly assured, by innumerable tokens prophetic and scientific, of the impregnable God-truth of our position, we are not in the least disturbed by threats of fire, smutting, and attempted blackmailing lawsuits, the stampeding of cowards, clerical and lay, and the impotent rage of Satan and all his hosts. This is the conflict in which one shall chase a thousand, and two put ten thousand to flight. While this is so, we appreciate kind encouraging words, and true friends; such times as these will inevitably reveal them.

To such friends we are glad to show what good we have; to the hostile world beside, like the invincible ancient Greek warriors in the expedition of Cyrus, we say, (when our armor is demanded to be delivered up,) "We will keep our arms, the only good things we have, having which we have all things, and with them contend with you for the good things which you possess." But, unlike those of the Greeks, "the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds." The girdle of truth, the shield of faith, the breastplate of righteousness, the helmet of salvation from every false trust, and the SWORD of the Spirit, which is the Word of God, make us ready—having our feet shod with the preparation of the new gospel of peace in earth, good will to men—to face every foe and meet every conflict, knowing that there can be written no such word as fail for our Leader and his people.—*O. F. L.*

#### A Trust Which May Be Expected.

We should not advise any one to make a wager that it will be five years before the entire wheat, flour and breadstuffs supply of the United States is in the hands of the tightest sort of a combine.

The wheat market is indeed already in a condition which would make the organization of such a trust no very difficult matter. The New York and Chicago produce exchanges handle nearly the entire wheat product of the United States and the New York produce exchange works through the Chicago board of trade. The Chicago board of trade, which thus practically controls the wheat supply, consists of three hundred and seventy-five firms, of which only seventy are strong ones. These seventy firms usually control, in a moderate market, as was testified in a recent investigation, from seventy-five to one hundred and fifty millions of bushels of wheat. Add to this what the minor firms and the elevator companies hold, and it appears that a small group of men in Chicago, with their New York backers, in an average state of the market, hold over two hundred million bushels, or about one half of the total wheat product of the country.

Gigantic as might seem, at first sight, a scheme of a combine to control the entire wheat product, it will be seen from these statements that we are not so very far from it. When the few score firms which now among them manipulate the wheat market, or a few of the biggest of them, shall make up their minds that they can make more money by uniting against the people than by fighting one another, the trust will come. John D. Rockefeller or the Vanderbilts could bring about such a trust to-day, and this certainly gives a special interest to recent indications that they are taking an interest in the grain market.

The trusts we have seen hitherto are mere babies to some we are going to see in the near future.—*The New Nation.*

## SWORD THRUSTS.

Judge Tourgee predicts a massacre instituted at the hands of the negroes if there is not soon a marked change in the attitude of the country towards the colored race. If the negroes have rights under the law they should have those rights respected, failing in this the government need not complain if the negro grows fractious.

\* \* \*

The movement for the so-called "re-union of Christian churches," favored by many Protestants who see the inevitable tendency of their disintegrating system, stands very little chance of ever amounting to a serious consideration, when the census figures show us that the Methodists have divided into fifteen branches; the Presbyterians into nine; the Baptists and others into even more. The principle of private judgment is working out its logical sequence, and must go on working until every man who accepts it is a religion unto himself. The only unity possible for Christians is that which accepts the Pope of Rome as the Vicar of Christ.—*New York Freeman's Journal and Catholic Register*.

The Catholic church notes with much satisfaction the rapid disintegration of the forces of Protestantism. But let it not grow complacent in its expectation of being the fittest to survive. There may be disappointment ahead.

\* \* \*

Here is the platform of the *Chicago Sentinel*:

All legal tender paper-money issued by the government; no bank currency.

Demonetization of both gold and silver.

Pay the bonds at once in any legal tender money in the treasury.

Government loans at low rates of interest on approved security direct to the people.

Government aid to needy actual settlers upon the public domain.

A graduated income and land tax.

Limitation in the ownership of land; and no foreign or corporate ownership whatever.

Abolition of all laws for the collection of debts.

Government control of all lines of transportation, and the establishment of a postal telegraph system.

Forfeiture of lands and charters held by the several Pacific railroads.

Two new Departments, Labor and Agriculture, with a cabinet position for each.

A government of, for and by the people, based upon the principles laid down in the Declaration of Independence.

Beautiful, isn't it? Reads like the Bellamy dream, or reminds one of the little girl's choice of Christmas presents. But how will all this be brought about? Of course not by a recurrence to fundamental principles such as the Mosaic laws; our modern reformer fancies that he has outlived these, years ago. These fellows are trying to run before they have learned to creep. The creeping begins with purity of life and cooperation. Oh, excuse us, we forgot that these views are unpopular!

\* \* \*

The Associated Press refused to handle the Luckedbach affidavit, printed in No. 24 of the *SWORD*, east of Denver. But it came East just the same like a good many other things which are of so hostile a character toward the bankers that they will soon want to go West—not to California, but into

the Pacific ocean, although we doubt if such adepts at watering stock would sink without a sinker. They will find that, however, when their bank notes will no longer float.

\* \* \*

"I have a plan for producing rain at will, and that, too, without the use of explosives," said William T. Gothard of No. 340 West Congress street during one of the violent showers yesterday. "I have figured out that rainstorms always come during periods of great excitement. The rains of the present time are directly traceable to the political excitement over the coming presidential conventions. Now here in Chicago there is probably more excitement over the presidential canvass than anywhere else in the country. That is what has caused the heavy rains.—*Chicago Tribune*."

Koreshanity has been advancing this law for some years. The physical universe is simply the expression of the anthropotic; hence, when there is much mental agitation in progress in the anthropotic, storms in the physical must be the result. Men, therefore, should not curse God for the occurrence of tornadoes, cyclones and the like. They will find the cause thereof in themselves. When the devil is less potential in controlling the actions of the race, there will be better harmony in physical conditions.

\* \* \*

The Oriental Bank of London has gone under with liabilities amounting to \$36,000,000. We simply print this to remind the people of what is coming with reference to banks in general. Some day when a number of prominent banks go under there will be an unaccountable scarcity of church deacons and Sunday School superintendents. Cool Canada may be their destiny, and they may not leave in the summer either.

\* \* \*

Benjamin Harrison, of Indiana, and of the Presbyterian persuasion whom some unkind western delegate to the Minneapolis convention termed "the arctic runt" has been re-nominated for the presidency. Mr. Blaine has not been heard from yet as to whether he believes "the Lord did it" this time or not. We are inclined to the opinion that both James and Benjy are on not unfamiliar terms with a certain personality traditionally associated with horns, with whom the Lord—since the earliest historical record—has not been on speaking terms.

\* \* \*

"What are some of the sources of danger? Surely not the great efforts put forth by unbelieving men. Their arguments, all answered long ago, are still being put forth over and over again, but they are but little menace to the believing soul. You are not to be afraid of science. Men are constantly inventing things to allege against the faith, but when we look closely there is nothing to be afraid of."

The foregoing is taken from the baccalaureate sermon delivered by Bishop Merrill, of the Methodist church, to the Northwestern University. The statements contained therein are as specious as those of the gold ring in its effort to sustain itself in power. The arguments against modern Christianity never have been answered, and every sensible man has nothing to be afraid of in so-called science, which the church accepts and at the same time dodges. Simple assertions from a mossbacked bishop count for nothing in this age of reason. C. J. M.



## 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 Key to Social Reform.

There can be instituted no successful social reform until men and women become cognizant of the root of all social evil. There is not a wrong committed in society that cannot be traced to sensualism, which men and women cling to with a dogged tenacity. Women dominate the thought of commercial activity. Men desire money that they may gratify their sensual wants, hence they enter the whirlpool of gambling and speculation produced by the competitive system. If commerce in one domain were properly regulated, commerce would reach a normal condition. Never can we have order in one until it is established in the other. THE FLAMING SWORD for this reason considers the sex question the fundamental issue. The commercial question begins here. Our contemporaries laboring in the field of reform do not see what relevancy celibacy and chastity have with the establishment of social order, but it will not be many years before they will see it through the failure of their efforts to effect such establishment.

So long as mankind clings to the competitive system there can be no equitable distribution of labor or the products of labor. The reason for this is manifest, competitiveness involves contention which is born of selfishness. Competitiveness is theft. It implies an immoral and unjust advantage taken of one member of society by another, because it involves the principle of might instead of right. If I take advantage of the physical or mental weakness of my neighbor for the sake of personal benefit, I am clearly an oppressor from the standpoint of moral law. This is what men are doing every day under the competitive system, and must do so long as that system obtains. High import and internal revenue taxes, a specie basis currency, all monopoly trickery and hypocrisy, whether in church or state, spring from this cause. In the church, men are constantly contending and scheming for personal aggrandizement. This is ecclesiastical competition. In the state there is evinced every form of machination and cunning to gratify personal ambition. This is political competition. In the commercial world the scramble for wealth is ever on the increase, and men applaud when their commercial enemies bite the dust of poverty.

From what does this competitive spirit spring? The question is answered when we strike society in its social relations. It is woman who controls the world. Mankind bows to her power and will make greater effort to secure the object of his inverted love than to control markets. They tell us that this arises from a love for the home, but take from the home the sensual power which woman controls, and the church recognizes; let woman become imbued with the importance of chastity as a fundamental law of her being,

and it will be found that what is now called the home will have lost its charms with the manhood of the age. Men will shoot each other, will lie, steal, go to greater lengths in any direction in their intense desire to retain their hold on the object of their sensual love than they will for any other reason. We find there is greater and fiercer competition in the domain of sex than in all the others combined. We therefore conclude that here is where the commercial question begins. We find that the love of money in this domain is the root of all evil; of all selfishness; of all competitiveness. That love must be destroyed, but only woman can be its executioner.

The commercial centre of life and of life's forces must be protected through a recognition of and obedience to, Mosaic law by the womanhood of the age. Chastity must be the governing principle of the aspiring women of our time; they must rigidly adhere to this principle in the life, and thus dam back the flood of sensualism, that through such adherence immortality can come to the world.

The establishment of communistic bodies on the principles of celibacy and chastity—as nuclei for the introduction of the new order of things in society and in obedience to God's command to love the neighbor as the self—means the breaking up of the home so far as the new order is concerned, for persons cannot live under a common purse with competitiveness in full force without gathering themselves together into groups as was commanded of the sons of Jacob in the last days. Modern sensualism or false commerce uses the home as a cloak for the hiding of its sins, hence Koreshanity as the arch-enemy to sensualism will engender the hatred of the thousands, and Antipas will be martyred as a result of the culmination of this issue. The reform press rejects celibacy as the fundamental doctrine for the reformation of society; but it will discover, in a few years, that only a great religious organic unity founded on this doctrine can survive the cataclysm which is coming on the race.

Woman's debasement means degeneracy to the race, but her triumph through the advocacy and practice of celibacy, and the consequent appropriation by the race, of the hidden manna, will bring the exaltation to the deific plane of all prepared to receive the Christos.—C. J. M.

### PREJUDICE.

The women of Barnard College, who have been so proud of advantages offered them by Columbia College, of which they regarded themselves as a branch, have had a slap in the face from the head of the School of Political Science, who now having returned from Europe has refused to attach a "female seminary," and has made it a personal matter between himself and the professors in his department. Women with degrees in every way fitted for advanced study are turned away as females, the word "person" shrinking to a mere masculine significance.—*The Woman's Tribune*.

### A Mark of Recognition.

The French Chamber of Deputies has adopted a proposal giving women the right to vote in councils of master tradesmen and workmen, the object of these councils being to decide disputes between persons of these two classes.

**Good For Elizabeth.**

Elizabeth Cady Stanton has given her opinion in regard to the Sunday opening of the World's Fair. She says:

"I want to raise my voice in favor of opening the Fair on the sabbath day. There is nothing in a day. What is wrong on Sunday, is wrong on Monday. To close the Fair on Sunday is to prevent thousands of our best people—our working people—from seeing it.

The Fair is too big to see in a day, or a week even. You must give these people every Sunday and then they will have to come every Sunday in order to finally see it all. I am surprised that a woman of Francis Willard's sense and cultivation should object. But I suppose she has to keep with her Pittsburg crowd. The churches, if they were wise, would not object. They will be beaten at it and be that much weaker afterward. The church is too much concerned in matters which do not pertain to its business. It is becoming the Mrs. Malprop. It must stand, "hands off," in national affairs. It would leave nothing to young men on Sunday, in America, but the saloons. England is the same. Its Sundays are dark, sullen, drunken Sundays. Not nearly so good for people as the French Sunday or the German Sunday.—*Independent Gazette.*

**Sun of Our Life.**

Sun of our life, thy quickening ray  
Sheds on our path the glow of day!  
Star of our hope, thy softened light  
Cheers the long watches of our night!

Lord of all life! below, above,  
Whose light is truth, whose warmth is love,  
Before thy ever blazing throne  
We ask no luster of our own.

Grant us thy truth to make us free,  
And kindling hearts that burn for thee,  
Till all thy living altars claim  
One holy light, one heavenly flame.

—*Oliver Wendell Holmes.*

**As in the Days of Declining Rome.**

Undoubtedly the first essential of a society of splendor is great wealth; it has been so always and everywhere. The machinery is costly, and now it is costlier than ever before. Its existence implies the existence of great fortunes, and as the "conglomeration of royal, nay, imperial, incomes" in New York is now unexampled in the history of any other metropolis at any epoch, this prime essential of a brilliant, luxurious, and commanding society is now present here in full measure. The appearance of the great lady of fashion is also a sure indication of the social development from which comes a society in the sense in which we are using the term.—*New York Sun.*

**Original Basis of Property in Land.**

The mad scramble of a mob of twenty-five thousand people to secure claims in the just opened Indian land reservation in Oklahoma has offered another object lesson, this week, of the basis of all claims to property in land. There is but one original basis of property in land and that is a grab. If you trace back the title far enough you will never find anything but a grab at the end of it.—*New Nation.*

**Columbus' Personal Appearance.**

Columbus was of powerful frame and large build; of majestic bearing and dignified in gesture; on the whole, well-formed; of middle height, inclining to tallness; his arms sinewy and bronzed like wave beaten oars; his nerves high-strung and sensitive, quickly responsive to all emotions; his neck large and his shoulders broad; his face rather long and his nose aquiline; his complexion fair, even inclining to redness, and somewhat disfigured by freckles; his gaze piercing and his eyes clear; his brow high and calm, furrowed with the deep workings of thought. In the life written by his son Ferdinand, we are told that Columbus not only sketched most marvelously, but was so skillful a penman that he was able to earn a living by engrossing and copying. In his private notes he said that every good map draftsman ought to be a good painter as well, and he himself was such in his maps and globes and charts, over which are scattered all sorts of cleverly drawn figures. He never penned a letter or began a chapter without setting at its head this devout invocation: "*Jesus cum Maria sit nobis in via.*" Besides his practical studies he devoted himself to astronomical and geometrical researches. Thus he was enabled to teach mathematics, with which, as with all advanced knowledge of his time, he was conversant, and he could recite the prayers and services of the church like any priest before the altar. He was, as I have already said, a mystic and a merchant, a visionary and an algebraist. If at times he veiled his knowledge in cabalistic formulas, and allowed his vast powers to degenerate in puerile irritation, it was because his own age knew him not, and had dealt hardly with him for many years—from his youth until he reached the threshold of age—without taking into account the reverses which darkened and embittered his later years. Who could have predicted to him, in the midst of the blindness that surrounded him, that there in Spain, and in that century of unfading achievement, the name of Columbus was to attain to fame and unspeakable renown? There are those who hold that this was the work of chance, and that the discovery of America was virtually accomplished when the Portuguese doubled the Cape of Good Hope. But I believe not in these posthumous alterations of history through mere caprice, nor in those after rumors of the discoverers who died in obscurity.—*Emilio Castelar, in the Century for June.*

**Their True Inwardness.**

Pat had lately come to this country. He was asking Mike, who had been here many years, the meaning of the 5-20 bonds, and the 7-30 bonds, and the 10-40 bonds. "Well," says Mike to Pat, "thim has one meanin' for the rich and another for the likes of us; but take it for all and all the size of it is about this—it means that we shall get up at 5:20 in the morning and work until 7:30 in the evenin' in order that the rich may lie in bed till 10:40 in the day."—*Leonora Barry.*

We will not be surprised at any time to hear of a move being put on foot to shut off the water from Niagara falls on Sunday. Nature certainly made as great a mistake in allowing the falls to run all day Sundays as it did when it put a disposition in the heart of man to see sights on Sunday.—*Alliance Gazette.*

## CONTRIBUTED.

*Contributions, unless of a serial nature, will be limited to about one thousand words, or two columns. Articles containing pith and point are invited on all vital questions of the day in the theological, sociological and scientific fields of thought, but, in order to secure the acceptance of the same, writers must adhere to the tenets of Koreshanity, unless calling in question views promulgated in these columns, when objections advanced may be published with an answer thereto. Correspondence concerning Koreshan philosophy, in any of its domains, always welcome. Articles not used will be destroyed unless the sender enclose return postage. The editor is not responsible for the views expressed under this head.*

A. M. MILLER.  
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C. W. L'AMOREAUX.  
N. CORNELIA CRITCHER.  
A. S. LANDON.  
"HIRSCH."

*Special Contributors.*

### Koreshanity More than Reform.

The attempt of the man in story to lift himself from the mud by the straps on his boots, finds correspondence in the attempts of the laborers in the field of reform to lift themselves to better conditions by pulling at old and rotten systems. By glancing at Webster's dictionary we find reform to mean; amendment of what is vicious, defective, corrupt or depraved. Many theories have been advanced, and numerous prescriptions written, by politico-economic scientists(?) for galvanizing an old corpse into the semblance of life, but without avail. The Farmers' Alliance expects to accomplish this extraordinary feat by a two per cent land loan scheme, or a sub treasury scheme, or something better. Koreshanity is that "something better" and as soon as the Alliance discovers it, they will have no use for "schemes," for the beauties of the most perfect chain of reasoning from cause to effect—which one finds in Koreshanity—that mankind has known since the declension, when it once bursts upon the mind, will let in such a flood of light as will speedily set us at work ridding the temple of the cobwebs made conspicuous by the sunlight of reason.

Another class of pseudo reformers expects to make the common people rich through the operations of a governmental rack-rental-land-tax policy, "relieving all other property from taxation." History fails to make mention of any nation becoming rich through the pursuit of this policy, though it has been tried; but such a little drawback as that will not interfere with their calculations so long as scratch paper can be bought for a penny a block and lead pencils cost but a cent. Some of the single taxers claim that by following their "ipsi dixit," we would land in the free land pasture. Annulling all titles in all unoccupied and unimproved land, making occupancy and use necessary to a title, would be a less cowardly and more honest position than the single tax subterfuge, which, whether they realize it or not, instead of abrogating titles in vast areas of land, only gives monopoly a still weightier club to hold over labor.

There is another class which has advanced far enough along the path of progress to see that the competitive system is responsible for the commercial hell in which mankind is

struggling, and from which no relief can be found by the administration of allopathic doses of subtreasury, single tax, greenback, or other patent nostrums. They see that only under co-operation can man expect to reach better conditions, yet they fail to recognize that oneness of mind is essential to a unity of action and that this oneness is only possible through a recognition and acceptance of a Deific center as the source of wisdom; hence, we find nationalism, socialism, individualism and anarchism advocating co-operation, yet failing to co-operate, (even in belief) as they always will and always must fail, simply because they have rejected the keystone of the arch of organic unity. Usury, in one or many of its manifold forms, is a stone of stumbling to nearly all of the so-called reform movements. A reformer, or would-be reformer, who cannot see the crime in taking usury (something for nothing, in all domains; interest for money in the financial domain) has not progressed far enough toward light to be anything but a blind guide. "The love of money is the root of all evil." Koreshans know this to be a truth, not only because it was so proclaimed by Christ, when he established the apostolic church, but because the exercise, in every domain, of that God given faculty—reason—establishes it as an absolute truth; hence, we labor to abolish money and its use in every avenue of exchange. We know that this is total depravity incarnate in the estimation of some worthy, but blind people; but we are not responsible for their blind state, and will help them if they will let us: "If thine eye be single thy whole body will be full of light," but, "if therefore the light which is in thee be darkness, how great is that darkness!"

We prefer to serve God rather than man, and the first essential to the service of God in the commercial domain is the destruction of money; "No man can serve two masters," and Koreshans recognize but one master, that is God. But, say some, "What will we do? If you take our money away from us how will we exchange goods?" Among true Koreshans "oneness of mind" forms the basis of exchange, for in honor we prefer one another. To those who will be under the righteous rule of our system—but are not yet perfected so as to be enabled to embrace it and live its life—our checks and counter checks, the day's labor note which eliminates profits, rents, dividends and all other forms of usury, will be their salvation and will lift the black cloud of money superstition that holds in bondage the workers of earth. Look up, ye toiling millions, for your redemption draweth nigh!

The Koreshan, while not a reform movement, is greater than all the reform movements combined. It is the power of the Almighty, gathering, with out-stretched hand, Israel to the fold. It is not a patching up of old and corrupt systems, but it is the establishment of the new order wherein dwelleth righteousness. "And the spirit of God moved upon the face of the waters" (humanity), "And God said let there be light" (wisdom): "and there was light."—*W. H. Pavitt.*

Multiply the great thought-wave now gathering force in this country and help it on. Let the dead bury the dead, and let the damned fight it out with each other. The new rises on its sure coming might, and will bury the old in the grave dug for others.—*Pomeroy's (N. Y.) Advance Thought.*

### People's Party Congressmen on the Money Question.

The seven members of Congress representing the People's Party have addressed the following letter to M. H. Slater in reply to his request for assistance in influencing the Southern delegates in the Minneapolis and Chicago conventions:

WASHINGTON, May 11, 1892.—M. H. Slater, Chairman Executive Committee Colorado Silver League, Denver, Colo.—

Sir: Your letter of April 30, 1892, addressed to the members of Congress of the People's Party now in this city, with accompanying documents, has been received and carefully considered. In reply, we beg to say that we are in practical accord on the subject of the free coinage of silver. We do not consider it a full solution of the money question, but as an important step in the right direction. With this view our party, and its leaders and teachers, uniformly work and vote for the equal legal treatment of the two money metals, and we will not cease to so teach, work and vote until both are coined alike, or until both are alike demonetized.

In our opinion, the world's demands for money have far outgrown the capacity of the metals to supply them, and our principal reliance hereafter must be on the legal tender treasury note. Yet, deeming it unwise to demonetize and depreciate the value of our own products, and deferring to the customs of six thousand years, we favor the continuance of both gold and silver as money metals, both freely coined to the utmost limits of their supply, and both on the same legal footing, as money, with each other and with the United States treasury note. We believe that the present unequal treatment of the money metals produces and perpetuates a disparity in their bullion value which is greatly to the advantage of the London speculators, and to the disadvantage of the planters and farmers of America who sell wheat, cotton and other products in the London market in competition with the products of the silver using countries. For this reason, in our opinion, the planters and farmers of the United States should join with all true citizens in earnest efforts for the free and unlimited coinage of gold and silver.

Free coinage is a cardinal principle of the People's Party on the finance question. To swerve from it would be treason to each other and to the country. Our party is and has always been a free silver party. But we also have other co-ordinate and related principles equally dear to us which, in candor, we cannot fail to mention in reply to practical and candid men. We do not believe that a proper solution of the money question alone will relieve our people of all the wrongs from which they now suffer. Of what avail is plentiful and good money if the lines of transportation are held by corporations with power to tax at will all our great industries—with power to say, "Your money or your life," to every man seeking a market for his products? Nor do we believe a solution of the money or transportation questions combined will relieve the people from present and future distress, if the lands of this country are sold beyond their reach into the hands of the monopolists and corporations of Wall Street and London. In other words, a plentiful supply of gold, silver and greenbacks will do the working people of the United States little good so long as the machinery exists through which banking corporations can acquire or control the entire volume of money in existence. Labor will still be compelled to work the longest possible hours for the shortest possible pay or to starve and suffer in enforced idleness.

In our opinion a proper political platform should cover the subjects of finance, transportation, land and labor. Such a platform must necessarily demand the free and unlimited coinage of gold and silver. If you can conscientiously and earnestly unite with us on a free coinage platform like this, we will welcome you most heartily and fraternally.

As to the two old parties, which you still seem willing to trust, if they will make certain promises in their platform we would ask what more can they promise in the future than they have in the past? And if they have failed to keep their promise in the past, will they not do so in the future? Their platform reminds one of the platforms of a railroad train. They are not made to stand on but to get in on. They are constructed on the kaleidoscope plan. They promise everything to everybody before election, and then proceed to serve their masters in Wall Street and London. This has been the policy of all old parties during the entire history of our country. It was a new party that gave us freedom from King George. It was a new party that gave us freedom on the high seas. It was a new party that abolished chattel slavery. And, in our opinion it must be a new party to free us from industrial slavery. You cannot preserve "new wine in old bottles." You cannot renew senility. It is far safer and wiser to re-organize and build anew for the purposes in hand.

As to the "solid South," which you mention, nothing can be done by outside interference. That earnest and patriotic people have local questions which they alone can understand and manage. The South will remain solid for self-protection until there shall grow up in the North and West a new party which they can approve and trust. Their confidence cannot be gained by mere platform promises; but when we win it by long continued action and the faithful performance of pledges, then, and not till then, will the solid South be dissolved. It cannot be done by outside coercion nor by sudden conversions, but by spontaneous conviction through personal observance of actions. The defeat of Mr. Ingalls and the unanimous condemnation of the force bill by the People's Party in the last Kansas Legislature did more to win the Southern people and to dissolve the great Southern political party than all other influences combined. The Southern people require acts, not words, and they dare not tolerate outside political intermeddling.

In closing, my dear sir, we beg to state that when you have courted the favor of the two Wall Street parties long enough, and have been betrayed long enough to convince you that "you cannot gather grapes from thorns nor figs of thistles," you will still find us battling for free coinage; that the doors of our party will still be open to all earnest, patriotic men who are willing to aid us to this and other necessary reforms which I have mentioned. But we cannot join any party which embraces free silver coinage only, leaving Wall Street in the saddle with full power to oppress the people with all the machinery now in hand so thoroughly perfected. In our opinion a single plank for the free coinage of silver is too narrow to cover the important questions vitally connected with the industrial slavery which now threatens the country. But there must be provision for control as to money, land and transportation; also to prevent the homes of the people from being spoliated and confiscated by an alien or corporate money power. On a proper platform like this we are anxious to welcome all earnest and patriotic citizens.

## The Money-Lenders.

What Jesus Christ, Shakespeare and Abraham Lincoln Thought of Them.

There are three historic personages, writes Jno. S. Maiben in *The Vanguard*, whose sayings and doings have had a marked influence on the English speaking race: Jesus Christ, Shakespeare and Abraham Lincoln. Their writings, doings and utterances are very emphatic in regard to that most singular class in the human family known as money-lenders.

Jesus Christ took this action when brought into contact with them: "And the Jewish passover was at hand, and Jesus went up to Jerusalem, and found in the temple those who sold oxen, and sheep, and doves, and the changers of money, sitting—and when he had made a scourge of small cords, he drove them out of the temple, the sheep and the oxen, and poured out the changers' money, and overthrew their tables."

Shakespeare portrays the animus that guides the conduct of these parasites of humanity, in his play of "The Merchant of Venice." The leading character, Shylock; shows in fullness the intense fiendishness of this peculiar leech sucking race of mortals. When Antonio is introduced into Shylock's company, he utters this sententious opinion of Antonio: "I hate him for he is a Christian: but more, for that in low simplicity, he lends out money gratis, and brings down the rate of usance here with us in Venice;" and in closing his speech he says "Cursed be my tribe if I forgive him." How coolly selfish! He does not call down a curse upon himself, but on his whole tribe. If any one wishes to get a clear insight into the usurer's general character, let him read Shakespeare's delineation of Shylock.

And now let me conclude with Lincoln's opinion of these vultures of the human race. The anecdote is recorded, in Carpenter's "Six Months at the White House," of a conversation held between Lincoln and Governor Curtin. Mr. Lincoln said: "Curtin, what do you think of those fellows in Wall Street, who are gambling in gold at such a time as this?"

"They are a set of sharks," replied Curtin.

"For my part," continued the President, "I wish every one of them had his devilish head shot off."

When we take a retrospective view of these opinions of such celebrated men, is it any wonder that our detestation and abhorrence is aroused against this class in our midst? The only wonder to me is, we tolerate them at all, and I trust that the present move of the People's party will bring about a radical improvement in our views in such matters.

Rev. Thos. Dixon on the "New York Sun."

"It is the most brilliant sunflower that blossoms to-day in the dung heap of modern civilization. Its color is as gorgeous as its perfume is fetid. Its roots take hold upon the saloon, the gambling hell, the dive, the brothel, and from them draws their richest life. When the streets and sewers of our civic life are flushed with pure water it will disappear with the filth from which it sprang.

"You should no more take such a sheet into your home than you would tear the festering rags from the dead body of a leper and wrap them around the body of a new-born babe."

## SHARP CUTS.

Dr. Parkhurst would cure the social evil by punishing the prostitutes.—An American Indian knows more than this. When Lo finds a festering sore on the back of his pony, resulting from too hard riding, he takes off its saddle and the sore cures itself.—*Omaha Tocsin*.

Few people have any idea of the supreme rottenness of the management of Indian affairs at the agencies. They are nothing less than highwaymen's headquarters, protected by the law of the land. Shame on such laws in a pretended Christian country.—*South Omaha Tribune*.

Competition introduces a struggle which always gives the battle to the strong. Competition is the natural and last born offspring of brute force. It is time to prepare the world for the ethics of noble living, when justice will be done to the weak as well as to the strong.—*Progressive Age*.

Millionaire Rockefeller got a little nearer to heaven and the throne last week by giving fifty thousand dollars to the Tabernacle church of New York City. When Mr. Rockefeller dies, the church will lose one of its best friends, the people one of its worst enemies, and the republic one of its foremost robbers.—*Age of Labor*.

Never until the silver dollar was demonetized in 1873 was there a day when the bullion in it was not worth as much or more than its face value in gold. Mr. Sherman says the silver dollar had gone out of circulation in 1873 because it was at a premium. Gold is now at a premium. Why not put his specious theory in practice and demonetize gold?—*American Nonconformist*.

A bank is a greater curse to any community than a visit of the black death. The latter will claim a portion and leave the balance free, while the banks lay the cursed hand of usury on all, not exempting those who have not yet breathed the breath of life. It is like leprosy in that it makes this life a living death. The banks or the republic must go. Choose ye.—*Pueblo Coming Crisis*.

Oh, the hypocrisy of some people! Oppress those under you six days in the week, then on Sunday hug a prayer book close to that part of your diaphragm where the heart is supposed to be, and go you out to some Sunday-school in the edge of the town and discourse on the virtues of the meek and lowly Nazarine. You canting hypocrite, do you recognize the picture? We think you do.—*Journal of Labor*.

THE Boston *Globe*, the worst plutocratic toady sheet in all the land, wants the Supreme Court of the United States to decide at once against the constitutionality of the reform demands, and settle these questions forever. The Dred Scott decision and all the fugitive slave laws did not settle the slavery question, no more than corporation packed courts could settle the questions of reform to-day.—*New Forum*.

The post-office department recently suppressed an issue of *Lucifer*, a newspaper published at Topeka, Kas., because that paper persists in discussing the serious question of sex relationship. The newspaper fraternity should be on its guard. The Henderson bill now before Congress is fraught with danger to publishers. Under it any newspaper may be suppressed. It even confers powers unknown to the czar of Russia. If the Henderson bill becomes a law, the boasted freedom of America is forever gone.—*Beatrice (Neb.) Arbor State*.

## WANTS MORE LAND.

The Northern Pacific is proposing to Congress a compromise by which the company will receive other lands in lieu of the mineral lands. This is simply asking for another lieu land grant. If the company is not, and never has been, entitled to the mineral lands, it is presumption for the company to ask the government to recoup it for what it could not possibly have lost.—*The Age.* (Baulden, Mont.)

## Getting Scared.

Secretary Elkins wants an early increase of the regular army to 50,000 men, and the immediate establishment of closer relations between the national and the state troops. His "experts" have told him that a strengthening of forces was still more necessary in the Western than in the Eastern States, and his fellow plutocrats have assured him that no support would be withheld from the war department by either party's boodle.—*New York People.*

## A BRIEF SUMMARY OF THE KORESHAN SYSTEM.

FIRST. The Lord God is one and personal, the unity of the male and female, not in two forms, but in one central being with the attribute of successive embodiment in visible and tangible manifestations. These manifestations are incarnative and insanguinative. Jesus was the type of the first; Elijah, the type of the second.

SECOND. God and man, as perfected in Jesus the Christ of God, are one. Elijah was the type of the Elohi (God) in man, and Jesus, the type of the Jehovah (Lord) in man.

"The seven spirits of God" are seven outpourings, which, in the successive order, occur at regular and definite intervals, ordained by law, and reach over a period of twenty-four thousand years. These outpourings come through outward personal manifestation, and are the result of a succession of *theocrases* (translations), one of which, the seventh, is about to occur.

Every seventh division of time is ushered in by a personal Messiah, who overcomes death through complete obedience to the Divine law, and, by virtue of such observance and overcoming, passes through a theocrasis which is a combustion (burning) of the visible form, reducing it to spirit, through which absorption takes place, and the new church is baptized. Enoch was thus *theocrasised*, and absorbed into God. Moses, Elias and Jesus are examples of absorption. The seventh of a specific order will be Koresh. In the Hindu philosophy this is called absorption into Nirvana.

THIRD. There are two forms of absorption; the first, *central*; the second, *circumferential*. In the second form, the church in its culmination, as a mass, before it comes to immortality, while yet in the mortal body, will attain to a general dematerialization. In the Bible this is called the burning up of the world. This conflagration will culminate in the manifestation of the sons of God, the immortals who materialize, by the conflagration of males and females, into the united manifestations that embody both the male and female principles in the neuter being. This is the perfect Adamic genus, created in the *image* and *likeness* of God.

FOURTH. Those who come into the highest state of perfection comprise the "firstfruits" of the tree of life, and therefore the union of the bride and bridegroom. This is the mar-

riage of the Lamb. These are the lambs of God, the first product of the Lamb of God. These are the firstfruits of the resurrection. They sing the new song that no man can sing but these sons of God. These are not angels, but sons of God; being higher than either the spiritual or celestial angels. This state can only be attained through a cognition of the personal Messiahship, and supreme love to him, thus fulfilling the first law: "Thou shalt have no other Gods before me." Sexual purity is one of the first steps towards the attainment of the higher life.

FIFTH. "The second coming of Christ" is the manifestation of the sons of God, those who stand on Mount Zion with the Lamb of God and sing the new song that no man can sing but the one hundred and forty-four thousand. This fruitage is the first product of the seed of God (the Christ) which was planted, through the operation of the Holy Spirit, in the beginning of the dispensation, but which culminates in the multiplied "firstfruits" in the end of the age. The second coming of Christ is the new birth of the sons of God, the coming of the God-men.

SIXTH. The Lord comes to establish his *kingdom* in the earth in fulfilment of the promise, and in conformity to the prayer: "Thy kingdom come; thy will be done in earth as it is in heaven." This kingdom is to be constructed and consolidated upon the basis of supreme love to the personal God, and, outgrowing from this, a corresponding love to the neighbor, which embraces an orderly communism.

SEVENTH. Before the manifestation of the sons of God, the order of Melchizedek, whose coming is the great and dreadful day of the Lord, Elijah the Prophet will appear as the precursor and preparer of the way. "Behold, I will send you Elijah the Prophet before the coming of the 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." Malachi, iv: 5, 6.

EIGHTH. The religious principle and sentiment must constitute the first bond of obligation to God and man; this is the only assurance of organic unity. Upon the basis of a *practical* theory, and religious conviction grounded in UNITY OF BELIEF, we have established our system, making the perfect life of the Lord Christ the standard of our religious, moral, and economic bond. From this standpoint we advocate the destruction of *fictitious* money and the equitable distribution of wealth, thus insuring the Commonwealth. This involves government ownership and direction of every system of industry, and every department of economy.

NINTH. God the Father, as the masculine and impregnative unity, vitalizes through seven degrees of personal manifestation and outpourings of the Spirit. These are the seven spirits of God, shed forth from personal form and theocrasis, each overshadowing and transmission of spiritual power being the product of personal dissolution ordinarily called translation, but denominated theocrasis by Koreshanity, and, in the Hindu philosophy, absorption into Nirvana. These seven baptisms, which comprise seven impregnative, and therefore masculine energies, culminate in that modulation of the eternal voice or Logos which brings into manifestation and form the materialized Motherhood of Deity, not as another personality, but the same Godhood and Godhead. Not one of a *dual* pair, masculine and feminine, but the biune Mother in whom the Father is hidden, being clothed upon with his visible and tangible womanhood, fertilized for the materialization of her offspring, the sons of the eternal God.—K.

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